Acta Apostolicae Sedis

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Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, ELEVENTH YEAR, TWELFTH VOLUME, ROME, POLYGLOT PRESS, VATICAN, MCMXX.

[*Latin ed. p. 5*]

Number 1. ACTA APOSOLICAE SEDIS COMMENTARIUM OFFICIALE. ACTA BENEDICTI PP. XV. CONSTITUTIO APOSTOLICA AGRENSIS ET PURUENSIS. ERECTIO PRAELATURAE BENEDICTUS. NULLIUS EPISCOPUS. SERVUS SERVORUM DEI. AD PERPETUAM REI MEMORIAM.

The governance of the entire Church, entrusted to Us by divine mandate, imposes upon Us the most diligent care to ensure that the number of ecclesiastical circumscriptions throughout the Catholic world is increased, as occasion or necessity demands, so that, with dioceses having limited boundaries and, consequently, a smaller number of the faithful, individual pastors may more easily and healthily exercise the office entrusted to them.

Now, it is clearly evident that the Amazonian diocese in the Republic of Brazil extends very widely, and suffers greatly from a lack of roads, especially in the western part, namely, in the provinces known as Alto Aere and Alto Purus, where the faithful, often living in close proximity to unbelieving indigenous peoples, are almost entirely lacking in the spiritual assistance by which Christian life is nourished and sustained; We have deemed it necessary to provide assistance in this situation. Therefore, after consulting with Our beloved sons, the Cardinals, Prefects of the Sacred Congregation Consistorial, and after careful consideration, We have decided to separate a portion of the territory of the aforementioned Amazonian diocese, which includes the aforementioned provinces of Alto Aere and Alto Purus, from that diocese and to erect it as a Prelature Nullius.

[*Latin ed. p. 6*]

6. Acta Apostolicae Sedis - Official Commentary. Wherefore, also exercising the power reserved to the Holy See, in Apostolic Letters sealed with lead, the beginning of which is addressed "To all the Churches of the world," dated the twenty-seventh day of the month of April, in the year of Our Lord one thousand eight hundred and ninety-two, we freely establish a new ecclesiastical circumscription, a diocese, within the Brazilian territory, whenever it shall seem expedient, with the consent of the venerable Brother Bishop of Amazonas and his Auxiliary, or, if necessary, with the consent of those who are present or who may presume to represent their interests, and, by the fullness of Apostolic power, we divide and separate the aforementioned territory from the Diocese of Amazonas, and we erect and establish it as a Prelature, to be called Acrensis and Puruensis, until it can be erected as a diocese; and we decree that this Prelature, until oth-

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erwise determined, shall be truly and properly a Prelature *Nullius*, and shall be subject as a suffragan to the Archdiocese of Belém do Pará and its Archbishop for the time being. Furthermore, the boundaries of this new Prelature are defined by the civil boundaries by which the aforementioned provinces of Alto Acre and Alto Purus are separated from the State of Amazonas, from the territory of Alto Paraucá, from the Bolivian Republic, and from the Peruvian Republic. Moreover, by the authority vested in the person designated below to carry out these matters, we grant the power to establish the *Nullius* Prelature's town, seat, and prelate's church in the most suitable and appropriate location, and to grant it all the rights and privileges that dioceses and episcopal sees in the Brazilian region and their citizens enjoy and possess, and those permitted by the statutes of the Code of Canon Law; and also to establish in the same church the seat and dignity of the Prelate, in the manner of an episcopal dignity, for one Prelate of the *Nullius* Diocese, who shall preside over it with the same rights, offices, stipend, and chapter, honors, and privileges, as the Prelates of Churches in Brazil enjoy and possess, with the exception of those that pertain only to Bishops by special indult or by law. In order that the constituted Prelate of Acrensis and Puruensis may fully fulfill all parts of his office within his territory, and may perform all the duties of a Bishop in his diocese, we decree that the Prelate himself shall be adorned with the character and dignity of a Bishop, and that, therefore, together with the Prelature, a titular bishopric shall be conferred upon him, according to the prescription of the Supreme Pontiff; and therefore, the same Prelate, thus elevated to the dignity of a Bishop, shall exercise the same power of order and of jurisdiction within his territory as Bishops in their dioceses; and, just as he enjoys the rights and honors of a Bishop, so too shall he be subject to the laws and duties of a Bishop. Furthermore, in the aforementioned Apostolic Letters of the twenty-seventh day of the month of April, in the year one thousand eight hundred and ninety-two,

[*Latin ed. p. 7*]

By the authority of Pope Benedict XV in the seventy-sixth year, arrangements are made concerning the establishment of new dioceses in the Brazilian Republic, including honors, privileges, and indulgences; the power and responsibilities of new Bishops; the establishment of Chapters and the administration of Seminaries; and finally, the rights and duties of the faithful and clergy; the transmission of documents, and other matters of this kind, all of which, in accordance with their respective subjects, shall be observed in the new Diocese, according to the canons of the Code of Canon Law and the decrees of the Plenary Council of Latin America. To this new Diocese, we assign and allocate, if any exist, the goods and revenues of the Church, as mentioned above, for the purpose of its establishment, as well as any offerings, subsidies, and donations that are freely given for this purpose.

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Furthermore, we decree that, in accordance with what was decreed in the aforementioned Plenary Council of Latin America, held in Rome in the year one thousand eight hundred and ninety-nine, two chosen young men shall, as soon as possible, be sent from this newly established Diocese, at its expense, to the Pontifical Latin American College in the City, where they will be educated to serve the Church. In order to provide a stable support for these clerics and for the endowment of the College, we earnestly desire that, under the care of the Bishop of this Diocese for the time being, as soon as possible, the necessary goods be provided, so that from their revenues, the two aforementioned students, or at least one of them, can be supported. These present letters and all that they contain shall never, at any time, be declared invalid, or subject to any flaw of surreptition, or of nullity, or of our intention, or by any other substantial and unforeseen defect, nor shall they be challenged or brought into dispute, but they shall always be considered valid and effective, as having been made and issued with full knowledge and authority, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anything should happen, knowingly or unknowingly, to attempt to alter them, we will and do declare that it shall be entirely void and of no effect. Therefore, having established the foregoing as stated, we entrust the execution of these matters to our venerable brother, Angelo Scapardini, Archbishop titular of Damascus and Apostolic Nuncio in the Brazilian Republic, granting him the necessary and appropriate powers, including the power to delegate, to carry out the aforementioned purpose, to any person holding an ecclesiastical office, and in particular to the current Archbishop of Belém do Pará, and to definitively pronounce on any...

[*Latin ed. p. 8*]

8. Acta Apostolicae Sedis – Official Commentary: Regarding any execution, whatever its nature, difficulties and opposition may arise; furthermore, a certified copy of the completed execution must be transmitted to the Sacred Congregation of the Consistory within six months. Notwithstanding the rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our Predecessors, and all other contrary provisions whatsoever. We decree that, as far as is necessary, copies of these letters, even printed ones, authenticated by the signature and seal of a public notary or of someone established in ecclesiastical dignity, shall be admitted in court and outside of it with the same full faith as if the originals were presented or shown. Therefore, no one shall be permitted to violate or, with reckless audacity, contradict the statutes established in these Our letters concerning dismemberment, erection, subjection, decree, commission, mandate, derogation, and will. If anyone should presume to attempt this, let them know that they will incur the wrath of Almighty God and

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of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and ninety-one, on the fourth day of the month of October, in the sixth year of Our Pontificate. O. CARD. CAGIANO © S. B. E. Chancellor. Raphael Virili, Apostolic Protonotary. Lodo vicus Schüller, Apostolic Protonotary. Loco)${ Plumbi Reg. m Conc. Ap., vol. XIX, n. 12. C. CARD. DE LAI S. G. Consistorial Secretary.

[*Latin ed. p. 9*]

Act of Pope Benedict XV.

LITTERAE PP. XV, 9.

APOSTOLIC LETTER.

From the Apostolic Palace.

To the Church of Saint Andochius, located in Sedeloc, in the Diocese of Dijon, which is honored with the title and privileges of a Minor Basilica.

BENEDICT PP. XV.

For the perpetual memory of this matter.

Among the most distinguished sacred buildings that enrich the Diocese of Dijon, the parish church dedicated to Saint Andochius, near Sedeloc, rightfully and deservedly stands out as a venerable monument of piety, erected in memory of Andochius the presbyter, Thyrsus the deacon, and the martyrs Felix, who, having come from the East to Gallia, affirmed their faith in Christ with their blood, a faith celebrated by the people from the earliest centuries of the Church. This church received the title of "Ecclesia Regia" from Charlemagne. Afterwards, weakened by the ravages of time, it was restored and, on the twenty-first day of December of the year 1919, solemnly rededicated to God by Our Predecessor, Pope Callistus II. Over a long series of years, countless crowds of faithful pilgrims have visited this temple, and several Roman Pontiffs have bestowed upon it greater privileges and indulgences. During the recent public disturbances that afflicted Gallia at the end of the eighteenth century, the Order of Canons frequently devoted themselves to the performance of divine services there; and even now, this church, richly adorned with the relics of the aforementioned martyrs and with sacred furnishings, as well as being distinguished by valuable works of art, is entrusted to a parish priest, who, along with his vicars and other clergy, diligently attends to the proper decorum of divine worship.

Having considered these matters, and after the venerable Mauritius, Bishop of Dijon, offered us his prayers, so that this year, in which the eighth century since the consecration of this church by Our Predecessor, Callistus

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II, as mentioned above, has passed, we might deem it fitting to promote it to the rank of a Basilica; we, deeply moved by these considerations, were most willing to grant assent to these requests. Therefore, after consulting with the Most Reverend Fathers, Cardinals Prefects of the Sacred Congregation, by Our Apostolic authority, through this document, and in a perpetual manner, we hereby grant to the parish church of Saint Andochius, located in the city of Sedeloc, in the Diocese of Dijon, the rank of a Basilica.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - Official Commentary on the occasion of the eight hundredth anniversary from the date of its consecration, we elevate it to the dignity of a Minor Basilica, and we grant it all the privileges and honors which rightfully belong to the Minor Basilicas of this esteemed City. We decree that these present Letters shall always remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and thus it shall be rightly judged and determined, and shall be declared null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of November, in the year 1919, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. The TEMPLE of FLORENTINO, "Santa Maria Novella," is elevated to the dignity of a Minor Basilica. BENEDICT XV. For the perpetual memory of this event. — It is well known among the most important sacred temples, distinguished by marvelous works of art, which Florence possesses, that it is fitting and deserved that the temple called Santa Maria Novella should be recognized. Erected by the Brothers of the Order of the Preachers, at a time when the city itself was abundant with the most distinguished cultivators of the liberal arts, it has continuously become most beautiful in both its structure and its ornamentation, and the greatest masters have adorned it with painted panels and sculpted marble signs. Furthermore, it has always possessed such magnificence, the splendor of divine worship, and the gathering of the faithful for sacred functions. It is worth remembering that in this temple, in the presence of the Papal Legate, peace was established between the Guelphs and the Ghibellines, and that there were also held special sessions of the Florentine Council, and from there the first solemn procession of the Body of Christ proceeded through the streets of the city. Several Roman Pontiffs have shown a particular benevolence towards this very church. Eugene IV, Martin V, Pius II, and Leo X resided in the adjoining monastery, and it is known that Pope Pius VII, Our Predecessor of blessed memory, upon being brought to Rome by the grace of God, sang the Ambrosian hymn in this church, with the

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Christian people rejoicing.

[*Latin ed. p. 11*]

The acts of Pope Benedict XV record that the church was enriched with the relics of many saints, both martyrs and members of the Order of Preachers, as well as confessors. Furthermore, it is adorned with precious sacred furnishings. This year, as the seventh century since Saint Dominic, the Patriarch, founder and legislator of the Order of Preachers, sent twelve of his disciples to Florencia, under the leadership of the Blessed John of Salerno, to establish his Order in that city. Our beloved son, Cardinal Alfonso of Mistrangelo, Archbishop of Florencia, together with our beloved son, Albert Maria Zucchi, Provincial of Romano, humbly implored us to deign to elevate this church, the first seat of the Order proclaimed in Florencia, to the dignity of a Minor Basilica, taking advantage of this auspicious occasion. We, recalling the illustrious memories of that temple, readily and willingly deemed it fitting to grant their request. Therefore, after consulting with the Most Reverend and Venerable Cardinals, Prefects of the Sacred Rites, by our Apostolic Authority, we hereby, with full force and for all time, grant to the church called Santa Maria Novella, in the city of Florencia, the title and dignity of a Minor Basilica, granting to it all the privileges and honors that rightfully belong to the Minor Basilicas of this Holy City. We decree that these presents shall always remain valid and effective, and shall fully and completely produce their intended effects, and that they shall fully benefit those to whom they pertain, now and in the future; and that it shall be duly judged and determined that, from this moment forward, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered null and void. Notwithstanding any contrary provisions. Given at Rome, near the blessed Apostle Peter, on the thirteenth day of November, in the year 1919, in the sixth year of our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 12*]

Acts of the Apostolic See - Official Commentary. LETTER I TO PETER, Most Reverend Cardinal LA FONTAINE, Patriarch of VENETIA, expressing gratitude for the services rendered, also known as Sacred Exercises for the Clergy. Beloved son, greetings and the apostolic blessing. – Know that the acts of piety which your clergy offered to Us recently during the sacred exercises, have been received with great gratitude, not in one name only. Furthermore, the holy intentions, with which they themselves wrote that they wished to follow the path of sanctity with greater fidelity, pleased Us greatly, especially since the world is so grievously misled away from Christ. For it is most fitting for priests, in these days of sin, to strengthen piety and, by imitating what they daily treat of, to offer themselves as a sacrifice to God for the salvation of their neighbors. This is a most fruit-

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ful service, both for their own merit and for the progress of others, so that, being zealous in every good work, they may fulfill all the duties of those who administer the sacred rites here. We, gratefully accepting the services rendered, impart to them all, and to you above all, beloved son, the apostolic blessing, as a pledge of Our heavenly favor and benevolence. Given at Rome, near St. Peter's, on the eighth day of October, in the year 1919, in the sixth year of Our pontificate. BENEDICT XV. TO The Most Reverend Aloysius LAMERAND, of whom We are pleased to learn that he has been elected General Prefect of the Apostolic Association. Beloved son, greetings and the apostolic blessing. – We are pleased to learn that you have recently been appointed General Prefect of the Apostolic Association, as We were informed by official letters. We know that you are well prepared and equipped for this important task, and that you will diligently govern this esteemed society, which We, as well as Our predecessors, hold very dear. For if ever it was desirable for men to be...

[*Latin ed. p. 13*]

From the acts of Pope Benedict XV, number 13, namely, that in order that they might, as much as possible, keep themselves separate from the dust of the world and the customs of the age, and that they might live together in common and assist one another with mutual counsel, examples, and exhortations, to which your association pertains; it is certainly most important to take care of this, especially in this time, when people generally live in such a way that they are forgetful of eternal goods and have an infinite desire for fleeting things. Therefore, it is clearly fitting that clerics find refuge in this association against the many and grave dangers of the world; which We most earnestly desire to be spread far and wide, with you as its leader. And it is not doubtful that, according to your prudence and diligence, which We have sufficiently ascertained, you will be most usefully engaged in this matter. Therefore, we pray that the aids of divine grace may flow to you; and may our paternal benevolence be a witness and a pledge of the apostolic blessing, which We impart to you, beloved son, and to all your associates, with the greatest affection. Given in Rome, at Saint Peter's, on the tenth day of the month of October, in the sixth year of Our pontificate. BENEDICT XV.

[*Latin ed. p. 14*]

Acts of the Apostolic See, 14th Session – Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY

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I. APPOINTMENT OF ORDINARIANS FOR APPEALS, ACCORDING TO CANON 1594, § 2.

According to canon 1594, § 2 of the Code of Canon Law, for the purpose of appeals:

The Most Reverend Archbishop of Taurinensis appointed the Ordinary of Montis Regalis, residing in Pedemonte; the Ordinary of Angelorum, for the Archdiocese of Mexico; the Ordinary of Carthaginensis, for the missions in India; the Ordinary of S. Marthae; the Ordinary of Tuamensis, for the Diocese of Galviensem; the Ordinary of Sancti Ludovici, for the Diocese of Kansanopolitanum; the Ordinary of Marianopolitanus, for the Diocese of S. Hyacinthi; the Ordinary of Compsanensis, for the Diocese of Abellinensem; the Ordinary of Hydruntinus, for the Diocese of Brundusinum; the Ordinary of Lugdunensis, for the Diocese of Augustodunensem; the Ordinary of De Durango, for the Diocese of Leonensem; the Ordinary of Cameracensis, for the Diocese of Atrebatensem; the Ordinary of Managuensis, for the Diocese of Leonensem in Central America; the Ordinary of Baltimorensis, for the Diocese of Sancti Ludovici; the Ordinary of Chamberiensis, for the Diocese of Anneciensem; the Ordinary of Albiensis, for the Diocese of Ruthenensem.

II. APPOINTMENT OF ORDINARIANS FOR APPEALS REGARDING BISHOPS IMMEDIATELY SUBJECT TO THE HOLY SEE;

By virtue of canon 1594 of the Code of Canon Law and Article V of the decree of the Provincial Councils, issued by the Sacred Consistory on February 15, 1919, for the election of the court of second instance:

The Most Reverend and Most Eminent Lord, John B., Cardinal, Archbishop of Perusinus, appointed the Ordinary of Assisiensem.

[*Latin ed. p. 15*]

The Most Reverend Fathers:

Thomas Trussoni, Archbishop of Cosenza, Ordinary of Saint Mark and Bisignano.

Alexander M. Zanecchia-Ginnetti, Bishop of Aprutinus, Ordinary of Firmanum.

Vincent Migliorelli, Bishop of Nursia, Ordinary of Spoletanum.

Guido M. Conforti, Bishop of Parma, Ordinary of Mutinensem.

Joseph Fabbrucci, Bishop of Burgos S. Domnini, Ordinary of Mutinensem.

John Carli, Bishop of Lünen, Sarzana, Ordinary of Ianuensem.

Joseph Batignani, Bishop of Montepulciano, Ordinary of Senensem.

Ambrose Luddi, Bishop of Assisi, Ordinary of Perusinum.

Charles Taccetti, Bishop of Eugubinus, Ordinary of Perusinum.

Salvator Frattocchi, Bishop of Urbevetanus, Ordinary of Perusinum.

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Charles Liviero, Bishop of Città di Castello, Ordinary of Perusinum.

Justin Sanchini, Bishop of Fano, Ordinary of Urbinatensem.

Apollonius Maggio, Bishop of Asculan in Piceno, Ordinary of Firmanum.

Pius M. Aquilanum; Bagnoli, Bishop of Avezzano, Ordinary of.

Aloysius Ferretti, Bishop of Poggio Mirteto, Ordinary of Spoletanum.

Septimius Caracciolo di Torchiarolo, Bishop of Aversanus, Ordinary of Neapolitanum.

Albert Costa, Bishop of Molfetta and Rapolla, Ordinary of Salernitanum.

Nicholas Giannattasio, Bishop of Neritonensis, Ordinary of Hydruntinum.

Nicholas Zimarino, Bishop of Gravina, Ordinary of Barensem.

John Iacono, Bishop of Melfetta, Ordinary of Barensem.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - Commentary by the Most Reverend Father Salvator Scanu, Bishop of the Official See of Saint Mark and Bisignano, Ordinary of Cosenza; by the Most Reverend Father Joseph Morabito, Bishop of Miletus, Ordinary of Reggio; by the Most Reverend Father John Baptist Arista Vigo, Bishop of Acireale, Ordinary of Messina; by the Eminent and Most Reverend Father Joseph Cardinal Francica-Nava, Archbishop of Catania, Ordinary of Messina; by the Most Reverend Father Joseph Ramiro Marcone, Abbot of the Order of Montevergine, Ordinary of Benevento; by the Most Reverend Father Adolphus Verrienti, Prelate of the Order of Altamura and Acquaviva, Ordinary of Bitonto. These appointments were benignly approved by His Holiness Pope Benedict XV. In Rome, from the offices of the Sacred Congregation of the Consistory, on the 14th of December, 1919.

II. APPOINTMENT: By Decree of the Sacred Congregation of the Consistory, His Holiness Pope Benedict XV has deigned to appoint: on the 8th of December, 1919, the Reverend Father Charles Gregory M. Grasso, Archbishop of Salerno, as Apostolic Administrator of the diocese of Nola.

[*Latin ed. p. 17*]

The Holy Congregation of Religious. A DOUBT CONCERNING SWORN TESTIMONIALS.

To the Holy Congregation of Religious, the following doubt was presented: "What is to be done in the case in which a Religious Superior, or the Rector of a College or Seminary, refuses to confirm with an oath, according to canon 545, § 1, the 'testimonial' letters requested by the Superior of another Institute, for the purpose of admitting a postulant, according to canon 544, § 3?"

The Holy Congregation, having carefully considered the matter, judged

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that the following response should be given: "The prescription of the canons must be observed, and the Ordinary, if it concerns Institutes of diocesan or secular law, or Colleges or Seminaries; or the Supreme Moderator in clerical Institutes or in Regular Orders, should proceed against such reluctant Superiors, even compelling them through penalties, up to the deprivation of office. If, however, the sworn testimonial letters cannot be obtained, the matter should be referred to the Holy Congregation."

Given at Rome, from the Secretariat of the Holy Congregation of Religious, on the 21st of November, 1919.

MAURUS M. SERAFINI, Abbot, Secretary.

ACTA, vol. XII. n. 1. – 2-1-920. O. S. B.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - Official Commentary. ACTS OF THE SACRED PENITENTIARY TRIBUNALS. APOSTOLIC SECTION FOR INDULGENCES. Regarding a Doubt Concerning Indulgences Attached to Marian Litanies. The following doubt was presented to this Sacred Tribunal: "In certain places, the custom has prevailed of reciting the Lauretan Litany in such a way that 1) the phrase 'Kyrie, eleison' is recited only once (Kyrie eleison, Christe eleison, Christe audi nos, Christe exaudi nos); 2) the Marian invocations are joined together in groups of three with a single 'ora pro nobis' (Sancta Maria, Sancta Dei Genitrix, Sancta Virgo Virginum, ora pro nobis); 3) the phrase 'Agnus Dei' is also recited only once (Agnus Dei, qui tollis peccata mundi, parce nobis, Domine, exaudi nos, Domine, miserere nobis). Considering canon 934, § 2 of the Code of Canon Law, the question is asked whether, in this manner, the faithful can obtain the indulgences attached to the Litany." After mature deliberation, the Sacred Penitentiary judged that the following should be answered: Negatively. This judgment, reported by the undersigned Cardinal Penitentiary Major, His Most Reverend Lord Benedict, on the 18th day of the aforementioned month, was confirmed by His Holiness, and furthermore, it was ordered that the following be declared: that the aforementioned custom is not to be approved, and therefore, Ordinaries should prudently take care to eliminate it in places where it prevails. Given in the Sacred Penitentiary, on the 21st day of the month of July, in the year 1919. O. CARD. GIORGI, Major Penitentiary. L. © S. F. Borgongini Duca, Secretary.

[*Latin ed. p. 19*]

Diarium Romanae 19

DIARY OF THE ROMAN CURIA

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SACRED CONGREGATION OF RELIGIOUS ORDERS

NOTICE OF COMPETITION

In the Sacred Congregation of Religious Orders, on January 29th of the coming year, at 8 o'clock, a competition will be held for a vacant position of Minor Official. Those ecclesiastics who wish to participate in this competition must, by January 22nd, present their application to the Secretariat of the Sacred Congregation, accompanied by the necessary qualifications for admission.

Rome, from the Secretariat of the Sacred Congregation of Religious Orders, December 12, 1919.

Mauro M. Serafini, Abbot, O.S.B., Secretary.

SACRED CONGREGATION OF RITES

On Tuesday, December 2, 1919, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants comprising the same, discussed and gave their vote first on the aforementioned question concerning the *Tuto* for the solemn Beatification, that is, the declaration of martyrdom, of the Handmaids of God Mary Magdalene Fontaine and three companions of hers, Daughters of Charity of Saint Vincent de Paul, and likewise of Mary Clotilde Angela of Saint Francis Borgia and ten companions of hers, Ursuline nuns of Valenciennes; and then on the question concerning the martyrdom, the cause of the martyrdom, and the signs or miracles of the Venerable Jerome, called of the Rocca delle Ventiquattr'ore, who was killed, as it is asserted, out of hatred for the Faith in Giulia Cesarea or Algiers.

On the morning of December 9, 1919, in the Apostolic Palace at the Vatican, the Particular Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals and the Reverend Prelate Officials comprising the same, discussed and gave their vote on the following matters:

1) Concerning the validity of all Apostolic and Ordinary processes constructed in the Curia of Paris for the Cause of Beatification, that is, the declaration of martyrdom, of the Servants of God John Mary du Lau, Archbishop of Arles, Fran-

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary. Concerning: 1) The cause of Bishop Giuseppe de La Rochefocauld, Bishop of Beaüvais, Peter Lewis de La Rochefocauld, Bishop of Saintes, and companions, who were

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killed in Paris in September 1792, as is asserted, out of hatred for the Faith; 2) And also concerning the validity of all Apostolic and Ordinary processes instituted in the Curia of Vannes for the cause of beatification and canonization of the Venerable Catherine de Francheville, foundress of the Congregation of the Sisters Daughters of Mary Virgin of the Retreat of Vannes; 3) Concerning the validity and relevance of the Apostolic process instituted in the Curia of Lione regarding the reputation of sanctity of life, virtues, and miracles in general of the Venerable Anthony Chevrier, priest, foundress of the asylum called "La Provvidenza di Prado" and of the Society of Priests of Prado; 4) Concerning the cult, in obedience to the decrees of Urban VIII, never rendered, to the Servant of God Natale Pinot, parish priest of Louroux Béconnais, diocese of Angers; 5) And also concerning the cult, in obedience to the decrees of Urban VIII, never rendered to the Servant of God Lewis Pavoni, priest, foundress of the Daughters of Mary Immaculate in Brzesc. On Tuesday, December 23, 1919, in the Apostolic Palace of the Vatican, with the participation of the Most Eminent and Most Reverend Cardinals, and with the votes of the Most Reverend Officials and theological Consultors, the Preparatory Congregation of Rites was held to discuss the doubt concerning the heroism of the virtues of the Venerable Servant of God Bartholomew Mary Dalmonte, secular priest and founder of the Pious Work of the Missions in Bologna. NOTE OF THE CONGREGATIONS OF THE SACRED RITES TO BE HELD IN THE YEAR 1920. January 13. 27: Ordinary Congregation. Preparatory Congregation concerning the virtues of the Venerable Giuseppe Cafasso. February 10: General Congregation concerning the martyrdom, signs, or miracles of the Venerable Servants of God Matthias Murumba and companions of Ouganda. March 24: Ordinary Congregation. March 9: Preparatory Congregation concerning the virtues of the Venerable Andrea Ubert Fournet. March 23: General Congregation concerning the virtues of the Venerable Anthony Mary Gianelli. April 20: New, preparatory Congregation concerning the virtues of the Venerable Joanna Delanoue. April 27: Ordinary Congregation.

[*Latin ed. p. 21*]

Diary, May 18, 21 of the Roman Curia. Preparatory Congregation concerning the virtues of the Venerable John Martin Moye. June 1st. Anti-Preparatory Congregation concerning the virtues of the Servant of God, Sister Teresa of the Child Jesus. 8th. Ordinary Particular Congregation. 22nd. General Congregation concerning the virtues of the Venerable Marcellin Champagnat. July 13th. Preparatory Congregation concerning the virtues of the Venerable Anthony M. Claret. 27th. Ordinary Congregation. August 10th. Anti-Preparatory Congregation concerning the miracles of the Blessed Mary Magdalene Postel. October 26th. Preparatory Congregation concerning the virtues of the Venerable Teresa Verzieri. November 16th. Ordinary Congregation. November 23rd. Preparatory

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Congregation concerning the virtues of the Venerable Peter Julian Eymard. December 7th. General Congregation. December 14th. Ordinary Particular Congregation. December 21st. Anti-Preparatory Congregation concerning the miracles of the Venerable Michael Garicoits.

PONTIFICIUM INSTITUTUM ORIENTALE CONCERNING A COMPETITION.

The Most Eminent and Reverend Father Cardinal Franciscus a Paula had bequeathed a sum of two thousand livres to the Holy See, to be awarded as a prize for the best work written on the following subject: "On the Primacy of the Roman Pontiff and his relations with the Eastern Churches."

His Holiness, Pope Benedict XV, entrusted the care of the competition to the Academic Council of his Pontifical Oriental Institute, and established the conditions and the prize for the awarding of merit. The Professors assembled in council established the following conditions: 1) The investigation shall be restricted to the period from the year 428 after Christ to 519; 2) Among the subjects to be considered by the competitors shall be, both the testimonies by which the Primacy of the Roman Pontiff is asserted, and the facts by which it was actually exercised, due regard being had for the Eastern Churches (the Byzantine Church, of course, not excluded);

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary

3) The investigation must be drawn from the original sources, with all testimonies subjected to rigorous critical scrutiny and illuminated by all available historical knowledge;

4) Greek and Latin testimonies must be presented in their original language; other texts may be translated into the language of the commentator (preferably using the works of Migne, Graffili, and Chabot);

5) The following languages may be used for writing: Greek, Latin, Italian, French, Spanish, English, and German (however, using Latin characters);

6) The style of writing must be very clear. Indeed, if possible, it is desirable that those collaborating use a typewriter;

7) Manuscripts must be sent to Rome, to the Pontifical Oriental Institute (Piazza Scossacavalli), before the first day of January, 1922. They must not bear the author's name, but only a certain phrase, which must be repeated in the upper part of the sealed envelope, in which the author's name and address are revealed;

8) The prize will not be awarded if, in the judgment of the Academic Council, no work is found worthy of it. In such a case, a new competition will be announced.

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SECRETARY OF STATE

By order of the Secretary of State, the Holy Father has deigned to appoint:

November 22, 1919.

Mr. Count Ildebrando Silvestri Faà, Guard of Honor to His Holiness, Cabinet Courier to the Most Reverend Archbishop of Saragozza.

November 22, 1919.

Most Reverend Monsignor Gennaro di Somma, Apostolic Delegate, to deliver the cardinal's biretta to the Most Reverend Archbishop of Saragozza.

November 26, 1919.

Reverend Father Giambattista Frey, of the Congregation of the Holy Spirit, Consultant to the Sacred Congregation for Seminaries and Universities.

November 28, 1919.

Reverend Father Lodovico Ferretti, O.P., First Companion of Brno, Commissioner of the Holy Office.

December 7, 1919.

His Eminence Cardinal Basilio Pompilj, Protector of the Congregation of the Children of the Holy Family.

December 7, 1919.

His Eminence Cardinal Lodovico Billot, Protector of the Institute of the "Handmaids of the Most Sacred Heart of Jesus and of the Poor."

December 24, 1919.

His Eminence Cardinal Antonio Vico, Protector of the Sisters of Notre Dame de Namur.

December 27, 1919.

His Eminence Cardinal Augusto Silj, Member of the Supreme Tribunal of the Apostolic Signature.

[*Latin ed. p. 23*]

From the Diary of the Roman Curia, 23rd of July: By Apostolic Briefs, the Holy Father has deigned to appoint:

Apostolic Protonotaries, participating in number: December 17, 1919. Monsignor Domenico Spolverini, Rector of the Pontifical Major Seminary of Rome.

Apostolic Protonotaries, in the manner of participants: November 25, 1919. Monsignor Anthony Martínez y Martínez, of the diocese of Tortus.

November 26: Monsignor Giuseppe Ferreira da Ponte, of the diocese of Sobral.

December 12: Monsignor John Baptist Del Signore, of the diocese of No-

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vara.

Domestic Prelates of His Holiness: November 18, 1919. Monsignor Francesco Pelonzi, of the diocese of Sabina.

November 26: Monsignor Angelo Recehia, of Rome.

December 3: Monsignor Anthony Rèboli, of the diocese of Piacenza.

December 18: Monsignor Lorenzo Leoni, of the diocese of Viterbo.

HONORS: By Apostolic Briefs, the Holy Father has deigned to bestow the following honors:

The Order of Saint Gregory the Great, civil class, with plaque: December 13, 1919. To Mr. Leone de Sauvage, of the diocese of Namur.

The Order of Saint Gregory the Great, civil class: December 17, 1919. To Mr. Leone Huayek, of the Maronite nation.

The Order of Saint Gregory the Great, civil class, knighthood: August 7, 1919. To Mr. Doctor Francesco P. Sagasti, of the archdiocese of Buenos Aires.

November 16: To Mr. Leone Grados, of the archdiocese of Paris.

December 10: To Mr. Vincenzo Van Haelst, of the diocese of Gand.

December 11: To Mr. Teodoro Giovanni de Groen, of The Hague.

December 15: To Mr. Enrico Marrel, of Rive-de-Gier.

December: To Mr. Giovanni Condamin, of Saint Chamond.

The Order of Saint Sylvester, knighthood: November 23, 1918. To Mr. Lotario Primbs, of the archdiocese of Munich of Bavaria.

[*Latin ed. p. 24*]

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MAGGIORDOMATO OF HIS HOLINESS

By tickets from His Eminence, the Reverend Monsignor Maggiordomo, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

October 28, 1919.

Monsignor Luigi Bardoni, of the archdiocese of Lucca.

November 12:

Monsignor Angelo Fabiani, of the diocese of Velletri.

Monsignor Ettore Moresi, of the same diocese.

December 3:

Monsignor Plewka Plewczynski, of the archdiocese of Warsaw.

December 4:

Monsignor Pietro Giorgio, of the diocese of Isernia and Venafro.

December 15:

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Monsignor Leandro Corbellini, of the diocese of Norcia.

December 16:

Monsignor Venceslao Mayer, of the archdiocese of Gnesen and Posen.

Monsignor Stanislao Janasik, of the same diocese.

Monsignor Taddeo Zakrzewski, of the same diocese.

Monsignor Teodoro Taczak, of the same diocese.

December 20:

Monsignor Vincenzo Séstito, of the diocese of Lech.

Extraordinary Secret Chamberlain of the Sword, and Extraordinary Mantle Chamberlain to His Holiness:

December 13, 1919.

Mr. Stanislao Pomian Grabinski, of the archdiocese of Warsaw.

Honorary Prelates beyond the City to His Holiness:

November 10, 1919.

Monsignor Francesco Carla, of the diocese of Lecce.

December 13:

Monsignor Giovanni Gartner, of the archdiocese of Vienne.

NECROLOGY

December 17, 1919.

The Most Reverend Cardinal Giuseppe Maria Cos y Macho, Archbishop of Valladolid.

December 26:

Monsignor Giovanni Muñoz y Herrera, Bishop of Malaga.

December 27:

Monsignor Guglielmo Van de Ven, Bishop of Bois-le-Duc.

December 28:

Monsignor Luigi Bignami, Archbishop of Siracusa.

Monsignor Emanuele M. Martin de Gibergues, Bishop of Valence.

[*Latin ed. p. 25*]

Year XII • Vol. XII, February 1920, No. 2. ACTA APOSTOLICAE SEDIS, Official Commentary. ACTA OF POPE BENEDICT XV. APOSTOLIC CONSTITUTIONS.

I. ERECTION OF A NEW PARISH UNDER THE TITLE OF THE BLESSED VIRGIN MARY, HELP OF CHRISTIANS, IN THE PLACE CALLED "QUATRARIUM," COMMONLY KNOWN AS "IL QUADRARO."

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter,

Among the duties of the governance of the Church, the primary and most important is certainly to provide for the spiritual well-being of the

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Christian faithful throughout the entire Catholic world, and especially in this holy City, which is situated almost before the very eyes of the Roman Pontiffs and is entrusted to their particular care. Therefore, when the population increases in any region of this City or in neighboring areas, the number of ecclesiastical jurisdictions must also be increased, so that the care of souls, divided among more pastors, may be exercised more easily and healthily.

Now, since the place called "Quatrarium," commonly known as "Il Quadrare," located outside the walls of the City, approximately at the third mile marker of the Via Tusculana, had begun to be frequented more and more by inhabitants, and the necessity arose to provide greater assistance for the care of souls in that place, the Most Blessed Pope Pius X, our Predecessor, established there a school, entrusted to nuns, in which boys would be instructed in the Christian religion and in good arts.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - The official record states that, there, He ordered a church to be built, dedicated to the Blessed Virgin Mary, Mother of Good Counsel, in which, after the death of Our Predecessor, the sacred rites are celebrated by Us, beginning on the ninth day of the month of August of the year of Our Lord nineteen hundred and sixteen. Now, since the number of inhabitants in that place does not cease to increase, the necessity of establishing a parish there for the spiritual good of the faithful residing there became evident. Therefore, after mature deliberation, We erect the aforementioned church, dedicated to the Blessed Virgin Mary, Mother of Good Counsel, in the place called "Quatrarium," commonly known as "U Quadraro," into a parish, and We declare it erected by these present letters, with all the rights and privileges pertaining to a parish. To this newly erected parish, We assign a territory, which, for this reason, is part of the parish of the Most Holy Lateran Basilica, and part of the suburban parish of the Holy Apostles Peter and Marcellinus between the two laurels, with the understanding that, with the consent of both the Chapter of the aforementioned Lateran Basilica and the pastor of the aforementioned parish of the Holy Apostles Peter and Marcellinus between the two laurels, We, through these present letters, separate it from the Apostolic jurisdiction. Furthermore, We establish a suitable financial endowment for this newly erected parish, and We grant the use of the house that adjoins the aforementioned church for the residence of the pastor for the time being. To carry out all of these things, and in particular to determine the boundaries of the new parish, as mentioned above, We appoint Our venerable brother Basil, Bishop of Velletri, and His Eminence Cardinal Pompilj, Our General for Spiritual Affairs in the City of Chieri, assigning to them the necessary and appropriate faculties to achieve the aforementioned purpose. Moreover, these letters and everything contained therein, even if anyone, whose

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interests are involved, or who presume to have an interest, or who may have a right, however derived from foundation, or endowment, or any other title, whether they have heard of these matters, or have not consented to them, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to any defect of subscription, or objection, or nullity, or of Our intention, or of any other kind, even a substantial and inexcusable defect, nor may they be called into question or disputed, but these shall, as issued with certain knowledge and full authority, always remain valid and shall have and obtain their full and complete effect, and We will and order that all to whom these apply observe them inviolably, notwithstanding any impediment, even from a Cardinal, and shall not be judged otherwise.

[*Latin ed. p. 27*]

By the authority of Pope Benedict XV, and with the power of interpretation, we declare that whatever may happen contrary to this, whether knowingly or unknowingly, shall be considered null and void. Notwithstanding the constitutions and ordinances of Our Predecessors, and all other enactments to the contrary mentioned above, which we consider entirely in their entirety with these present letters, We, with full deliberation, knowledge, and the fullness of Our Apostolic power, grant a very broad and special exemption from all of them. Therefore, no one shall be permitted to violate what has been established in these Our letters, nor to dare to contradict them with reckless audacity. But if anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and ninety-one, on the twenty-sixth day of the month of July, in the fifth year of Our Pontificate.

O. CARD. S. R. E. CAGIANO, Secretary.

Lodovicus Schüller, Apostolic Prothonotary.

Leopoldus Capitani, Substitute Registrar, by special delegation.

(Plumb. Reg. in Cane. Ap., vol. XVIII, n. 52.)

II. ERECTION OF A NEW PARISH UNDER THE TITLE OF ALL SAINTS, IN THE REGION NEAR THE VIA APPIA, OUTSIDE THE GATE OF SAINT JOHN.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

Nothing has been older to the Apostolic See than diligently ensuring that spiritual assistance never fails to the Christian faithful. This solicitude of the Roman Pontiffs has been especially experienced by this venerable City, where, whenever the population in a certain region, whether within or outside the walls, has increased, the Pontiffs have erected new parishes, for the very purpose that the spiritual needs of those living there may be

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suitably provided for. Now, as the number of inhabitants in the region near the Via Appia Nova, outside the Gate of Saint John, has been increasing more and more each day, the blessed...

[*Latin ed. p. 28*]

2.8 By order of the Apostolic See – (The official document from Pope Pius X, Our Predecessor, which, since the year one thousand nine hundred and seventy-seven, entrusted the care of establishing a new parish to the Congregation "Opera divinae Providentiae." However, due to difficulties in negotiating the purchase of land where the new church would be built, the construction of the church itself began in the year one thousand nine hundred and seventy-seven, and on the same year, on the feast of Saints Peter and Paul, the first foundations of the same church, to be dedicated to All Saints, were laid. Now, since a part of the new church is already completed, and sacred rites have begun to be celebrated there from the first of this month, it has seemed opportune to definitively provide for the care of souls in that region without any delay. Therefore, after mature deliberation, We hereby establish the aforementioned church of All Saints, located outside the Gate of Saint John, as a parish, and We declare it to be erected by these present letters, with all the rights and privileges pertaining to a parish. To the newly established parish, We assign the surrounding territory, which, with the consent of the Chapter of the Most Holy Lateran Basilica, We hereby detach from the parish of the Most Holy Lateran Basilica, by the fullness of Apostolic power, through these same present letters. We also establish a suitable financial endowment for the same new parish, and We assign the use of the house that adjoins the aforementioned church as a residence for the parish priest for the time being. To carry out all of these and other things that will be necessary, in the first place, We entrust our venerable brother Basil, Bishop of Velletri, and Cardinal Pompilj, Our General Vicar for Spiritual Affairs in the City, with this task, granting them the necessary and appropriate powers to achieve the aforementioned purpose. Furthermore, these present letters and everything contained therein, even with regard to those who may claim or presume to have a right, whether in their own interest or in the interest of others, in the aforementioned matters, or in any part thereof, even if based on foundation, or endowment, or any other title, and who have not been heard, or have not consented to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never be subject to any defect of subscription, or of interpretation, or of nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but shall be considered, as having been issued with certain knowledge and with the fullness of power, to be perpetually valid and effective, and to have and obtain their full and complete effects, and to

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be binding on all.

[*Latin ed. p. 29*]

The acts of Pope Benedict XV, which We desire and decree to be observed inviolably, and We declare that, removing any and all power to judge or interpret otherwise, and declaring null and void anything that may happen to the contrary, whether knowingly or unknowingly, We expressly and completely set aside all previous enactments. Notwithstanding the constitutions and ordinances of Our Predecessors, and all other enactments to the contrary, We, with the fullest knowledge, intention, and authority of the Holy See, "specifically derogate" from all of these, considering them and their entirety as expressly set aside in these present letters. Therefore, no one is permitted to infringe upon what is established in these Our letters, nor to dare to contradict them with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul. Given at Rome, near the blessed Apostle Peter, in the year of Our Lord nineteen hundred and nineteen, on the fourth day of the month of November, in the sixth year of Our Pontificate.

O. CARD. S. B. E. CAGIANO, Chancellor.

IULIUS CAMPOORI, Apostolic Protonotary.

LEOPOLDUS CAPITANI, Substitute Registrar, by special delegation.

***LOCUS* >J< *PLUMBI*.**

Registered in the Registry of the Apostolic Chamber, Volume XIX, number 16.

EPISTOLAE I AD R. P. OGTAVIUM MARCHETTI, S. I., DE SCHOLA THEOLOGIAE ASCETICO-MYSTICAE IN GREGORIANA UNIVERSITATE.

Beloved son, greetings and the Apostolic blessing.

With great satisfaction, We saw in the past year the emergence, in this illustrious University, alongside the most opportune initiative of an Institute of philosophical and religious culture for the laity, also that equally opportune, and equally necessary, of a chair of ascetic-mystical theology, aiming to provide a deeper religious formation for the clergy, through the scientific and practical study of the principal questions concerning Christian perfection. Our heart then opened to the most joyful hopes, easily foreseeing what chosen fruits of piety and zeal it would bring forth.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - An Official Commentary: An instruction, which the most eminent souls in sanctity and doctrine believe corresponds to a keenly felt need. It often happens that, since this type of study is not

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found in the ordinary courses of dogmatic and moral theology, the young clergy, while nourished by various sacred disciplines, remain deprived of the fundamental principles of the spiritual life, the sound discernment of which is indispensable for their own perfection and for the success of that sacred ministry to which they are called by God. Fortunately, this school has arisen to fill this void; which, not only aims to prepare learned directors of souls, capable of guiding souls through the various and wondrous ascents of sanctity, but is also destined, at the same time, to correct that vague and sentimental asceticism and that erroneous mysticism which, either freely invented by individual arbitrariness, or drawn from dubious sources, unfortunately still circulate among the people today, with grave danger to souls. And now that We are given to observe the happy outcome of the first school year, as you, dear son, have just informed Us with your report, We have reason to confirm Our hope that this institution will be fruitful and yield a rich harvest, consoling and awaited by many souls. This gives Us confidence not only in the expert teaching of the excellent instructor, wisely placed under the auspices and safe guidance of the Thomist tradition, who, as in other sacred disciplines, so also in this appears as a great Doctor and a great Saint; but also in the willing commitment of those students who have already enrolled in the course, and of others who, eager to better correspond to the divine calling, will be happy to attend it assiduously in the future. In this regard, We considered your idea of holding not one, but two lectures per week, with the treatment of different subjects, to allow those who cannot attend on one of the two days to equally attend the school and to receive a continuous instruction each week, to be very commendable. Furthermore, We considered the intention to open, alongside the school, a asceticó-mystic library in the Gregorian University, for the consultation of the principal works to the advantage of the scholars, to be worthy of particular praise. No one will escape the high purpose and the very special importance of these well-conceived endeavors, which, by tending to integrate the education of the clergy, will also facilitate the achievement of their sacred mission, namely the sanctification of themselves and of their neighbor. We are therefore pleased to think that not only these theology students will be attracted to the aforementioned course, but also, and in large numbers, the secular and regular priests of this city, and especially those to whom it is incumbent by office to attend to the direction of souls.

[*Latin ed. p. 31*]

The acts of Pope Benedict XV, section 31, concerning the salvation of souls, and that they will not expose themselves to the risk of working, if not with any fruit, certainly with less utility. Thus, this illustrious University, in addition to the many benefits already acquired in the field of science, now adds this as well: to enlighten the directors of souls; who, in turn, in

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the seminaries, in the monasteries, and among the Christian people, will be beacons of light, contributing to the practice of that true piety which, in grace and in the imitation of Christ, elevates souls to the heights of virtue that are proper to the holy Catholic Church. As a sign of heavenly favors and as a pledge of our paternal benevolence, we impart from the heart the apostolic blessing to you, beloved son, to those who assist you, and to your individual listeners. From the Vatican, November 10, 1919. BENEDICT XV, POPE. TO THE MOST REVEREND FATHERS, JEROME, ARCHBISHOP OF *S. SALVATORIS IN BRASILIA, AND OTHER ARCHBISHOPS AND BISHOPS OF BRASILIA SEPTENTRIONALIS: WE OFFER OUR CONGRATULATIONS FOR HAVING HELD THE ANNUAL MEETING UNDER THE AUSPICES OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL. Venerable brothers, greetings and the apostolic blessing. — It seemed fitting this year, that we should deliberate with you on the common affairs of your Churches, as you convened together in Recife, to adorn the august image of the Blessed Virgin Mary of Mount Carmel with the insignia of royal majesty. When we were gathered in that city, it seemed to us that we should confer with you on your affairs and plans, in some way with that good Mother, and that she, as your advocate and helper, might inspire you to be more eager to undertake difficult tasks. Indeed, when we received news of the celebrated gathering, the Marian celebrations, and the vows that were made then for us, we also found much hope and consolation, both from your piety towards us, and from the certain expectation of the help of the Virgin, especially in these troubled times. Furthermore, in the letter you sent to us, you rightly and thoughtfully wrote about establishing and maintaining peace and Christian fraternity, and about obedience to the rights of the Catholic Church, and you give thanks – which is a great humility on your part – that the President of your Republic, with...

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - The official commentary, which was recently sent to us from Rome, was received with singular benevolence. We granted nothing to the undeserving. The moderator of the flourishing states, a most distinguished and observant man, treated us with fairness and, as far as it was permitted, with generosity, and fulfilled every duty towards us. We did this for his own sake, and also for the sake of "yours." Regarding the other matters which you report concerning the piety and discipline of your clergy and people, it is your duty to cultivate the vineyard of the Lord, as good laborers, and to cherish it, so that, as far as it is in our power, it may yield a hundredfold. In order that this may come to pass, we impart to you all, venerable brothers, to the clergy and to each member of your people, our paternal apostolic blessing, earnestly in the Lord. Given in Rome, near the blessed Peter, on the twenty-fifth day of November, in the year nineteen hundred and nineteen, in the sixth year of Our Pontificate. BENE-

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DICT XV to ANTONIUM S. R. E. CARD. MENDES BELLO, PATRIARCH of ULYSSIPONE, and to the other Archbishops and Bishops of Lusitania: CONCERNING THE NECESSITY OF SUBMISSION AND OBEDIENCE TO CIVIL AUTHORITY. Beloved sons and venerable brothers, greetings and the apostolic blessing. — We have learned with great pleasure that the solemnities which were recently held in honor of the blessed Nonius Alvares in ULYSSIPONE were celebrated with great solemnity, and that many of you were present. Thus, you have seized a most excellent opportunity, not only to discuss matters concerning the state of affairs among yourselves, so that you may establish a common standard of action for your faithful in all that pertains to religion and the state, but also to learn Our opinion in this most serious matter from the Apostolic Nuncio. However, we are so inclined towards the most noble people of Lusitania that, you yourselves, venerable brothers, whom we otherwise regard as sons, should strive for this. Above all, we hope that all, whether clergy or laity, of whom the sincere love of their country is most evident, will yield to no one in restoring peace and concord among citizens. For since the Church ought not to be subject to factions, as is evident, nor to serve political parties, it is its duty to urge the faithful to obey those who are in authority.

[*Latin ed. p. 33*]

From the Acts of Pope Benedict XV, number 33, regardless of the constitution of any state. For from this depends the common good, which, according to God, is truly the supreme law of the state, as Our Predecessor, the blessed and revered Leo XIII, admirably taught in the Encyclical Letter *Au milieu des sollicitudes*, dated January 6, 1892. Furthermore, writing to the Cardinals of France on May 3rd of the same year, he declared that a Christian man can faithfully submit himself to the authority that governs the state itself. Therefore, following the doctrine and custom of the Church, which has always been accustomed to maintain a connection of friendship with public affairs of whatever form, and which recently restored mutual relations with the Lusitanian Republic, these Catholic men also wish, with good faith, to obey civil authority, as it is now constituted, and to willingly undertake the civil duties that are assigned to them, for the common benefit of religion and the state. We offer these exhortations all the more because, from what has been declared to Us, We are confident that the Lusitanian magistrates will preserve the full freedom and use of the Church's sacred rights, so that the divine ministry may be carried out most usefully there. And it will be your duty, venerable brothers, along with your clergy and faithful, to frequently urge that, holding the Church, our Mother, superior to factions and interests, they strive together with united forces to defend her rights completely. For in this way they will greatly contribute to the growth and prosperity of the Lusitanian homeland, so that it may continue to successfully fulfill the most glorious mission that the divine Providence

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has bestowed upon it, namely, the propagation of the Faith, especially civil worship, through the vastness of its colonies. And may the witness of the heavenly gifts and Our most sincere benevolence be with you, beloved sons and venerable brothers, and with the entire clergy and people, as We lovingly bestow the apostolic blessing. Given in Rome, at St. Peter's, on December 18, 1919, in the sixth year of Our Pontificate. BENEDICT XV.

TO THE REVEREND FATHER FRANCIS KOHDAC, ARCHBISHOP OF PRAGUE, CONCERNING THE CONVOKING OF A MEETING OF BISHOPS.

Venerable brother, greetings and the apostolic blessing.

Since We have given many signs of Our paternal concern for the Bohemian people, it was hoped that the condition of the Catholic Church among you would soon improve. But news is being reported to Us from all sides...

[*Latin ed. p. 34*]

34 From the Acts of the Apostolic See – the Official Commentary, it has begun to grow even more, and you will easily understand, venerable brother, how greatly this concerns and worries Us. Therefore, moved by the office which We fulfill as Shepherd of the entire Christian flock, and especially by a certain and particular love for Our sons who are in such great danger, We believe it is necessary to earnestly exhort you, venerable brother, and your colleagues in the episcopacy, to whom they are most closely entrusted, to carefully consider the present situation. And so that you may clearly understand how things stand and apply suitable remedies, We believe it is absolutely necessary that you convene in Prague as soon as possible. This assembly, because of the gravity of the matters to be addressed, must not be delayed beyond half of the coming month of February. Therefore, you, venerable brother, when you receive these letters, should communicate this mandate to your colleagues; and you will also see whether Our beloved son, the Cardinal Archbishop of OlomÃ¼tz, can attend this assembly, considering his own health and the condition of his church: for We greatly desire that he be with you, and therefore, as is fitting, he should preside over the assembly. It is clear that the situation is made particularly worse by the conduct of some members of the clergy, especially those who belong to the Bohemian clerical association called "Jednota." Their persistence in demanding insane innovations is a cause for concern. We know, indeed, that these are only a small part of the Bohemian clergy: but We also know how much influence a few can have when supported by the strength of an association. Therefore, in the upcoming assembly, it will be primarily necessary to thoroughly examine the activities of this association, to determine whether it can be reformed in such a way that the principles of ecclesiastical discipline are preserved, or whether it must be completely dissolved, and all priests forbidden to adhere to it, should

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it persist against your will. As for the matters that have been proposed to this association, it is not necessary for Us to reiterate here what We have already told you, and what We affirmed with all sincerity to those priests who were sent from here last June to Rome for consultation: namely, that the law of ecclesiastical celibacy, as the most important ornament of the Catholic priesthood and the best source of its virtues, must be maintained sacredly and inviolably, and that this Apostolic See will never intend to abolish or mitigate it. Furthermore, We cannot allow the clergy to claim any right to infringe upon the prerogatives of this Archiepiscopal See. Since We have a clear understanding of the dignity and extent of this See, it will be Our judgment whether and how it should be promoted to a higher degree of honor. We hope that this clergy, abandoning these insane demands, will return to the path of duty.

[*Latin ed. p. 35*]

The Acts of Pope Benedict XV state that he will endure, and will not give you, venerable brothers, cause to severely reproach him. We trust that the clergy, adorned with the glory and patronage of Saint John Nepomucene, whose martyrdom so brilliantly exemplifies priestly office, will faithfully observe the sacred laws to which they are bound, and indeed, will be prepared to suffer all things, as long as it is necessary for the needs of these times, and will labor to restore religion and morals in this people. As a pledge of this hope and as a testimony of Our paternal benevolence, We impart to you, venerable brother, and to the other bishops who are with you, Our apostolic blessing, the unifier of divine light, with all Our paternal affection. Given in Rome, at Saint Peter's, on this day of the year 1920, in the sixth year of Our pontificate, the third day of January. BENEDICT XV.

TO THE MOST ILLUSTRIOUS MR. HERBERT HOOVER: CONGRATULATIONS ON THE WORK HE HAS UNDERTAKEN TO AID CHILDREN IN EUROPEAN REGIONS AFFECTED BY THE WAR.

Dear Sir,

Through the intermediary of Our beloved son, the Cardinal Archbishop of Baltimore, We have received news of the truly admirable and provident work that you continue to develop to meet the grave and numerous needs of Europe, particularly in the matter of food. Such benefits, which undoubtedly secure for you a very high place in the history of Christian charity, and, so to speak, a unique title to the gratitude of the people, fill Our soul with profound satisfaction and the keenest consolation, at the thought of the great good that results for the multitude of the unfortunate in this devastated Europe.

We have learned, in particular, that you are currently bestowing your most eager and delicate care in favor of the poor little children. We still have vividly in mind, and very much appreciate, all that you have done to come to the aid of the unfortunate little Belgian children, at a time when,

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due to a lack of food suitable to sustain their fragile existence, they were on the verge of perishing. It is with all Our heart that We then made Our voice heard to encourage your generous initiative: and, currently...

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Official Commentary. We do not wish to act otherwise, especially since it is not only the lives of small children of a single nation that are in danger, but, according to what has been reported to Us, the lives of more than three million small children, belonging to various states of Europe. Therefore, moved by the charity of Jesus Christ and participating in the affection He had for small children, We most earnestly commend the work that you are developing for this purpose to the generosity of all citizens of America, without distinction of faith or party, confident that they themselves, whose hearts are always open to every noble undertaking, will respond with enthusiasm to this appeal; all the more so, since they will be pleased to see that your work, free from all resentment and all particularism, aims to aid all the unfortunate, and especially the innocent small children of those who were enemies yesterday and who, at the present time, are suffering even greater hardships. We ourselves, as you know, were moved by these same lofty sentiments when We addressed all the Bishops of the world to stir up the charity of the faithful to aid the small children of Central Europe on the feast of the Holy Innocents, and it was also pleasing to Us to recommend the work of the Save the Children Fund of London, which has been the promoter of a similar initiative. We do not doubt that the multitude of these efforts, with God's help, will achieve the most beneficial results. Furthermore, We believe that the goal would be more surely attained if these various efforts were coordinated with each other, in a wise understanding. Wishing with all our heart the greatest success to your generous activity, We earnestly pray God to grant you His most precious rewards. From the Vatican, January 9, 1920. BENEDICT XV.

[*Latin ed. p. 37*]

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. DECREE: SCHEMATIC CONDEMNATION OF A CERTAIN ASSOCIATION OF BOHEMIAN PRIESTS. It has come to the attention of the Holy See that certain Bohemian priests, who had previously, even before this time, presented insane demands to the same Holy See, have, in these last days, illegally assembled, and with schismatic audacity, have proclaimed their defection from the Roman Church, the mother and teacher of all other churches, and the center of Catholic unity, and have joined together in a so-called national church. This act is so detestable that the Supreme Sacred Congregation of the Holy Office, to which the task of guarding faith and morals is entrusted, considers it its duty, without delay, to condemn and excommunicate the aforementioned association, or schismatic coali-

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tion, and, by this present Decree, in the name and with the authority of the Most Holy Pope Benedict XV, condemns, damns, and excommunicates it, simultaneously declaring that the aforementioned priests, whatever their rank, condition, or dignity, have, by this very act, incurred excommunication in a special manner reserved to the Apostolic See, according to canon 9384, and that, if, perchance (may God prevent it), they should stubbornly persist in this, they will be subject to all other penalties and incapacities established by the Sacred Canons, to be imposed upon them as soon as possible. The Sacred Prelates of Bohemia should, for the sake of their office, bring this present Decree to the knowledge of the faithful entrusted to them, in whatever way they deem most effective, and should deter them from adhering in any way to the schismatic faction, lest they, too, fall into its condemnation. Given at Rome, from the offices of the Holy Office, on this 15th day of January, 1920. Aloisius Castellano, Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION CONSISTORIAL

I. REGARDING BENEFICES, ECCLESIASTICAL OFFICES, AND SACRED PROPERTIES HELD BY RIGHT OF PATRONAGE.

From the year 1910, the Ordinary of Melevita, and subsequently the Bishop of Gaudisiensis, have observed that the orders given concerning this matter have not been adequately followed, namely, that young men who have acquired sacred benefices or ecclesiastical offices by right of patronage (which are numerous in those islands) do not enter the sacred seminary and pursue ecclesiastical studies. For, having obtained the benefice or property, they often, relying on the aid of civil law, maintained and continued their former way of life, devoting themselves to studies or even secular affairs, without giving any thought to the ecclesiastical state or caring for it.

Indeed, it can scarcely be said how much this constitutes a violation of justice; for, by such conduct, the intentions of the pious founders are undermined in the first place. Moreover, detriment is caused to the Catholic faith and religion, and, indeed, the ecclesiastical habit and status are often openly scorned, especially by Protestant people, who see with great shame the ecclesiastical habit worn by boys and young men.

Several measures have been taken to avoid these abuses, and in the plenary assemblies of the Most Reverend Fathers, these matters have been repeatedly discussed, so that remedies might be found for this great evil. Finally, a provision that seemed sufficient to address the necessity, and which has been approved by Our Lord, is set forth below, which has al-

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ready been publicly promulgated by the Bishop of Melevita, by mandate of the Holy See, and which is now reported in the Acts of the Apostolic See.

Given in Rome, on the 20th of December, 1919.

f.f.a. G. CARD. DE L A I, Bishop of Sabina, Secretary.

L. © S. f V. Sardi, Archbishop of Caesarea, Assistant.

[*Latin ed. p. 39*]

8. The Consistorial Congregation DECREES:

1. From the date of the publication of this Decree, no benefice, ecclesiastical perpetual endowment, sacred patrimony, or perpetual patrimonial subsidy shall be considered a sufficient title for ordination, if the income of the foundation, after deductions, does not amount to ten pounds sterling, equivalent to two hundred and fifty francs, per year.

2. Henceforth, no foundation shall be permitted with the reservation of patronage rights, whether active or passive. In the case of a foundation of patronage rights, whether ecclesiastical or lay, even with the reservation of passive vocation, currently existing, whose endowment is less than ten pounds sterling, net, per year, such foundation shall become subject to free collation, and the bond of patronage, both active and passive, shall be considered dissolved with respect to it, provided that the patrons, within one year from the publication and notification of the following edict, do not take steps, in due form, to supplement the endowment of the foundation deemed insufficient, with a capital investment yielding an income, with the approval of the Ordinary, sufficient to form the sum of ten pounds sterling, after deductions, and this in accordance with Canon 1470, § 1, no. 4, of the Code of Canon Law.

For this purpose, the Ordinary shall publish a list of foundations of patronage rights whose income, according to the terms of the first paragraph, is insufficient for ordination, and this shall be done through an edict, which shall contain a call to the patrons to reinstate and reconstitute the endowment within one year, with the penalty that, in the absence of such reinstatement and reconstitution within that term, the right of patronage shall be considered dissolved.

With the publication and posting of such an edict, the patrons who have presented a candidate, with effect, during the previous two vacancies, or, in the absence thereof, their heirs and successors, shall be deemed notified, provided that, in either case, they are resident in these islands.

The provisions established in this article shall take effect, notwithstanding any custom, even one of long standing, or any contrary condition, even if contained in the founding documents of the patronage, but are expressly excluded: the canonries of Cathedrals and Collegiate churches, and the parochial and coadjutor benefices, with the care of souls, wholly or in part.

3. The patron must, under penalty of forfeiture for that instance of his

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right, present the candidate within the four-month period established by law.

[*Latin ed. p. 40*]

40. *Acta Apostolicae Sedis* – Official Commentary: This term, under the same penalty, must be observed by the one passively called to present himself to the Ordinary. The person who presents himself must be suitable in the sense and according to the terms of canon 1463. The age of the one presented or the one passively called, who wishes to avail himself of his right, is fourteen years completed, with regard to the time of presentation, notwithstanding any contrary condition, even if contained in the founding documents, and any custom, even one of long standing, is disapproved. 4. All young men who are admitted to a foundation of right of patronage, whether active or passive, under any title or denomination, must, within four months, enter the Seminary, beginning from the date of this Decree, if they have already been admitted, or from the date of the decree of admission, if they will be admitted subsequently. If this, for any reason, does not occur, they shall ipso facto lose their admission and pre-admission. The same ipso facto loss is established for those who, having entered the Seminary, are, at any time, declared unsuitable for the ecclesiastical state and dismissed, or who, of their own accord and will, depart from the pious place. In both cases, the loss shall be declared by the Ordinary through a decree from which no appeal is permitted, even in a derivative manner, to any authority, in a judicial manner. 5. As for those who are currently invested with a benefice or any foundation of right of patronage and who nevertheless reside outside the Seminary, if they are of an age or condition in which they can still, in the judgment of the Ordinary, begin the ecclesiastical career, they must, within four months from the publication of this Decree, enter the Seminary, subject to the conditions established in the preceding article. If, instead, they are of adult age and in such a condition that they cannot, in the judgment of the Ordinary, enter the Seminary, they, if they are in lay dress, must, within four months from the publication of this Decree, put on the clerical habit, under penalty of ipso facto loss, and then maintain the due decorum and honesty of life. If they are already wearing the clerical habit, they must also maintain the due decorum and honesty of life. If, in both of the last cases, they do not maintain the due decorum and honesty of life, or if they dedicate themselves to occupations incompatible with the clerical state, the Ordinary shall proceed against them administratively or disciplinarily to have them lay down the clerical habit, and with this, they shall lose the benefice or the foundation of which they are invested.

[*Latin ed. p. 41*]

The Holy Congregation, in its 41st Decrees, states that after the declara-

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tion by the Ordinary, which declares such a vacancy, no appeal shall be admitted in a judicial manner, nor in appeal.

6. Declared by the Ordinary, in all the previously established cases, the vacancy *ipso facto*, the patrons must, within the canonical term, present another candidate; if this time passes without result, the benefice and the foundation will, for that time, be subject to free collation, and the provision will be devolved to the Ordinary.

7. And since in Canon 476 of the Code it is established that no one can be promoted to the first tonsure before having begun the theological course, after the preliminary examination and until the conferral of the tonsure, an administrator will be appointed by the Ordinary to collect the revenues of the foundation, to satisfy the obligations, and to apply the surplus to the payment of the tuition of the candidate and all other expenses of his education.

8. To compete for a benefice, chaplaincy, or pension under patronage, it is necessary to obtain from the Diocesan the testimonial letters, under penalty of nullity of the presentation, and this within the four-month period, in both cases of active and passive patronage.

9. Any provision contrary to the tenor of the present Decree is abrogated, even if contained in previous Apostolic Constitutions, and especially is abrogated the *Motu proprio* incompatible with the present provisions.

Given at Malta, in the Archiepiscopal Palace of the City of Valletta, on the 8th of October, 1919.

f MAURUS, O. S. B., Archbishop of Malta, Delegate of the Holy See.

L. hB s. Sac. P. Velia Mangion, D. D., Chancellor.

II. CONCERNING THE STATUS OF THE AUXILIARY BISHOP OF MANAGUA.

Since a doubt had arisen as to whether the Auxiliary Bishop had been given to the Archiepiscopal See of Managua, or rather, and exclusively, to the person of the Archbishop; the Most Holy Congregation Fathers, in plenary sessions on January 8, 1920, decided to respond: Affirmative to the first part; negative to the second: that is, it was given to the Archiepiscopal See.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis – An official commentary of the Episcopal office; therefore, its office must persevere, even when that same See is vacant, always preserving its condition of dependence on him who governs the Archdiocese. Our Most Holy Lord, in the audience of the following day, considered and confirmed this resolution, and ordered that it be made public law. January 10, 1920. His Eminence G. CARD. DE L A I, Bishop of

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Sabinen, Secretary. Rev. V. Sardi, Archbishop titular of Caesarea, Assistant. III NOMINATION By Decree of the Sacred Congregation of the Consistory, Our Most Holy Lord, Pope Benedict XV, appointed: January 26, 1920. – Rev. Dom. Ioannes Iosephus Me Cort, titular Bishop of Azotus, as Auxiliary Bishop of Altuna, with the right of future succession. SACRED CONGREGATION OF THE COUNCIL INDEX OF FESTIVALS SUPPRESSED THROUGHOUT THE ENTIRE CHURCH Immediately and by response of February 17, 1918, it was declared by the Pontifical Commission for authentically interpreting the canons of the Code that nothing had been changed by the Code of Canon Law regarding the festivals suppressed throughout the entire Church, to which the obligation of attending Mass for the people is attached, and that certain local Ordinaries, by earnest request, had supplicated this Sacred Congregation of the Council to, for the more convenient knowledge of those concerned, again authoritatively make public the index of festivals suppressed throughout the entire Church, of which we are speaking.

[*Latin ed. p. 43*]

The Holy Congregation of the Council decreed. Therefore, approving these requests, this Holy Congregation, according to the norms of the Constitution *Universa per orbem* of Urban VIII, dated September 13, 1642, has decided to publish the following list of suppressed feasts, for which, according to the prescriptions of canons 339, § 1, and 466, § 1, of the Code, there is an obligation to celebrate the Holy Mass for the people throughout the entire Church, namely: The second and third days after the Sunday of the Resurrection of Our Lord Jesus Christ, and Pentecost; The Feast of the Discovery of the Holy Cross; The Feast of the Purification of the Blessed Virgin Mary; The Feast of the Annunciation of the Blessed Virgin Mary; The Feast of the Nativity of the Blessed Virgin Mary; The Feast of the Dedication of Saint Michael the Archangel; The Feast of the Nativity of Saint John the Baptist; The Feasts of the Saints: Andrew, James, John, Thomas, Philip, and James, Bartholomew, Matthew, Simon, and Jude, Mathias; The Feast of Saint Stephen the Protomartyr; The Feasts of the Holy Innocents; The Feast of Saint Lawrence the Martyr; The Feast of Saint Sylvester the Pope; The Feast of Saint Anne, mother of the Blessed Virgin Mary; The Feast of the Patron Saint of the Kingdom; The Feast of the Patron Saint of the place. Given in Rome, from the Secretariat of the Holy Congregation of the Council, on December 28, 1919. D. CARDINAL SBARRETTI, Prefect. I. MORÍ, Secretary. II. WRATISLAVIA AND OTHERS: PERMISSION TO WEAR BEARDS. On January 10, 1920, the following occurred: The Bishop of Wratislavia, in letters dated September 2nd, addressed to this Holy Congregation, explained as follows: "In various particular cases, the Holy Congregation of the Council, in response to requests made by me, has granted, in this and previous years, to one or another of the priests of my diocese,

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permission to wear a beard for special reasons."

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - Official Commentary: "Now, a controversy has arisen among the canonists in Germania, concerning whether a change in discipline has been introduced by the statutes of the Code of Canon Law: from which controversy, a variety in practice is already beginning to emerge. Some authors assert that canon 136, which permits the simple style of hair and is entirely silent about shaving the beard, has granted all secular clergy the freedom to wear a beard of modest form, notwithstanding the custom that has been in force throughout Germania, which has hitherto had binding force. For in Germania, wearing a beard is forbidden, partly by decrees of provincial councils, and partly by a custom exceeding a century. Regarding diocesan legislation, others assert that the bishop can decide that the prohibition previously in force in his diocese should remain firm and binding; others maintain that the bishop cannot, by common law, expressly prohibit anything, unless the sacred canons themselves openly grant him this power, or the prohibition is confirmed by the authority of the Holy See. The bishops recently assembled in a conference at Fulda unanimously agreed that the prohibition previously in force should not be lifted. It is certainly desirable that, although this matter is of little importance concerning the essential virtues of the clerical state, some indecent admiration should not arise among the people. Therefore, I respectfully request from the Holy Congregation: whether the Code of Canon Law grants any exceptions regarding the wearing of a beard, and, respectively, whether secular clergy have the freedom to wear a beard, while the bishop can maintain the prohibition previously in force in his own diocese.

OBSERVATIONS. - It is evident that the controversy can have no other basis than in canon 6, n. 6, where it is stated: 'If any of the disciplinary laws that have hitherto been in force are not contained, either explicitly or implicitly, in the Code, they are to be considered to have lost all force.' - In order for this canon to be applicable, it is absolutely necessary that we are dealing with a true, enacted law, and that this is not contained, even implicitly (especially in view of canon 20); but also, as is evident from canon 22, the law in question must not be a special law, enacted for particular circumstances of places and times, but a general law, valid always and everywhere. Thus, after the promulgation of the Code, despite its silence, the laws and provisions generally enacted against modernism are maintained by a decree of the Sacred Congregation of the Holy Office dated March 20-22, 1918 [A.S., X, 136], as long as this error persists; and also, by a decree of the Sacred Congregation of Religious of July 15, 1919 [A.A.S., XI, 321], the decrees concerning the military service of religious

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are maintained, as long as the circumstances require it."

[*Latin ed. p. 45*]

The Most Holy Congregation of the Council, and generally speaking, as is contained in the aforementioned decrees, "prescriptions and 'leges' [laws], whether natural, temporal, or transient," or those "which have regard to the circumstances of places and times," when "they do not infringe upon the general reason of law," are certainly not subject to the abrogation prescribed in canon 6, number 6. However, in the case under consideration, that is, with regard to the custom of not shaving the beard, it can be observed: Firstly, that we are not dealing with a true, general, prohibitive ecclesiastical law. The canons which are usually cited, e.g., chapter 7 on the life and honesty of clerics, III, 9, are, according to the common opinion of the Doctors, understood only to prohibit the cultivation of a beard in the manner favored by secular men; the letters of the Holy Fathers (e.g., Gregory VII to the Archbishop of Calaritanum; the acts of the Council of Lateran, in the year 1514 under Leo X) only testify to the ancient custom and institution of the Roman Church, which they defend against contrary abuses. Nowhere is there found a true and general law permanently prohibiting the wearing of a beard everywhere and for all future times; this deficiency, however, only commends the prudence of the ecclesiastical legislator, which it was not fitting to detract from with the newly promulgated Code. Indeed, it may happen that at times it is necessary to depart from the custom of shaving, as everyone knows was the case after the Council of Trent, until the end of the 17th century: and no one can deny how inconvenient it would be to abrogate a law solemnly given and established in the Code. Secondly, and consequently: this custom of shaving the beard, as its historical vicissitudes show, has not become universal except through custom, that is, through practices approved in certain regions, sometimes confirmed by particular law, at least with regard to the circumstances of places; therefore, to the extent that it could be included in the Code (that is, implicitly and hypothetically, not absolutely), it seems sufficiently accepted where the Code, not unlike the sanction of the Council of Trent (chapter 6, session XIV on reform), ordered clerics to wear "decent ecclesiastical attire, according to the legitimate customs of the place and the prescriptions of the local Ordinary," and indeed, it intended to reduce the entire matter of external bodily adornment, while maintaining the necessary unity of discipline and conformity, to the aforementioned standard of custom (c. 186, § 1). Furthermore, it should be absolutely rejected the opinion of those who wish to assert that in canon 6, number 6, general customs have been abrogated about which the Code is simply silent, as if the legislator had acted more kindly towards existing customs contrary to the canons (cf. canon 5, collated with canon 30), than towards customs contrary to or beyond the law. Thirdly: setting aside the general prescription of the law,

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it is undoubtedly the case that in the particular case, the law in force in that place prohibiting the beard...

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - The official commentary states that, in order to establish a norm, it is necessary not only because, as has already been demonstrated, silence in the Code appears to accept rather than exclude something, but also because of the explicit provision in canon 20, which states: "If there is no express provision of the law, whether general or particular, regarding a matter, it is to be inferred that, if the general law is silent, the provision of the particular law is to be followed." - This is further strengthened if one considers that the provision of this particular law, in this case, is entirely in conformity with the universal practice and custom of the present Latin Church, as has been established: but that, in order to introduce something contrary to this universal custom, it is not sufficient for the authority of the Ordinaries, but requires at least the tacit consent of the Supreme Pastor of the Church. It is advisable to refer to the letters which the Apostolic Nuncio at the court of Bavaria delivered on June 16, 1863, in the name of the Most Holy Pope Pius IX to the Archbishops of Munich and Freisingen, which read as follows: "It has come to the ears of the Most Blessed Father that in some dioceses of Bavaria there are ecclesiastical men who, led by a spirit of novelty or rather laxity, are trying to reintroduce the long-standing custom of wearing a beard. Whatever may be said about past centuries, it is certain that the modern and current discipline of the Latin Church completely opposes this custom, and that any new custom, in order to be legitimately introduced, must necessarily require at least the tacit consent of the Supreme Pastor of the Church. But this Holy See hereby declares that it utterly disapproves of such a novelty: all the more so because in these most sad times, the spirit of innovation seduces many, and from one novelty it is easy to proceed to another. Therefore, it has pleased the Holiness of Our Lord to command me to inform all the Ordinaries of Bavaria in His name that they must take all possible measures not only to expressly prohibit the aforementioned custom, but also to ensure that the unity of discipline and perfect conformity with the Church of Rome, the teacher of all, is maintained in all things, and therefore in the habit and tonsure of clerics, or, if necessary, to restore it, and that any new custom is avoided which has not been thoroughly known to the Supreme Head of the Church and has not been approved by Him. While I write these things at the command and in the name of Your Eminence, I ask that you inform me when you have received this letter, and also let me know what Your Eminence considers it appropriate to do, so that the aforementioned custom, if it should begin to manifest itself in this diocese, is immediately abandoned, and that it never comes to the mind of anyone to introduce it."

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1 1 From the Lacense Collection, vol. III, p. 547, no. 4.

[*Latin ed. p. 47*]

Sacred Congregation of the Council, Resolution No. 47. Furthermore, after matters were presented in the plenary session of the Sacred Congregation of the Council on January 10, 1920, and after the prayers of the Most Reverend Bishop of Wratislavien, and after the opinions of the Fathers were heard, it was deemed necessary to write: negatively regarding the first part; affirmatively regarding the second. And after a report was made concerning the aforementioned matters to His Most Holy Lordship, Pope Benedict XV, Divine Providence, in an audience granted by the undersigned Secretary on the following day, His Holiness deigned to approve and confirm the resolution of the Most Reverend Fathers. I. MORI, Secretary.

[*Latin ed. p. 48*]

48 Acta Apostolicae ACTA of the Apostolic See - Official Commentary of the Tribunals of the Roman Rota. CLOSED CASES. In the Tribunal of the Holy Roman Rota, from the month of January to the month of December of the year 1919, the following cases were heard in secret, of which the definitive judgment is published, only in part I. NULLITY OF MARRIAGE, concerning the grounds of simulated consent and also of error. The question proposed: Does a nullity of marriage exist in this case? The Most Reverend Fathers, Doctors, I. Prior, Ponens, A. Sincero, and F. Cattani, Auditors from Turno, on the 22nd of February, judged that the answer should be: Affirmative. II. NULLITY OF MARRIAGE, concerning the grounds of force and fear. The question proposed: Should the judgment of the Rota of the 24th of November, 1917, be confirmed or rejected in this case? The Most Reverend Fathers, Doctors, G. Sebastianeiii, Decanus, Ponens, M. Massimi, and I. Grazioli, Auditors from Turno, on the 8th of March, judged that the answer should be: That the judgment of the Rota should be confirmed. III. PROPERTY. The following questions were proposed: 1) What portion of the land should be assigned to the Monastery of NN, according to the judgment of the 6th of February, 1913? 2) What amount and from what date should the canon be established in this case? 3) And with what precautions should the rights of both parties be protected in this case? The Most Reverend Fathers, Doctors, A. Sincero, Ponens, F. Cattani, and P. Rossetti, Auditors from Turno, on the 20th of June, judged that the answers should be: 1) The portion of land to be assigned is in the measure of square feet, commonly m. q. 6762.85, subject to expert evaluation. 2) The canon should be established in the amount of 12,000 Librae, to be paid annually from the date on which the Monastery of NN was granted independence by the competent administrative authority, according to the laws. 3) In the case in which the remaining portion of land is sold, the Sisters have the right of first refusal, with a period of one month for deliberation. In the meantime,

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the parties should ensure that an emphyteutical contract is entered into between them, in a valid form according to civil law, and that it is also made legally binding with respect to the parts of the building that may be constructed.

[*Latin ed. p. 49*]

Saint Bonaventure, 49. In the remaining portion of the land, which faces the garden of the Monastery of the Religious, there will be no window whatsoever, nor can any be made or opened. Against this opinion, an appeal was interposed.

IV. OF THE NULLITY OF MARRIAGE, arising from force and fear. The question proposed: Whether the Royal Sentence of January 23, 1918, should be confirmed or rejected in this case? The Most Reverend and Venerable Doctors, I. Prior, Ponens, A. Sincero, and F. Cattani, Auditors of Tournon, on July 8, 1919, judged that the Royal Sentence should be confirmed in this case.

V. OF THE NULLITY OF MARRIAGE, arising from lack of consent. The question proposed: Whether the Royal Sentence of December 10, 1914, should be confirmed or rejected in this case? The Most Reverend and Venerable Doctors, A. Sincero, Ponens, F. Cattani, and M. Massimi, Auditors of Tournon, on October 31, judged that the Royal Sentence should be rejected in this case.

VI. OF THE NULLITY OF MARRIAGE, arising from lack of consent. The question proposed: Whether the nullity of the marriage is established in this case? The Most Reverend and Venerable Doctors, I. Prior, Ponens, A. Sincero, and F. Cattani, Auditors of Tournon, on November 14, 1919, judged that it is affirmed.

From the Chancery of the Tribunal, January 17, 1920.

Sac. T. Tani, Notary.

[*Latin ed. p. 50*]

Acts 50 of the Acta Apostolicae Sedis – Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF THE COUNCIL. REGULATION FOR STUDY WITHIN THE SACRED CONGREGATION OF THE COUNCIL.

In accordance with the decrees of this Sacred Congregation of the Council dated November 11, 1919, we issue the following Regulation for its proper observance:

1. The application for admission to study within the Sacred Congregation of the Council, accompanied by the relevant documents as specified in the aforementioned decree, shall be addressed to the Cardinal Prefect of the same Sacred Congregation.

2. Admission to study, which will be restricted to a select number of

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priests from both secular and regular clergy, will be decided upon in the ordinary assembly.

3. The priests admitted shall take an oath to faithfully fulfill their duties and to maintain secrecy, according to the established formula.

4. The period of study shall last for three years, but the application for continued registration must be renewed each year.

5. The study is under the direction and supervision of the Monsignor Secretary or whoever holds his office.

6. The priests undergoing study must attend the study at least on two days of the week, to be determined according to the schedule of the Secretariat.

7. The students must:

a) Study the positions presented in the plenary session of the Congregation, training themselves in the preparation of official documents according to the practice of the Secretariat;

b) Study the same official documents in order to submit their written opinion in the monthly meeting preceding the plenary session;

c) Study the other positions assigned to them, prepare a summary in writing, and report on them in the weekly meetings, as well as undertake other tasks assigned to them.

8. The formula of the oath is as follows:

"In the name of the Lord. Amen. - I, N.,

promise, vow, and swear to always be faithful and obedient to Blessed Peter and to our Lord Pope and his legitimate successors, to faithfully and diligently fulfill the duties attached to this study, to religiously maintain the secrecy of the office in all matters which the Sacred Canons or superiors may have ordered to be kept secret, and also whenever the revelation of any act may be prejudicial to the parties or to the Church. May God help me in this, and may these holy Gospels of God, which I hold in my hands, assist me."

[*Latin ed. p. 51*]

Diary, 51st day of Rome. Curia, 8) The documents and official papers shall not be made visible to outsiders and must be returned to the Secretariat within the prescribed time. 9) At the conclusion of the three-year period, an appropriate certificate will be issued, according to the diligence and progress demonstrated. Rome, from the Secretariat of the Holy Congregation of the Council, December 15, 1919. D. Card. SBARRTTI, Prefect. G. Mori, Secretary. HOLY CONGREGATION OF RITES, January 1, 1930. Holiness, in view of the upcoming Canonization, has graciously deigned to establish a special Congregation to anticipate and resolve controversies, composed of the following Eminent and Reverend Lords Cardinals: ANTONIO VICO, Prefect of the Holy Congregation of Rites, President; VIN-

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CENZO VAINUTELLI, Dean of the Sacred College; GENNARO GRANITO PIGNATELLI DI BELMONTE, Bishop of Albano; Archpriest of the Patriarchal Basilica of the Vatican; PIETRO GASPARRI, Secretary of State of His Holiness; RAFFAELE MERRY DEL VAL, and the following Reverend Prelates: Mons. Alessandro Verde, Mons. Alfonso Carinci, Mons. Angelo Mariani, Mons. Carlo Salotti, Mons. Carlo Respighi. Furthermore, Holiness has deigned to appoint: The Eminent Cardinal ANTONIO VICO, Prefect of the Holy Congregation of Rites, as Procurator for the upcoming Canonization; Mons. Giuseppe De Bisogno, President of the Postulators of the causes of Canonization. Moreover, the Holy Father, in view of the upcoming Canonization, has deigned to establish a special Commission charged with providing for whatever may be necessary to prepare and carry out the sacred function, and has deigned to order that the following belong to this Commission: The Eminent Cardinal ANTONIO VICO, Prefect of the Holy Congregation of Rites, President;

[*Latin ed. p. 52*]

The Acts of the Apostolic See – Official Commentary, by the following Reverend Prelates: Monsignor Alessandro Verde, Monsignor Alfonso Carinci, Monsignor Angelo Mariani, Monsignor Carlo Salotti, Monsignor Carlo Respighi, Monsignor Giuseppe De Bisogno. On Tuesday, January 13, 1920, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, according to the judgment of the Most Reverend and Reverend Lords Cardinals who comprise it, the following matters were considered: 1) The introduction of the cause for beatification and canonization of the Servant of God, Gioacchina De Vedruna de Mas, widow, Foundress of the Carmelite Sisters of Charity, in Vich; 2) Concerning the examination of the writings of the Servant of God, Andrea Franchi, of the Order of the Preachers, Bishop of Pistoia, called Blessed; 3) And likewise, concerning the examination of the writings of the Servant of God, Maria Teresa Carlotta de Lamourous, Foundress of the Institute of the Sisters of Mercy, in Bordeaux. On Tuesday, January 27, 1920, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Reverend Prelates Officials and the Theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question concerning the heroism of the virtues exercised by the Venerable Servant of God, Giuseppe Cafasso, secular priest, Rector of the Ecclesiastical College of Turin.

SECRETARY OF STATE – APPOINTMENTS

By means of notes from the Secretary of State, the Holy Father deigned to appoint:

January 5, 1920. The Most Reverend Cardinal Andrea Frühwirth, Mem-

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ber of the Holy Congregation of Rites.

January 9, 1920. The Most Reverend Cardinal Donato Sbarretti, Protector of the Missionary Franciscan Sisters of the Immaculate Conception in Boma.

January 9, 1920. The Most Reverend Cardinal Filippo Giustini, Protector of the Franciscan Tertiary Sisters of the Sacred Heart, having their Mother House in Joliet (Illinois, United States of America).

January 11, 1920. The Most Reverend Cardinal Donato Sbarretti, Member of the Sacred Consistorial Congregation.

[*Latin ed. p. 53*]

Diarium Romanae Curiae 53, January 19, 1920. The Most Reverend Cardinal Ottavio Cagiano de Azevedo, Protector of the Religious Sisters of the Compassion, Servants of Mary.

The Most Reverend Cardinal Donato Sbarretti, Protector of the Congregation of the Franciscan Tertiary Sisters of Peoria.

The Most Reverend Cardinal Pietro Gasparri, Protector of the Shrine of the Most Holy Virgin of Tears, in Foligno.

The Most Reverend Cardinal Amedeo Ranuzzi de Bianchi, Protector of the Religious of Saint Ursula of the Most Holy Virgin.

The Most Reverend Cardinal Filippo Giustini, Protector of the Tertiary Sisters of Saint Francis of Assisi and of the Immaculate Conception, who have their Mother House in Valencia, in Spain.

The Reverend Father Carlo Grano, Extraordinary Master of the Pontifical Ceremonies.

The Reverend Father Giuseppe Calderari, Extraordinary Master of the Pontifical Ceremonies.

Monsignor Ernesto Filippi, Auditor and Abbreviator of the Apostolic Nunciature of Portugal.

The Most Reverend Cardinal Filippo Giustini, Protector of the Congregation of the Oblates of the Assumption.

Monsignor Francesco Solieri, Prelate Auditor of the Tribunal of the Sacred Roman Rota. By Apostolic Briefs, the Holy Father deigned to appoint:

Assistants to the Papal Throne:

January 2, 1920. Monsignor Stanislao Zdzitowiecki, Bishop of Wladislavia.

January 17, 1920. Monsignor Antonio Giuliano Nowowiejski, Bishop of Plock.

January 21, 1920. Monsignor Michele de Faulhaber, Archbishop of Munich and Freising.

January 31, 1919. Monsignor Alfonso Blaeschke, of the diocese of Breslau.

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Domestic Prelates of His Holiness:

December 23, 1919. Monsignor Pellegrino Fini, of the diocese of Cortona.

January 2, 1920. Monsignor Vincenzo Pymieniecki, of the archdiocese of Warsaw.

January 8, 1920. Monsignor Francesco Tylla, of the diocese of Breslau.

January 8, 1920. Monsignor Michele Dietz, of the archdiocese of Bamberg.

January 8, 1920. Monsignor Giovanni Heidenreich, of the same archdiocese.

January 8, 1920. Monsignor Angelo Raggi, of the diocese of Malta.

January 10, 1920. Monsignor Francesco Mercuri, of the diocese of Gerace.

January 13, 1920. Monsignor Giovanni Battista Ogno, Delegate of Affairs of the Holy See in Vienna.

January 19, 1920. Monsignor Cario Scifoni, of Rome.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary

HONORS

With Brief Apostolic Letters, the Holy Father has deigned to bestow the following honors:

The Grand Cross of the Order of Pius: December 16, 1919. To the Most Honorable Mr. Count Carlo de Broqueville, Minister of State in Belgium.

To the Most Honorable Mr. Enrico Carton de Wiart, Minister of State in Belgium.

The Grand Cross of the Order of Saint Gregory the Great, civil class: December 16, 1919. To the Most Honorable Mr. Baron Ernesto Schonberg Roth-Schonberg, of the Apostolic Vicariate of Saxony.

The Grand Cross of the Order of Saint Gregory the Great, military class: January 8, 1920. To the Most Honorable Mr. Admiral Guglielmo Sheperd Benson, of the American Navy.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: January 13, 1920. To the Most Honorable Mr. Romualdo Silva Cortes, Deputy to the Chilean Parliament.

To the Most Honorable Mr. Francesco Pessoa De Queiroz, Secretary to the President of the Republic of Brazil.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 30, 1919. To the Most Honorable Mr. Alessandro Benone Dupuis, of the Archdiocese of Québec.

To the Most Honorable Mr. Pietro Giorgio Roy, of the same Archdiocese.

January 2, 1920. To the Most Honorable Mr. Edoardo Alessio Camillo Kervyn, General Director of Religious Affairs in the Ministry of Colonies

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of Belgium.

January 3. To the Most Honorable Mr. Gioacchino Gonçaves Àranjo, of the Diocese of Manaos.

January 9. To the Most Honorable Mr. Pietro Castillon du Perron, of the Archdiocese of Auch.

January 16. To the Most Honorable Mr. Sebastiano dos Santos Pereira de Vasconcellos, of the Diocese of Oporto.

January 20. To the Most Honorable Mr. Doctor Francesco Calot, of the Diocese of Arras.

The Knighthood of the Order of Saint Sylvester the Pope: December 17, 1919. To the Most Honorable Mr. Renato Andrea Caraman, of the Archdiocese of Westminster.

January 30. To the Most Honorable Mr. Giulio M. Ignazio Schaepkens van Riempst, of Maastricht.

To the Most Honorable Mr. Emilio Romanet, of the Diocese of Grenoble.

To the Most Honorable Mr. Cirillo Robitaille, of the Archdiocese of Québec.

To the Most Honorable Mr. Giuseppe Gauthier, of the same Archdiocese.

To the Most Honorable Mr. Nazario Fortier, of the same Archdiocese.

[*Latin ed. p. 55*]

From the Roman Curial Diary, No. 55, December 30, 1919. To Mr. Bennone Laline, of the Archdiocese of Québec.

December 31. To Mr. Edoardo Tozer, of the Diocese of Plymouth.

January 3, 1920. To Mr. Francesco Zonghi, of the Diocese of Fabriano.

January 8. To Mr. Giuseppe Lo, of Shanghai.

January 9. To Mr. Federico Vincenzo Milan, of the Archdiocese of St. Paul of Minnesota.

January 12. To Mr. Guglielmo Giuseppe Mulligan, of the Diocese of Hartford.

January 12. To Mr. Edoardo Ottaviani, of the Diocese of Orvieto.

January 12. To Mr. Amilcare Ottaviani, of the same Diocese.

BY THE ORDER OF HIS HOLINESS, BY APPOINTMENT:

With the letters of His Eminence, the Most Reverend Monsignor Maggiordomo, the Holy Father deigned to appoint:

Secret Chamberlains, in addition to those already holding that office:

January 29, 1919. Mons. Enrico FJeck, of the Diocese of Leitmeritz.

June 2. Mons. Pietro Gruber, of the Diocese of Seckau.

June 2. Mons. Carlo Schweitzer, of the same Diocese.

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June 12. Mons. Giovanni Tyrychter, of the Diocese of Leitmeritz.

January 3, 1920. Mons. Mariano Ricci, of the Diocese of Norcia.

January 3, 1920. Mons. Pietro Fidanza, of the same Diocese.

January 3, 1920. Mons. Teodoro Teissier, of the Archdiocese of Algiers.

January 3, 1920. Mons. Giuliano Roczkowski, of the Archdiocese of Warsaw.

January 3, 1920. Mons. Taddeo Iachimowski, of the same Archdiocese.

January 3, 1920. Mons. Alessandro Fajecki, of the same Archdiocese.

January 3, 1920. Mons. Taddeo Czechowski, of the same Archdiocese.

January 20. Mons. Bernardo Neumann, of the Archdiocese of Munich.

January 20. Mons. Nicolao Brem, of the same Archdiocese.

January 20. Mons. Teodoro Becker, of the same Archdiocese.

January 20. Mons. Antonio Giuseppe Moita, of the Diocese of Beja.

Secret Chamberlains of Sword and Cape, in addition to those already holding that office:

January 9, 1920. Mr. noble Giacomo Lucheschi, of the Diocese of Ceneda.

January 12. Mr. visconte Arturo Edoardo Giuseppe Noel Campden, of the Diocese of Nottingham.

January 16. Mr. conte Saverio De Maistre, of the Diocese of Versailles.

January 23. Mr. Daniele Carlo Maria della Chaussée, of the Archdiocese of Westminster.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Official Commentary of the Honorary Chamberlains in peacock blue attire of His Holiness: December 30, 1919. Monsignor Giuseppe Kozankiewiez, of the archdiocese of Gnesen and Posen. January 3, 1920. Monsignor Giovanni Felice Niemira, of the archdiocese of Warsaw. Monsignor Marcello Nowakowski, of the same archdiocese. Monsignor Casimiro Lutostawski, of the same archdiocese. Monsignor Severino Poptawski, of the same archdiocese. January 8. Monsignor Agostino Coy and Cotonat, of the diocese of Barcelona. January 9. Monsignor Cataldo Arena, of the diocese of Cariati. Monsignor Nicola Altavista, of the archdiocese of Rossano. January 17. Monsignor Nicola Lerro, of the diocese of Bovino. Honorary Chamberlains of Sword and Cape, extraordinary, of His Holiness: January 9, 1920. Mr. Vincenzo Negri, of the archdiocese of Milan. January 16. Mr. Marcello Tabanelli, of Rome. Honorary Prelates beyond the city of His Holiness: January 3, 1920. Monsignor Pietro Gorski, of the archdiocese of Warsaw. Monsignor Andrea Aieilo, of the archdiocese of Naples. Monsignor Gaetano Sabia, of the diocese of Sorrento.

NECROLOGY: December 23, 1919. Monsignor Enrico Maquet, titular bishop of Amatunte, apostolic vicar of the southwestern Celi (China). January 6, 1920. Monsignor Raimondo Péris y Mencheta, bishop of

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Corbridge (Spain). January 19. Monsignor Tommaso Francesco Barry, bishop of Chatam. January 21. Monsignor Bernardo Ward, bishop of Brentwood. January 25. Monsignor Guglielmo Sebastianeiii, dean of the Sacred Roman Rota. January 26. Monsignor Giacomo Ghezzi, of the Minori, bishop of Civitacastellana, Orte, and Gallese. January 27. Monsignor Angelo Michele lannacchino, titular bishop of Lorea.

[*Latin ed. p. 57*]

Year XII - Vol. XII, March 1, 1920, No. 3. ACTA APOS TOLICAE SEDIS, Official Commentary. ACTA BENEDICTI PP. XV. "LETTERS I TO THE REVEREND FATHER FRANCIS KORDAC, ARCHBISHOP OF PRAGUE: CONCERNING THE RECENT MEETING OF BISHOPS OF BOHEMIA."

Venerable brother, greetings and the apostolic blessing. – Since we have observed grave attempts being made here against the integrity of the Catholic cause, we wrote to you, venerable brother, on this day of the month, urging you and your esteemed colleagues in the episcopate to come together to devise and determine more suitable remedies for such serious matters. But scarcely had we sent the letter when it was reported to Us that you yourselves, moved by that pastoral diligence which is never lacking in the Bishops of Bohemia, had convened to address those very questions which We had indicated to you in Our letter. From this harmony of purpose, We therefore derived considerable pleasure, as it became evident once again that the bonds between all of you and the Apostolic See are exceedingly strong. However, as often happens, that which follows pleasant things is often sad; immediately, we received news that several ecclesiastical men of Bohemia, disturbed in their minds, have unfortunately departed from the Church of Jesus Christ. We lamented this most grievous event all the more, as it was necessary for the Father to be deeply moved by the affliction of his sons who were bound to Him by a special bond of the priesthood; but, mindful of our apostolic duty, we did not hesitate to urge the sacred laws upon those who were rebellious, and we are certain that the Decree of this Sacred Congregation has now reached you, by which those same ecclesiastical men are declared deprived of the graces of Christian communion. ACTA, vol. XII, no. 3. – March 1, 1920.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary. Indeed, we know very well that the number of priests who have departed from the unity of the Church is very far from the number of those who remain faithful in their office; but we are not ignorant that grave detriment and discrimination to the entire clergy are involved herein. Therefore, we highly praise and approve the resolutions which you have adopted in your assembly, and especially that concerning the dissolution of the so-called "Jednota" asso-

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ciation, and that diocesan matters should not be addressed until proper provision has been made for the rights of the bishops. For the ecclesiastical order to remain sound, it is absolutely necessary that the clergy, even if associated, remain under the authority and vigilance of the Bishops, who are obligated to govern and regulate them. It is also superfluous, even now, to say that the Apostolic See will never consent to any changes in matters concerning the Church that are popular in nature, nor to the abrogation or alteration of the law of celibacy, by which the Latin Church glories as a distinctive ornament. In the meantime, venerable brother, we are very pleased to congratulate you and your colleagues, for the manner in which you have acted has confirmed that you are endowed with prudence and sagacity. For you have shown yourselves to be so devoted and zealous in defending the Chair of Peter and in upholding the Catholic faith, that it is right to say that you have proven yourselves equal to the severity of these events; and indeed, our benevolence towards you has been wonderfully aroused and increased. May the fortitude of you all, of the priests and the people under your care, be such that the Church may prosper among you more and more! We also wish to remind the clergy how great and sacred is the priestly office which has been entrusted to them by the goodness of God, and how much they ought to lead by example, and in no matter to deviate from the duties of their religion. Finally, may our paternal exhortations and lamentations reach those priests who have strayed from the path of salvation; may they return, we implore them, and consider how blindly they have fallen into ruin; let them know that We, representing Him, will never cease to earnestly urge them to return to the embrace of that holy faith, of which they have become ministers through consecration, after having suppressed and extinguished their worldly desires. In the meantime, as a pledge of the heavenly gifts and of our paternal charity, we impart to you, venerable brother, to the other Bishops of Bohemia, to the entire clergy, and to each and every one of you, our apostolic blessing, most earnestly in the Lord. Given at Rome, near the blessed Peter, in the year 1920, in the sixth year of Our Pontificate, on the twenty-ninth day of the month of January. BENEDICT XV, Pope.

[*Latin ed. p. 59*]

Act of Pope Benedict XV, year 1920, to the Reverend Mother Albexia Lepicier, General Superior of the Order of the Servants of the Blessed Virgin Mary, whom he praises and to whom he sends a copy of the book "De Iesu Christo Rege Cordium" [Concerning Jesus Christ, King of Hearts] and the proposal for the consecration of the Order to the Heart of Jesus.

Beloved daughter, greetings and apostolic blessing.

It has been most pleasing to Us to receive your small but weighty volume, in which you demonstrate with clear and evident arguments that Jesus Christ is the King of all men. You explain and illustrate the nature of this

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kingdom so well, and it is particularly pleasing that, in accordance with the most holy will of our Redeemer concerning us, you also show how both individuals and houses, and indeed the entire human society, are bound by their duty to consecrate themselves to His Heart. You persuade the reader of this very easily, simply by the style of writing you employ; it is so imbued with a certain fragrance of piety. Therefore, we offer our thanks for the copy of this little work that you have sent Us; we approve of it greatly, and we are pleased to hear that you are about to consecrate the entire religious family under your direction to the Divine Heart. It is indeed fitting that those who profess a special devotion to the sorrowful Virgin Mary should, above all, be devoted to the love of Jesus Christ, our Lord, who suffered so much for us; for nothing is more ancient than that her clients should serve her Son with the utmost devotion. Furthermore, there is no doubt that this solemn declaration of the most pious devotion to the most holy Heart, the source of life and sanctity, will be a source of growth in all virtues for your daughters. May this be a witness to Our paternal benevolence, and may Our apostolic blessing, which we bestow with the greatest affection upon you, beloved daughter, and upon all your companions in the esteemed Order, be a blessing to you.

Given at Rome, near the blessed Peter, on the second day of February, in the year 1920, in the sixth year of Our pontificate.

BENEDICT XV, POPE.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary III TO THE REVEREND FATHER NORBERT SCHACHINGER, ABBOT GENERAL OF THE REGULAR CANONS OF PRÉMONTRÉ, ON THE OCCASION OF THE ORDER'S JUBILEE. Beloved sons, greetings and the apostolic blessing. — We rejoice that this illustrious Order, which you preside over, founded in the late eighth century, has not, despite the passage of so much time and the variety of circumstances, lost its vitality, but rather seems to possess a certain new flourishing. Indeed, it is known that before that, not a reformation, but a corruption of religious life, brought about by innovators, afflicted the institution founded by Saint Norbert, and that it suffered greatly from this calamity; it is truly marvelous that, as if rising from the very brink of destruction, it has begun to heal the wounds it has suffered, and to spread gradually again in those very places where it had been oppressed and extinguished. Therefore, we are pleased to see so many members of the Order of PRÉMONTRÉ, even in these most unjust times, diligently working in every way that contributes to the increase of divine glory and the salvation of souls. And it is particularly pleasing to us that we recognize in you the very spirit that was transmitted by

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your most holy founder and lawgiver, a spirit in which active charity towards the august Sacrament shines forth, and the piety of children towards the Immaculate Mother of God, and a full measure of devotion to this Apostolic See. Indeed, we believe that these things which you are preparing for the occasion of the jubilee, in commemoration of your origins and your history, will greatly encourage the zeal of all of you for the best of studies. May this commemoration, in order that it may be more fruitful and, with the intercession of the pontifical authority, more solemn, grant that, wherever it is celebrated among you, whoever visits your churches or chapels and participates in the sacred rites held for this purpose, may once receive full remission of their sins, under the usual conditions. And may you, beloved sons, have as a witness of the divine favor and of our paternal benevolence, the apostolic blessing which we most lovingly bestow upon you and upon all who belong to the family of PRÉMONTRÉ. Given at Rome, near the blessed Peter, on the fourth day of the month of February, in the sixth year of Our pontificate. BENEDICT XV.

[*Latin ed. p. 61*]

Acta Benedicti PP. 61, XV. Sermo habitus in Urbe Romae, die XVI Februarii MCMXX, ad Parochos et ad Quadragesimales Concionatores. Autem, in similibus circumstantiis, interrogavimus Doctorem Gentium, quibus verbis potuimus efficaciter salutare praedicationes Quadragesimae, congregatos ad Nostram praesentiam; et Sanctus Paulus tunc nobis suggerit, ut salutationem daretis eis nomine expressivo "hominum Dei": tu autem, homo Dei (1 Tim., vi, 11). Eandem salutacionem nunc vobis dirigere possumus, o carissimi filii, qui paratis estis divinam veritatem in Roma, in Quadragesima iam imminente, praedicare. Sed, si nomen quod maxime convenit praedicatoribus, demonstrat honoris illis debitorum, et eos ad virtutes necessariae ad exercitium ministerii sui excelsi incitat, videtur nobis quod finis duplici facilius pervenire possit, si conceptum idoneum de opere commisso praedicatoribus habeatur. Ad amorem personarum et rerum, scientia et aestimatio earum praecedere debent: *nil volitum quin praecognitum*; et quid dicere, quanto melius scientia et aestimatio personarum et rerum radicantur, tanto magis iustificatus et sincerus debet esse amor? Quare, rursus ad Sanctum Paulum recurrimus, et ab ipso verbum petimus, quod potest exprimere comprehensivam significationem operis confisi praedicatoribus. Et Doctor Gentium statim in animam Nostram resonavit echo verbi ab ipso ad discipulum suum, Timotheum, directum: *opus fac evangelistae* (1 Tim., iv, 5). Certo, omnibus patet significatio huius verbi, quod renovat, et ad praedicationes applicat, illud vetus praeceptum: *age quod agis*, cui coniunctum est momentum necessitatis faciendi bene quod perficiendum est. Sed, ut verbum Apostoli nulli superfluum videatur, et nemo dicat quod solum sit repetitio inutilis, vos, carissimi filii, hortamur, ut reflectatis quod Sanctus

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Paulus, scribens ad Timotheum: *opus fac evangelistae*, supponebat discipulum suum cognoscere, quid valet "pro se" officium evangelistae, et quid talis officium requirit in eo qui eum adimplere debet. Nos ergo verbum Sancti Pauli accipimus: *opus fac evangelistae*, et, dum illud ad singulos praedicationes imminentes Quadragesimae dirigimus, sensu in quem Doctor Gentium ad fidem suam dirigebat.

[*Latin ed. p. 62*]

In the *Acta Apostolicae Sedis* – the official commentary – we judge it fitting to first recall the proper character, or nature, of the office of the evangelist, and then the obligations or duties that such an office entails. Thus, we may hope that among none of the preachers, destined to announce the divine word to the faithful of Rome during the upcoming Lent, will there be a lack of those two things which the Apostle presupposed in the evangelist when he wrote to the disciple: "Do the work of an evangelist." And We also hold the hope that, just as the study of the proper names of the preachers: "You, O man of God," has been able to, in the past year, determine the esteem and love of them among the people, so too may this same esteem and this same love increase ever more in this year, through the study of what the work of the preacher itself is: "Do the work of an evangelist." The Divine Savior, during the three years of His public life, gave to the disciples a complete instruction concerning what His followers ought to believe and do. But that instruction, far from being limited to the few people who then followed Jesus, was destined for all nations and for all future ages. Therefore, the Divine Master must also have determined the manner in which His message should be made known to those who would be the inhabitants of the earth, in all times and in all places, after He had withdrawn from the earth the comfort of His visible presence. And the manner willed by Jesus was the mission given to the Apostles, and, through them, to all the preachers of future ages, to announce the Gospel to all men, instructing them to observe what He had prescribed: "Go into the whole world and preach the gospel to every creature" (Mark, XVI, 15)... "teaching them to observe all things whatsoever I have commanded you" (Matthew, XXVIII, 20). Therefore, the Apostles were not, and the preachers of our own age must not be, anything other than the echo of the voice of Jesus Christ. But who can express the excellence of the work that the preachers thus accomplish? He who reproduces another's voice seems to bring a distant person closer, and he who continues the work of an absent person seems to fill the void left by the departure of that person. It is also easy to understand that the echo of another's voice deserves to be all the more appreciated the more excellent was the person who first spoke; and likewise, the more illustrious the person whose work is continued, the more valuable the continuation of that work must be. Now, it is incumbent upon the preachers to repeat the teachings, not of a man, but of a God. Just

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as the Divine Savior showed men the way to attain salvation, so too must the preachers direct and guide men in the same way.

[*Latin ed. p. 63*]

From the Acts of Pope Benedict XV, minute 63: Their work is called that of "evangelists," precisely because it proclaims the good news of the redemption accomplished by Jesus Christ, and points out the easy way to enjoy its fruits. Therefore, when a preacher is urged to perform the work of an evangelist: *opus fac evangelistae*, he is almost being told to echo the voice of Jesus Christ, or, if it pleases you better, to continue the work of His divine teaching. We need not point out the enormous difference between the work, which is authoritative in itself because it is divine, of the Incarnate Wisdom, and the ministerial work of the preachers: it is well known that the latter has value only in virtue of the former. But it is equally true that both proclaim the same doctrine; it is also true that both aim at the same end. Jesus Christ did not only say that eternal life will be given to those who have known the true God and the Son sent by God (John 17:3), but He also said that "everyone who believes the word of the evangelists will be saved": *praedicate evangelium omni creaturae; qui crediderit salvus erit*. Thus, the work of the evangelists is associated with that of God; thus, in the present order of Providence, eternal salvation is not otherwise possible for men than through preaching. And may it be true, that after the Divine Savior had put an end to His public teaching, it remained an article of faith that "everyone who calls on the name of the Lord will be saved. But how can they call on one in whom they do not believe? And how can they believe in one of whom they have not heard? And how can they hear without a preacher?": *quicumque invocaverit nomen Domini salvus erit. Quomodo ergo invocabunt, in quem non crediderunt? aut quomodo credent ei, quem non audierunt? quomodo autem audient sine praedicante?* (Romans 10:13). Therefore, there are two titles of glory that belong to the evangelist: that of continuing the work of the Messiah, and that of doing something which, according to the ordinary course of Divine Providence, is indispensably connected to the salvation of men. From these two titles of glory, the office of the evangelist is so exalted that, concerning its nature or character, we believe that no one can ask for more than what is implied in Our words addressed to the Lenten preachers of Rome: *opus fac evangelistae*. Gather it, you most beloved sons, to whom these words were addressed, and show that you understand all the excellence of its meaning. For if it is necessary first of all to properly appreciate the importance of an office in order to perform it well, then those who know that they are continuers of the work of God, co-operators in the eternal salvation of their

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neighbor, cannot but be good evangelists.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Commentarium Officiale. This estimate, most beloved sons, you must have not for yourselves, but for the office entrusted to you. Therefore, you must have no envy, no jealousy towards those who share with you the work of the evangelist, but while striving to make it fruitful for your own sake, you must also desire that it be fruitful through the zeal of others. The echo still resounds of the words that, at the close of the past year, We addressed to all the Bishops concerning the important matter of the propagation of the Catholic faith throughout the world. The missionaries who travel to distant regions to preach the Gospel to those who still wander in the darkness of ignorance, or sit in the shadow of death, perform a work that must be called, by antonomasia, "the work of evangelists." We therefore desire that the preachers of the coming Lent in Rome speak at least once, during the course of their preaching, of Our aforementioned Encyclical, both to instill the obligation that all the faithful have to support the work of the holy missions, and to publicly pay homage to the sublimity of the office of the evangelist. A certain modesty, more or less justified, might have caused the praise due to the evangelist to die on your lips, most beloved sons, because you might not have wished for the implicit praise that would come to your own work. But if, by omitting to speak of Our Encyclical, you bring to the admiration of your listeners the labors and the zeal of the missionaries, you will perform an act of justice, and at the same time pay homage to the truth. And will it not be an act of justice to render greater praise to those who have greater merit? Will it not be a service to truth to declare more clearly, through examples, what Saint Paul meant when he wrote to his disciple, and what We mean when We say to each of the Lenten preachers: "opus fac evangelistae"? However, there is also another way to effectively attest to the value that must be placed on the office of the evangelist. This method depends on those to whom such an office is entrusted, and We recall it now not to teach new things, but to strengthen you, most beloved, in those judgments and in those intentions that We already know to be yours. We said a moment ago that Saint Paul, when writing to Timothy: "opus fac evangelistae," assumed that his disciple knew not only what value "in itself" the office of the evangelist has, but also what such an office requires of those who must fulfill it. And We, in turn, when addressing the words of the Apostle to the Lenten preachers, could not in any way assume that they were ignorant of the obligations or duties that the "opus evangelistae" requires. Therefore, do, most beloved,

[*Latin ed. p. 65*]

The Holy Congregation of the Council of 1965, so that it may never ap-

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pear that We are deceived in forcefully rejecting such a supposition. Indeed, We like to imagine that he who knows himself to be a continuator of the work of the Messiah "says nothing, does nothing, tolerates nothing that does not appear perfectly in conformity with the mission of the Messiah." It is superfluous to say that the evangelist must proclaim the Gospel of Jesus Christ, for if he did not, he would not even deserve the name of "evangelist." But is it not also useful to add that the evangelist must proclaim "only" the Gospel of Jesus Christ? Therefore, let the preachers of Lent refrain not only from speaking of themselves, unless a strict necessity requires it, so that it cannot be said that "they preach themselves," but also from bringing to the pulpit arguments that do not appear evidently connected to the teaching of the holy Gospel. The first Bishop of Madrid, that Monsignor Martínez Izquierdo, who, on Palm Sunday of 1886, fell as a martyr for his duty under the sacrilegious hand of a priest, had previously ordered that in his diocese, no speaker should conclude the introduction of his sermons without explicitly indicating which article of the catechism the thesis he would present was related to. And We remember that the only time We dared to preach in the capital of Spain in the language of the country, it was on the occasion of the first Mass of a newly ordained priest, and We also cited the article of the catechism that prescribes the veneration and respect due to the Catholic priest. Evidently, the priest of the zealous first Bishop of Madrid was determined to prevent the abuse, then too common in Spain, of preachers treating subjects alien to the supernatural order. Ah! that abuse has even crossed our borders, and We fear that it has sometimes even violated the respect due to the Holy City. Oh! how fitting it would be if the Lenten preachers of Rome were to obligate themselves to preach "all and only" the holy Gospel! And, since what is presented as teaching of the Gospel remains better imprinted in the minds of the listeners, the preachers of Rome would do a very useful thing if they took the habit of pointing out the bond of connection that their sermons must always have with the holy Gospel. They would thus place their teaching on a solid foundation; they would perfect the method that We have praised in the preachers of Spain; they would make it easier for the listeners to understand their lessons; and, most importantly, they would appear as those to whom the name of "evangelists" is given. For it is easy to understand, even for the simplest of men, that...

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Commentarium: Regarding the name, it is considered that evangelists must preach the Gospel; it would be equally absurd to suppose that the evangelist should add anything to the Gospel, as if the teaching of Jesus Christ were not perfect. And when we exclude arguments not necessarily connected with the holy Gospel, we intend to exclude, all the more, profane citations, since it is intolerable to suppose that

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these can increase the force or demonstrative value of evangelical lessons.

We have said that the evangelist is "an echo of the voice of Jesus Christ": oh! how grieved he would be if he were to echo the voice of pagan philosophers or poets!

Nor should it be said that reasons of polemic can sometimes induce the preacher to use language different from the exposition of the Gospel. Nor should it be said that he must sometimes take into account the depraved taste of the listeners, in order to better succeed in his intention of persuading them of the evangelical truth.

For when did the Apostle write to Timothy: "Do the work of an evangelist?" Precisely at that time when he had foretold to him that a time would come when men would not be able to endure sound doctrine, but according to their own passions, for an itching to hear, they would multiply to themselves teachers: "For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears."

The Apostle went even further, predicting to Timothy that the listeners would turn away from listening to the truth and turn to fables: "And will indeed turn away their hearing from the truth, but will be turned unto fables."

But therefore what? He immediately added: "But be thou vigilant," as if implying: "This must not concern you; you must only think of fulfilling your office." And, wishing to express everything in a single word, it was then that he said: "Do the work of an evangelist": "But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober."

Thus, the words of Saint Paul, studied in the context of the second epistle to Timothy, teach that the preacher must not depart from the Gospel, even when his listeners have a taste so depraved that they cannot endure sound doctrine: "cum sanam doctrinam non sustinebunt."

In these days, one might perhaps add with Saint Paul that numerous listeners "are turned unto fables": "ad fabulas convertuntur." But even for this calamitous hour, we must repeat with the same Apostle: "But be thou vigilant... do the work of an evangelist."

This is what we repeat once again to you, our most beloved children, to persuade you even better that neither the conditions of times, nor the circumstances of places, nor the needs of people will ever authorize the Catholic preacher to fail to conform to the precept of preaching "always and only" the holy Gospel.

[*Latin ed. p. 67*]

From the acts of Pope Benedict XV, 67: It is perhaps superfluous to add that he who performs the work of an evangelist must not limit himself to

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preaching only from the pulpit, but must strive to ensure that his entire life is a continuous sermon. Let him preach his devotion at the altar; let him preach the gravity of his demeanor in walks, visits, and public gatherings; let him preach the sincerity of his family conversations; let him preach the kindness of his manner in receiving those who come to him. Here, too, we can appeal to the authority of Saint Paul, for the great Apostle considers Timothy obligated now to exhort, now to rebuke, but he wants him to do both with doctrine and with patience: "Argue, beseech, reprove in all patience and doctrine." It can be said that with these words, Saint Paul opened the way to his comprehensive precept: "Do the work of an evangelist." And why not also say that he then summarized the obligations of the evangelist with those other words that he added to the exhortation of the precept "Do the work of an evangelist"? "Fulfill your ministry, be sober," summarizes all the duties of the preacher, for "he fulfills the office of an evangelist," as Saint Thomas says in the Commentary on the Pauline epistle, "who preaches with words and fulfills with deeds," and the sobriety of which the Apostle speaks refers not so much to the frugality of food as to discretion in all actions, as the same Angelic Doctor also teaches: "Sobrietas is put here for discretion" (Comm. in epist. S. Pauli). Oh! With what reason, then, have we turned to Saint Paul to obtain a word that would make us understand what the office of the preacher is in itself and what it requires of those who must fulfill it. You, most beloved children, will show, during the upcoming Lent, that you have well learned this teaching of the Apostle, and the practice of the disciples, in accordance with the theory of the Master, will better appreciate, even by the simple faithful, the "work of an evangelist." A good example from the pastors of Rome will contribute not insignificantly to this desirable effect, and we greet them as "perennial evangelists." But above all, it will be that heavenly blessing that We implore, both for the pastors and for the preachers of Rome, that will make it so. The office entrusted to both is sublime, but the blessing that We implore from on high for all must make it as sublime as it is effective, for the glory of God, for the salvation of souls, and for the spiritual benefit of those who perform it.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SUPREME HOLY CONGREGATION OF THE SACRED OFFICE ERRATA-CORRIGE In the decree of the Supreme Holy Congregation of the Sacred Office, wherein "the schismatic coalition of certain Bohemian priests is condemned" (Acta Apostolicae Sedis, year XII, volume XI, no. %, page 37), instead of canon 2384, read canon 2314. Given in Rome, from the offices of the Sacred Office, on the 10th of February, 1920. A. Castellano, Notary of the Supreme Holy Congregation of the Sacred Office.

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SACRED CONSISTORIAL CONGREGATION CONCERNING THE BOUNDARIES OF THE DIOCESES OF SAN LUDOVICO DE POTOSIENSIS AND ZACATECAS, WITH A MUTUAL ADJUSTMENT. Whereas, for the better governance of souls, it is highly expedient that the limits of ecclesiastical jurisdiction be the same and coincide with the limits of civil jurisdiction, and whereas it is known that the two dioceses of Zacatecas and San Ludovico Potosiensis, which are adjacent to each other in the region of Mexicana, lack this benefit, and that the diocese of Zacatecas extends in part into the civil province or State of Potosi; and conversely, the diocese of San Ludovico Potosiensis extends in part into the civil province or State of Zacatecas; Therefore, Our Most Holy Father Benedict XV, favorably considering the requests of the two aforementioned Bishops, has graciously approved that, according to their wishes and prayers, a suitable remedy be provided. Wherefore, after deliberation and with the consent of all those whose interests are involved or who presume to have an interest, by this Consistorial Decree, a portion of the diocese of San Ludovico Potosiensis, or the circumscription commonly called by that name,

[*Latin ed. p. 69*]

69. The district of Pinos, which lies within the boundaries of the neighboring State of Zacatecas, is separated from the diocese of Saint Louis of Potosí and united to the diocese of Zacatecas. Furthermore, that part of the diocese of Zacatecas, which is called Salinas and lies within the boundaries of the State of Potosí, is separated from the diocese of Zacatecas and added to and attributed to the diocese of Saint Louis of Potosí, with all rights and obligations pertaining to both territories, according to their own legal procedures; notwithstanding anything to the contrary. For the execution of this, the Most Holy Lord appointed the Reverend Fathers Francis Planearte and Navarrete, the Archbishop of Linares, granting them the necessary and appropriate powers, including the power to delegate, to any man in ecclesiastical dignity, for the purpose mentioned above; and imposing upon them the obligation to send to this Sacred Congregation, within six months, calculated from the date of the present document, an authentic copy of the execution completed. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 16th of January, 1920.

C. CARD. DB LAI, Bishop of Sabina, Secretary.

L. © S. f V. Sardi, Archbishop of Caesarea, Assistant.

II. NOMINATIONS.

By Decree of the Sacred Congregation Consistorial of the 6th of February, 1920, the Most Holy Lord, Pope Benedict XV, having considered the infirmity of the Archbishop of Carthage, deigned to nominate the Reverend

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Father Augustine Fernand Leynaud, Archbishop of Algiers, as Apostolic Administrator of the archdiocese of Carthage. Furthermore, the following were nominated by Decrees of the Sacred Congregation Consistorial:

12th of January, 1920. — Reverend Father James Carabelli, of the diocese of Syracuse, as Apostolic Administrator.

23rd of January. — Reverend Father Paul Iacuzio, Archbishop of Sorrento, as Apostolic Administrator of the diocese of Castro Mar or Stabia.

1st of February. — Reverend Father Joseph Conti, Bishop of Chiusi and Pienza, as Apostolic Administrator of the diocese of Grosseto.

6th of February. — His Eminence, Cardinal Silj, as Pontifical Delegate for the Sanctuary of the Blessed Virgin Mary of the Rosary and the attached works in the valley of Pompeii.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION OF THE COUNCIL OF MONTIVIDEO! AND OTHER MATTERS CONCERNING THE STIPENDS OF MISSES.

On January 10, 1920, the following was brought to the attention of this Holy Congregation: The Apostolic Administrator of the archdiocese of Montevideo brought to this Holy Congregation a matter concerning the ancient custom of many parishes within the archdiocese, and of the two suffragan dioceses of Metz and Salta. In these places, the pastors pay a monthly salary of 50 pesos to their assistant priests, imposing upon the assistant priests the obligation of offering daily Mass for the intention of the pastor, who retains the stipends for the Masses, without considering the actual sum to which these may amount each month. Furthermore, in some parishes, this is understood in such a way that a fixed sum, for example, half of 50 pesos, is assigned, while the other half is given as if by agreement, for the stipends of the Masses; however, these stipends in some places do not equal that sum, while in others they exceed it.

Moreover, in a letter dated September 7 of this year, the aforementioned Apostolic Administrator responded to an inquiry, stating that the pastors also provide housing and sustenance to the assistant priests; that, due to custom, another agreement is made, which is morally of no consequence; and that there are no lacking private complaints from the assistant priests regarding this practice.

He also testified that the remuneration given to the assistant priests is certainly sufficient; but that this raises the question of whether or not this agreement concerning the offering of Masses can be reconciled with canon 840 § 1. He further added that, in the diocesan constitutions of the previous year, in a meeting of the pastors, a decree had been established, and, after hearing the archdiocesan advisors, it had been approved by him, "that, until the Sacred Congregation resolves this matter, the pastors should pay

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to their assistant priests a salary of 25 pesos, in addition to the full stipend for the daily Mass, according to the established rate, so that the monthly honorarium amounts to a total of 50 pesos."

Therefore, he respectfully requested whether the aforementioned practice could still be maintained.

OBSERVATIONS.

Canon 827 commands that any form of negotiation or commerce whatsoever be entirely excluded from the stipends for Masses.

However, according to canon 840 § 1, he who receives manual stipends for Masses and transmits them to others, must transmit the amounts received in their entirety, unless the donor expressly permits something to be retained.

[*Latin ed. p. 71*]

The Most Holy Congregation of the Council, in the matter at hand, finds that no species of negotiation or commerce is present. There is no negotiation: for a diligent collection of alms is not made with the intention of distributing them among priests who are content with smaller stipends. There is no commerce: for no attempt is made to exchange stipends for books or other goods, or for associations (as they are called), with journalists; but rather, there is only a collective collection of stipends from Masses, which, by right, belong to the vicars, as if a brief assignment is made to the parish priest, who, for a less certain sum, assigns a certain and suitable amount as a monthly salary. Indeed, this manner of acting does not incur any reprehension in places where monthly alms barely reach 25 pesos. But what about in places where such stipends are customarily given, which notably exceed 25 pesos? For the prior 25 pesos, which are usually paid by the parish priests, seem to be considered as a fixed salary. Therefore, under what title will the parish priests retain the excess of the stipends? But from the letters of the Apostolic Administrator himself, we know that, besides the fixed sum of money, lodging and food are also provided by the parish priests. Therefore, the excess of the stipends can be considered as a modest compensation for food. But if this is the case, the situation of the parish priests and vicars can be compared to the most approved practice of religious orders. These, because in religious life they renounce all the fruits of their industry (can. 580, § 2), celebrate Masses for the intention of their Superiors, who receive all the stipends for the community: and this should be for the decent sustenance of the religious. The vicars, not all the fruits, but the stipends from Masses, are given to the parish priests, who abundantly provide for their sustenance. Furthermore, two responses from the Most Holy Congregation, in Treviri, concerning Alms from Masses, May 11, 1888, and in Bredan, on the same title, February 25, 1905, offer a significant contribution to resolving the proposed question. In the former, in paragraph 3, it was deemed permissible for an agreement to be established,

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either expressly or tacitly, among some parish priests and vicars, so that, in order to grant the vicars a more comfortable livelihood, "the parish priests should cede in a lump sum the fruits of 'rich foundations,' and a stipend be assigned to the vicars by the Ordinary." In the latter response, in paragraph 1, it was admitted "that, for food and service, the vicars should cede to the parish priests in a lump sum the fruits of 'rich Masses,' and a regular stipend for the Mass be assigned to the vicars." - Furthermore, in paragraph 3 in Treviri and in paragraph 1 in Bredan, the cases are resolved which involve a more difficult situation, because part of the stipend is retained; but the decrees...

[*Latin ed. p. 72*]

78 Acta Apostolicae Sedis - The Official Commentary, due to the greater danger of abuse, more expressly prohibits the retention of any part of the stipend, rather than the whole. Cf. the responses of the Holy See, 1625; December 23, 1697; the Bull *Quanta cura*, of Benedict XIV, June 30, 1741, and canon 840, § 1. In Breda, however, a response considers a case entirely similar to our own. The reason for this response was that the decree *Ut debita* of May 11, 1904, forbids only that any kind of commerce be conducted through stipends, but does not prohibit the proposed agreement, which does not constitute any kind of commerce. We know, from c. 6, n. 2 and 3, that in matters that are in conformity with the old law, canons are to be understood according to the ancient law and accepted interpretations; the canons 827 and 840, § 2, are in conformity with the higher law. Indeed, they sound less severe than the decree *Ut debita*, under which the response in Breda was given. For, in the decree *Ut debita*, n. 9, the conversion of alms of the Mass into other things was strictly prohibited, while canons 827 and 840 only require that all appearance or form of negotiation or commerce be absent, and that the entire stipends of the Masses be transmitted. The scruple that the same Apostolic Administrator manifests, namely, whether the consent of the vicars is sufficiently spontaneous and free, is easily removed: the consent is free, insofar as the vicars have freely accepted the office, with due compensation, the form of which, defined by custom, was not unknown to them; nor does any present law require spontaneous consent for such an agreement. Moreover, in Breda, a similar necessity pressed upon the vicars. One thing, however, remains to be observed. The donor of a larger stipend seems to be moved to generosity with the hope of obtaining, from the grateful priest, a more fervent celebration, and perhaps even additional prayers. This hope, however, is removed by the aforementioned agreement. Furthermore, it should not be overlooked that some (cf. *Monitore eccles.*, 1919, p. 92, n. 18) have observed regarding canon 827, that not only is all kind of negotiation and commerce prohibited concerning the stipend of Masses, but also that every appearance or suspicion of the matter should be carefully removed, as is indicated in the canon by the

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word "also": "Let all appearance of negotiation or commerce be entirely removed from the stipend of Masses." Therefore, the aforementioned arrangement made by the administrator in 1918, in the meeting of the parish priests, seems preferable; and this all the more, because it will be more pleasing to the vicars.

RESOLUTION. - On January 10, 1920, the Sacred Congregation of the Council, in the plenary assemblies of the Cardinals and Fathers, decided to write regarding the matters presented.

[*Latin ed. p. 73*]

The Holy Congregation, after considering the petitions of the Council, judged that the proposed custom of compensating coadjutor vicars could be tolerated. And the intention is that the Apostolic Administrator should strive to put into practice the diocesan statute whereby "parishes should pay their coadjutors a salary of 25 pounds, in addition to the full daily Mass stipend according to the established rate, so that the monthly honorarium amounts to a total of 50 pounds." Regarding the aforementioned matters, the Most Holy Lord Benedict, Pope XV, received a report through the undersigned Secretary of the Holy Congregation, and on the following day, His Holiness deigned to approve and confirm the resolution. I, MORI, Secretary.

SACRED CONGREGATION FOR RELIGIOUS ORDERS

A question was proposed to the Holy Congregation for Religious Orders concerning a declaration regarding the Decree *Inter reliquas*, issued on July 15, 1919, namely: "Whether, in Religious Congregations or Institutes in which, according to the prescriptions of the Constitutions, annual vows are made after the Novitiate, alumni bound for military service may be admitted to the annual professions after completing the Novitiate."

The Holy Congregation, after mature deliberation, judged that the answer should be: "Affirmative; however, so that the annual vows cease if the Religious are called to military service, and on the day that they are effectively enlisted and subjected to military discipline."

Regarding these matters, the Most Holy Lord Benedict, Pope XV, received a report from the undersigned Secretary on November 30, 1919, and His Holiness deigned to approve the same resolution and ordered that it be made public. L. S. ACIA, vol. XII, p. 3.

Maurus M. Serafini, O. S. B., Secretary.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH

LETTER TO ALL BISHOPS REGARDING THE COLLECTION FOR THE BENEFIT OF THE NEGROES OF AFRICA.

Most Reverend and Venerable Fathers,

Pope Leo XIII, of glorious memory, moved by the miseries of the negroes in Africa, who, having been abducted into slavery, suffered the greatest torments of body and mind, through Encyclical Letters addressed to all the Bishops of the Catholic world on November 20, 1890, most earnestly commended their cause to charity. He undertook to defend the freedom of the negroes in Africa and to deliver them from ethnic superstition. Concerning this matter, he decreed that, each year, on the days in which the mysteries of the Epiphany are celebrated in each place, a sum of money, as a kind of stipend, should be collected in support of the aforementioned work. The pious desire of the Supreme Pontiff was not lacking in the willingness of the faithful, and through alms collected for this purpose, the Sacred Missions in Africa were not insignificantly renewed. However, with the passage of years, it has come to pass that, in some dioceses, the memory of the Pontiff's mandate seems to have faded, or the instructions are not observed with sufficient diligence; while, on the contrary, in many other places, thanks to the zeal of the Bishops, the practice has continued and flourished, even during times of war. Therefore, this Sacred Congregation, to which the care of this work has been entrusted, has considered it opportune to earnestly urge, through the present letter, all the Prelates to ensure, in their own dioceses, that on the feast of the Epiphany, according to the Pontifical prescriptions, a collection of money is taken up in each church and chapel for the benefit of the negroes of Africa, adding to this exhortation the encouragement needed to arouse the zeal of the faithful for so noble a work. On this occasion, it is also fitting to recall that, by order of the same Pontiff, the money collected on that day in churches and chapels... is to be sent to Rome to the Sacred Congregation for the Propagation of the Faith, whose duty it is to distribute that money among the individual missions in a just proportion.

[*Latin ed. p. 75*]

The Holy Congregation of Propaganda Fide declares that, therefore, without a special dispensation from the Apostolic See, funds for the redemption of captives are to be sent, not to any particular societies established for that purpose, but to this very Sacred Congregation for the Propagation of the Faith, on the feast of the Epiphany, for the purpose of this work. Furthermore, since it is necessary to consider the needs of so many and such sacred missions, especially after the great war, I have no doubt that Your Eminence, with regard to the diocese entrusted to you, will willingly fulfill your part. In the meantime, I earnestly pray to

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God that He may grant you long life. In Rome, from the offices of the Holy Congregation of Propaganda Fide, on the 29th of September, 1919. Most devotedly, G. M. CARD. VAN ROSSUM, Prefect. L. © S. C. Laurenti, Secretary.

II. DESIGNATION OF AN ORDINARY FOR APPEALS ACCORDING TO CANON 285.

According to canon 285 of the Code of Canon Law, for appeals: on January 15, 1920, the Reverend Bishop of Nicopolis designated the Ordinary of Bucharest. This designation was approved by the Most Holy Pope N. Benedictus XV, on the aforementioned day and year.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium. Official SACRA CONGREGATIO RITUUM I VIGEN; SEU BARCINONEN. Concerning the Beatification of Mas, and the Widow, and the Canonization of the Foundress of the Institute of the Sisters of Divine Charity, Joachima of Vedruna. At Barcinona, in the parish of Santa Maria del Pino, she was born on April 16, 1783, to parents, Lawrence de Vedruna de Mas and Teresia Vidal, who were distinguished by piety as well as nobility, and on the same day she was cleansed with lustral waters, and given the name Joachima, the youngest among her sisters. Following the custom of the family, she received the first elements of education at home, and it is said that, endowed with special gifts of mind, she surpassed the other children in the care of her parents. Humble, pious, obedient, devoted to labor and study, and constantly walking before God, she served as an example to her sisters and family in domestic life. Admitted to the Holy Synaxis at an early age, she drew and fostered within herself the sentiments of a religious vocation from that heavenly food. However, she could not yet fulfill her intention of entering the Carmelite monastery, as she had hoped, due to her still tender age, and was forced to postpone it. In the meantime, like a bee diligent in gathering honey, she reaped the benefits of meditation, prayer, spiritual reading, and the reception of the sacraments. With the passage of time, and as God willed, the girl, being seventeen years old, yielded herself, at the urging of her father and the advice of her confessor, and on March 24, 1799, in the very parish church of Santa Maria del Pino, she was lawfully married to the best and most noble man, Theodore de Mas, from the city of Vicensi. The blessing of God descended upon the marriage, bringing fidelity, peace, and abundant offspring, as well as the education of their children, both male and female, in the civil and Catholic manner. Two of the girls, entrusted to a religious house for their education, were named Valbona, the elder, and Petralba, the younger, and then, with her mother rejoicing, they were received among the members of the respective monastery, where they be-

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came renowned for their virtue and sanctity. Sixteen years later, widowed by the pious death of her husband on March 4, 1816, Joachima alone bore the burden of her many children, although, having been released from the bonds of marriage, she felt herself more inclined to pursue a more perfect and cloistered life. Therefore, together with her children, she went to the place called Manso Escorial, near the city of Vicensi, diligently attending to her maternal duties. At that time...

[*Latin ed. p. 77*]

The Holy Congregation of Religious Orders, with great patience and gentle fortitude, obtained peace and harmony among the relatives concerning the inheritance of the deceased man. At the same time, in order to carry out works of charity, she visited the hospital of that city and, like a servant, ministered to the sick there. Having fully provided for the good of her children, she carefully considered her former intention of embracing religious life, and she also contemplated establishing a foundation for pious women, for poor girls who, lacking a dowry, were hindered from entering religious life, as well as for poor and abandoned sick people to whom she could offer salutary and appropriate assistance; and for this purpose, with the counsel and consent of the Bishop of Vich and the Reverend Stephen of Olot, a priest of the Capuchin Order, on January 6th of the year 1826, she took her religious vows before the same Bishop, and on February 26th of that same year, she brought together nine poor and pious women to join her in the religious life, assigning to them the house of Escoriai, where her husband had died, outside the walls of the city of Vich; which she soon afterward changed to another, more suitable dwelling within the city itself, so that she and her companions could more easily and freely educate boys and girls, and assist the poor and sick, both in their homes and in hospitals. The Institute, which was named the Congregation of the Sisters of Charity of Carmel, was approved by the local Ordinary, and its rules, which are highly commendable for religious life, were drawn up. These rules were approved not only by the Bishop of Vich, but also by other prelates, namely those of Barcelona, Gerona, and Teruel, and in the year 1880, they were confirmed by Apostolic authority. The members, already established in several houses, pronounce three simple vows of religion, but these are perpetual. Each member resides in her own house, and all are subject to the full obedience of the General Superior. The Foundress and head of the Institute devoted all her efforts to its temporal and spiritual growth, especially through the selection of capable local Superiors and through personal visits to the houses. Among the works of piety that she strongly encouraged the Sisters to perform, she urged them never to go to bed without first diligently examining their conscience and devoutly contemplating the most august Sacrament of the Eucharist. When the civil war broke out in Spain, Joachima, with her companions, had to flee to

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France, overcoming many dangers, difficulties, and perils on the journey with a steadfast spirit and with divine help. Upon arriving in Perpignan, all safe and sound, with the help of a pious woman, they found a dwelling, and there they spent their time either working or assisting the sick, under the guidance of Joachima, who instilled in her companions a courageous faith and trust in God, both by word and example. With the end of the Spanish war and the restoration of peace in the Republic, the Institute of the Sisters of Carmel...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary. The Institute of Charity, while its foundress was still alive, and especially after her death, flourished through the observance of its rules, works of piety and charity, and Catholic-social youth education, which is still well suited for the present times, so that from its principal house in Vich, it has spread to other cities and provinces of Hispaniae, such as Matritensi, Barcinonensi, Hispalensi, and Valentina; it now numbers two hundred houses and one thousand seven hundred members, and the establishment of other houses is being requested. However, Joachima, weakened by constant labor and the illness with which she had previously been afflicted, sensing her imminent departure from this life, devoutly received all the sacraments of the dying, and on August 28th of the year 1854, in the house of the Institute of Charity in Barcinona, while the disease of India was raging in that city, she passed away at the age of seventy-one, rich in good works, and went to the Lord. A large crowd of citizens gathered to view her body, openly demonstrating their feelings of esteem and veneration; and after a solemn funeral was duly performed, her body was placed in the cemetery of Barcinona. Later, in the year 1881, it was transferred to the primary house of the Institute in Vich, and it rests in peace beneath a small shrine of the Archangel Raphael, located in the garden. Thus, the fame of the sanctity of the Servant of God, who lived in the three states of life, namely, the single, the married, and the religious, has, after her death, grown and spread more and more until the present day, and has been confirmed by her public deeds, which have been recorded in official accounts by the Most Reverend Cardinal Sanz y Forés and by Father Iacobo Novell, S.J., which has prompted the Most Reverend Bishop of Vich to initiate an informative process concerning this fame, in accordance with ancient and recent regulations. After the procedural acts were duly completed and submitted to the Sacred Congregation of Rites, it was decided, in accordance with the established order, to proceed with the introduction of the cause. At the request of the Most Reverend Carmelo Blay, the promoter of this cause, and after considering the letters of support from certain Eminences, Cardinals, and from numerous Most Reverend Archbishops and Bishops, especially from Hispaniae, as well as from Chapters of Cathedrals, Superiors of Orders or regular Congregations

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of both sexes, in the presence of the Superior General of the Institute of the Sisters of Charity of Carmel, together with the presidents of the houses of la Cortes and Petralbae, and other men and women from the noble society, and after the revision of the writings of the Servant of God was completed, and nothing stood in the way of proceeding further, the following Cardinal Antonius Vico, Bishop of Portuensis and S. Rufinae, the Promoter or Relator of this cause, at a meeting of the Sacred Congregation of Rites, held on the date indicated and attended by members in Vatican, proposed the following question for discussion: Should a commission be appointed for the introduction of the cause, in this case and for this purpose? And the Eminences and Most Reverend Fathers.

[*Latin ed. p. 79*]

The Holy Congregation, entrusted with safeguarding the sacred rites, after receiving a report from the same Cardinal Prefect, having heard the voice and read the written statement of the Reverend Father Angelo Mariani, General Promoter of the Faith, and after carefully discussing and considering all matters, decided to write: The Commission for the introduction of the Cause should be signed, if it pleases the Most Holy [Pope]. January 13, 1920. Subsequently, these matters were reported to the Most Holy Lord, our Pope Benedict XV, by the undersigned Cardinal Prefect of the Sacred Congregation for Rites; and His Holiness, having approved the aforementioned decree of the same Sacred Congregation, deigned to sign with his own hand the Commission for the introduction of the Cause of beatification and canonization of the Servant of God, Loachima de Vedruna de Mas, widow, foundress of the Congregation of Sisters of the Carmel of Charity, on the 14th day of the same month and year.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.

L. S. Alexander Verde, Secretary.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, MARY MAGDALENE FONTAINE AND THREE OF HER COMPANIONS, FROM THE INSTITUTE OF THE CHARITY OF SAINT VINCENT DE PAUL, AS WELL AS MARY CLOTHILDE ANGELA OF SAINT FRANCIS BORGIA AND TEN OF HER COMPANIONS, FROM THE ORDER OF THE URSULINE NUNS OF VALENCIENNES.

ON THE QUESTION: Whether, with the approval and dispensation from the signs or miracles, it is possible to proceed safely to the solemn beatification of the Venerable Servants of God, either for martyrdom or for the cause of martyrdom?

Although, whether it concerns martyrdom or the life of a confessor, one and the same thing must always be and should be considered as the foun-

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dation of Christian heroism, since it is based on the most ardent charity towards God; nevertheless, the method for establishing and proving this heroism is not one and the same in both cases, as can be gathered from what Benedict XIV has skillfully and appropriately written on this matter.

[*Latin ed. p. 80*]

The Acts of the Apostolic See state: In the case of martyrs, it is most often the death itself that contains the heroic act; for in it, such a degree of heroism is sometimes contained as could be extended to their entire life, either before or after the act. In the case of confessors, however, the heroic act is not contained in any particular part, but refers to the entire life, to death, and must be manifold, extended by many actions and virtues (Book III, chapter XXI, paragraph 8). Therefore, adhering to the teachings of this sacred forum and remaining steadfast in my own convictions, I declare that it is not necessary to consider the virtues and conduct of martyrs in their cases, but that, whenever the opportunity arises, such an investigation is indeed of great benefit, as these words also clearly indicate: It is also expedient to explain, before the martyrdom, the virtues exercised by the martyrs and their lives, for the happy outcome of the cause, if sufficient evidence is available; and to give an account of the matter immediately, making it very suitable for consideration; for it is added immediately: Although no one can merit martyrdom in the strict sense (as it is said), according to the words of St. Peter Chrysologus: "Let the listener pay attention, let him pay attention, so that he may understand that martyrdom does not consist of merit, but comes through grace"; nevertheless, one can merit bloody martyrdom in the proper sense, if, through a long practice of non-bloody martyrdom, one has progressed to it (Ibid., chapter XV, paragraphs 17-18).

Indeed, fifteen holy virgins, of whom the truth of their martyrdom was recently recognized and confirmed by an apostolic decree, deserve to be praised in this excellent and laudable manner. For the first four, and those who followed them, had, through the auspices of the Daughters of Charity, obtained a religious house in the city of Arras, which the holy Vincent de Paul and his beloved disciple and spiritual daughter, the venerable Ludovica de Manila, had taken care to establish while they were still living and working. In that place, both the Father, the lawgiver, and the most loving Mother, had instilled the spirit of the daughter, and it was manifest that all their actions, and especially their holy conversation, were imbued with it. Therefore, it is not surprising that these Vincentian Sisters, among almost all the citizens of Arras, aroused such expectations. Indeed, even when that most famous storm, which had already begun to rage in the eighteenth century, caused them to be in need of care, comfort, assistance, and the provision of things for the sick and needy, they continued to persevere more steadfastly and zealously in their principal duty, amidst all kinds of difficulties, and they succeeded, until it was once again imposed

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upon them what, with a clear conscience and with the rights of religion, justice, and law preserved, they knew they could not fulfill. Then,

[*Latin ed. p. 81*]

The Holy Congregation, as was its duty, refused without hesitation; and for this reason, they were treated abominably, imprisoned, and transferred from one prison to another, from Atrebatum to Cameracum, enduring all the most exquisite tortures, and with the utmost fortitude and unwavering constancy, they faced the loss of their lives, having been prepared for this struggle, having previously been strengthened by the virtues of their innocent youth and later by the strict discipline of their religious life, and having been tested repeatedly by afflictions and sorrows, so that they might recall the well-known and celebrated words: "For whom the Lord loveth, He chasteneth; and He scourgeth whom He hath received to correction" (Hebrews, XII, 11). The same must be said and celebrated concerning eleven religious women from the Order of the Ursulines. These, following the authority and example of their superior, Mary Clothilde Angela, who, upon entering religion, had zealously embraced the path of Christian perfection, were suddenly faced with the greatest opposition. Since it was a principal duty of their profession to instruct and educate young girls from the best families in the Christian faith, and since they were commanded by wicked men, addicted to sedition, enemies of Christ and His Church, to abandon this work, which was more laborious for the sisters themselves but more beneficial for the entire human race, the Ursuline nuns preferred to suffer the most atrocious and bloody death, even to the point of decapitation, rather than to deviate even a little from their vocation. Indeed, their superior, Mary Clothilde Angela, when faced with death, gave answers to the executioners that are worthy of the ancient martyrs, and that confirm those divine promises: "But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak" (Matthew, X, 19). Moreover, here, when suitable and prepared testimonies were lacking, the opportunity arose to bring this to light, and in this final judicial proceeding, as its nature almost demanded, it found a suitable place. Therefore, at the general assemblies of this Order, which were held on the second day of December of the previous year, before the Most Holy Pope Benedict XV, the cause was presented by the Most Reverend Cardinal Vincent Vannutelli, the Relator, with the following question: "Whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from the signs or miracles, it is permissible to proceed to the solemn veneration of the venerable Handmaids of God, Mary Magdalene Fontaine and her three companions, as well as Mary Clothilde

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Angela."

[*Latin ed. p. 82*]

Acts of the Apostolic See - Official Commentary on the beatification of Saint Francis Borgia and ten of his companions? - Then, the Most Reverend Cardinals, and the Consultor Fathers, had already expressed their affirmative vote. However, the Most Blessed Father, wishing to implore the divine Wisdom more earnestly, decided to postpone his judgment, but nevertheless, having determined to make it known afterwards, he designated the second Sunday of Lent as the day, and as that day approached, he wished to be accompanied to the Vatican Basilica by the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannicelli, Bishop of Ostia and Preneste, Dean of the Sacred College and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, and, in their presence, he solemnly declared: "It is permissible to proceed to the solemn beatification of the venerable Handmaids of God, Mary Magdalene Fontaine and three of her companions, as well as Mary Clothilde Angela of Saint Francis Borgia and ten of his companions." He ordered that this decree be made public, be recorded in the acts of the Sacred Congregation of Rites, and that apostolic letters, in the form of a Brief concerning the solemnity of the beatification, be issued as soon as possible, to be celebrated in the Vatican Basilica, on the eve of the Kalends of March, in the year 1920. A. CARD. VICO, Bishop of Porto and Santa Rufina, His Eminence, signed. L. j$(S. Alexander Verde, Secretary. III. VICARIATE APOSTOLIC OF UGANDA. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, CHARLES LWANGA, MATHIAS MURUMBA, AND THEIR COMPANIONS, COMMONLY CALLED "OF UGANDA." REGARDING A DOUBT: Does it appear that there was martyrdom, and the cause of martyrdom, with signs or miracles in the case in question? To those who read diligently and with pleasure the history of this cause, whether for beatification or for declaration of martyrdom, certain things spontaneously present themselves, which adorn and commend the dignity and excellence of this cause in a remarkable way.

[*Latin ed. p. 83*]

The Holy Congregation of Rites, in its introduction, begins by noting that the cause immediately concerns Africa; for it is desired that this region, which has recently produced such a beautiful and illustrious fruit for the Church, may flourish again in its ancient and true glory. Indeed, a certain particular region of this same African land, called Uganda, which for nearly half a century has been irrigated with apostolic labors, was entrusted to Missionaries, whom the most illustrious and Reverend Charles Martial

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Lavigerie, Archbishop of Algiers, had instituted not long before, for the conversion especially of the Arabs and Negroes, and to whom the name of the White Fathers was added. These, in a short time, have abundantly and sufficiently demonstrated the fruit and reward of their labors, and they are rightly and justly proclaimed: and this fruit, this reward, is of such great value that this most excellent cause clearly demonstrates and signifies it. We are speaking of twenty-two Servants of God, whom it is fitting to divide, as it were, into two groups: the first comprises thirteen Servants of God who were consumed by fire and are called: Mbaga Tuzindé, Bruno Séron Kuma, Jacob Buzabaliao, Kizito, Ambrose Kibuka, Mgagga, Gyavira, Achilles Kiwanuka, Adolphus Ludigo Mkasa, Mukasa, Kiriwanvu (Kilwanon), Anatolius Kiriggwajjo, Luke Banabakintu, Charles Lwanga. The second consists of the remaining nine, who were killed by a different kind of torment; and their names are: Athanasius Badzekuketta, Pontianus Ngondwé, Gonzague Gonza, Mathias Kalemba Murumba, Andrew Kagwa, Noè Magwalli, Joseph Mukasa Balikuddembé, John Mary Muzei (Tamari), and Dionysius Sebuggwao. Indeed, as the place itself indicates, it was not difficult to ascertain the merit of the entire cause, from external matters to the innermost, and to estimate it with just value, by diligently and carefully investigating and considering all things, and especially by determining whether a tyrant or persecutor was moved to inflict such a cruel and terrible death penalty upon the Servants of God, and to clearly and distinctly demonstrate it; and, on the other hand, to explore and discover the person, age, condition, and other characteristics of each Servant of God, and above all, to make clear the reason why, without the least fear, they hastened, indeed with admirable joy and cheerfulness, to meet the most atrocious death, and how they, surpassing all others, bravely and victoriously proved themselves, to the astonishment of all and even of the executioners themselves.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. All these things, a prudent, just, and truthful investigator, having diligently collected, pondered, and considered in his mind, has before him everything necessary to arrive at a certain and safe judgment; for from all that has been presented, taken together and with expenses considered, a certain demonstration descends, as a natural consequence, of what is necessary, not only concerning the cause of martyrdom, but also of the just and legitimate nature of the martyrdom itself, and of the singular splendor and nobility of the martyrdom itself. In this manner and with this method, it was permitted to explain and elucidate the proposed question; and the matter in question was presented with no less accuracy than abundance, a discussion which, once begun, was repeated twice, as is customary; for the preparatory Congregation was followed by a preparatory session, which

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in turn was followed by the general Congregation, which, on the tenth day of this month, was convened before the Most Holy Pope Benedict XV, in which the Most Reverend Cardinal Vincent Vannutelli, Relator of the cause, proposed the following question for discussion: Whether it is established that there is martyrdom and a cause of martyrdom, with signs or miracles in the case and to the effect of which we are speaking? All those present, both the Most Reverend Cardinals and the Consultors, in turn, presented their opinions; but the Most Holy Pope, having been very intent in mind, and seeking the light of the Holy Spirit in deciding this matter, ordered all those present to offer prayers. Meanwhile, having allowed a suitable time for the presentation of his supreme judgment, he chose the second Sunday in Lent; therefore, having ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, to be present, he solemnly declared: That it is established that there is martyrdom and a cause of martyrdom for the venerable Servants of God Charles Lwanga, Mathias Murumba, and their companions, in the case and to the effect of which we are speaking. He ordered that this Decree be made public and inserted into the records of the Congregation for Sacred Rites, on the eve of the Kalends of March, in the year 1920. Compare: A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect. h. % S. Alexander Verde, Secretary.

[*Latin ed. p. 85*]

SACRED ROMAN CONGREGATION OF THE TWO SICILIES

ROMAN ROTA

SACRED COLLEGE OF LOMBARDY

In the pontificate of His Holiness Benedict XV, in the fifth year of His Dominion, on the 28th of February, in the year 1919, the Most Reverend Fathers, the Reverend Fridericus Cattani Amadori, President, Petrus Rossetti and Maximus Massimi, Auditors, in the cause of the Sacred College of Lombardy – of Rights, between the archpriest Victor Novia, plaintiff, represented by his lawful procurator, the advocate Thomas Ambrosetti, and the Clergy of the parish church, of the town of "Vallata," represented by his lawful procurator, the advocate Vincent Sacconi, with the intervention and dissent of the Promoter of Justice of this Sacred Tribunal, rendered the following definitive sentence.

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In the town, which they call Vallata, within the diocese of the Sacred College of Lombardy, there exists a parish church of Saint Bartholomew, to which the habitual care of souls pertains to the parish clergy, while the actual care pertains to the archpriest. According to the law of Italica, of the year 1867, the parish clergy were subjected to suppression, and all their goods were attributed to the treasury, with the exception of only the portion belonging to the archpriest, which, as they say, was granted to him by reason of the care of souls. Those who then constituted the parish clergy received a pension from the treasury, which was not to be paid to their successors. Since all the goods were seized by the treasury, with the exception of the portion belonging to the archpriest, there was no longer money available for the maintenance of the church, and therefore, with the passage of time, the building began to require serious repairs; and it came to pass that, shortly after, the priest Victor Novia, the plaintiff in this cause, having obtained the archpriestate, the civil authority, in order to avert danger to the faithful, ordered the church to be closed.

Then the archpriest conceived the plan of repairing it, so that the people of Vallata would not lack their parish church. This he was finally able to accomplish, in part with funds from the collection, in part by selling some of the church's furnishings, and in part with money borrowed by himself. Then the archpriest brought the civil administration, which they call "Fondo per il culto," to judgment, for the work completed, and also for the expenses of worship which he had borne and would bear in the future, and obtained a sentence by which it was definitively judged that the civil administration...

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis ~ Commentarium Officiale: It was necessary to order Victorio Novia, as parish priest of Vallata, to pay annual sums of 1482.75 for the upkeep of the church; annual sums of 300 for the maintenance and repair of the church, and this also in the future. To cover the expenses incurred for divine worship (from May 6, 1895, when the aforementioned Novia was invested in his benefice), sums of 25,809.80 were allocated, and furthermore, sums of 2000 were allocated for sacred furnishings purchased by him. The clergy, having been received by the Bishop, petitioned that a portion of the aforementioned sums be given to them retroactively, either because they themselves had borne certain expenses for sacred purposes, or because, even though lacking any income, they had celebrated numerous sacred functions each year, or because the money originated from goods unjustly taken from them by the tax authorities. Furthermore, they requested that the sum of 2000, which had been collected for sacred furnishings, be divided between themselves and the archpriest, for the same reasons, according to the expenses incurred. Moreover, they claimed the right to administer, together with the archpriest, the sum of

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1782.77 annually, for expenses related to the worship and for the repair of the church. However, the archpriest vehemently opposed this, arguing that he had been obligated by agreement to pay half of the sum of 27,809.80 to the advocate who had represented him in the case; and that he had repaid the other half in the form of restitution for money borrowed for the repair of the church, and that he had not been able to repay the entire debt. As for the sum of 2000, he argued that it should be received by him, because he had spent a much larger sum of money for sacred furnishings. Furthermore, he maintained that if anything remained from the money paid from the "Fondo per il culto," and which was to be paid each year, it should belong to him, because he had borne the expenses for the worship for so many years, so that nothing should be allocated to the clergy except the sum of 435 for the expenses they themselves had incurred. To settle the dispute in a fair and equitable manner, the Bishop sent his general vicar to Vallata, who, after hearing the arguments, considering what had been presented and proven by both parties, and deducting the expenses of the litigation (which he calculated to be 25), as well as the money paid for the cathedral tax, the seminary, and the Ss. Visitationes, proposed the following conclusion: "The sums of 27,809.80, paid from the 'Fondo per il culto,' should be divided in such a way that the archpriest receives sums of 8244.55, and the clergy receives sums of 4248. These sums correspond to expenses incurred by one or the other. When sums of 7208.74 remained, a portion of these, namely sums of 1752, were allocated to the clergy, and another portion, namely sums of 2850, were allocated to the archpriest; the remainder was to be determined by the judgment of the Bishop." The archpriest Novia refused to agree to this division proposed by the general vicar. Therefore, the Bishop, 0

[*Latin ed. p. 87*]

In Rome, on July 21, 1912, the Rota issued a decree, by which (after deducting 1000 books for the cathedral and the tax for the seminary), 6000 books were assigned to the clergy, and the remaining 20,809.80 were assigned to the archpriest; and it further stipulated that concerning the disbursement of approximately 1482.75, which the archpriest was to pay annually from the "Fondo per il culto" for expenses of worship, the archpriest, together with two priests from the clergy and the vicarious, should present a plan to him within one month. However, the archpriest appealed the Bishop's decree to the Supreme Pontiff, and obtained that the dispute be settled by Our Sacred Tribunal in the first instance.

Since the Bishop, in his decree, had stipulated that 1000 books, which the archpriest of Novia had already delivered to the Bishop, should remain for the tax, partly for the seminary, and partly for the cathedral, which he owed; but the archpriest asserted that he owed nothing for the seminary, therefore, the Promoter of Justice before N. S. T. was summoned by Us

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in the cause, to defend the rights of the Seminary. Therefore, We must respond to the doubts, after agreement between the parties, namely: 1) what distribution should be made of the total sum of 27,809.80, which the archpriest of Novia received from the administration, commonly called the "Fondo per il culto"; 2) how and by whom the annual allocation to be paid by the same administration should be administered in the future in this case.

Regarding the law: In ecclesiastical jurisdictions, the laws of the Italian government have abolished the college of beneficed clergy, leaving only the parish priest, who has care of souls in them; but these laws, since they are contrary to ecclesiastical laws, lack authority before the Church; therefore, the college of the clergy of beneficed churches is still considered to exist, although deprived of its property. These beneficed churches, which are found almost exclusively in the provinces that formerly belonged to the Kingdom of Naples, have a special nature in law, as Salzano explains: "The beneficed churches, in the Kingdom of Naples, are enriched by the piety of the faithful with suitable revenues, to be distributed in proportion to those who are dedicated to their service. They are called 'enumerated' or 'non-enumerated,' depending on whether they admit a determined number of clerics or, generally, all the priests of the place; and some have no care of souls, or even have care of souls, as is most often the case." (Lezione di Diritto Canonico, vol. II, lez. 25).

The beneficed churches are governed by regulations contained in the Apostolic Brief Impensa, of Pope Pius VII, dated August 13, 1824, as well as by the statutes of individual churches, drawn up in accordance with a model that, in 1824, was sent to all Ordinaries of his kingdom by a certain congregation of Bishops, constituted for this purpose (cf. Salzano, op. cit.). The articles of the model that are relevant to our case are: "Art. II. -

[*Latin ed. p. 88*]

83 Acta Apostolicae Sedis - Official Commentary: "To the clergy, the administration of the common funds shall be entrusted, not separately, but jointly, through a representative, elected by the clergy itself, who shall exercise all the functions of a procurator and shall bear that title. - Article V. - If there is an accidental increase in revenue, even due to vacant portions, at the end of the year, according to the actual decree of November 10, 1823, the procurator shall give full information to the Ordinary, who shall order an equal distribution among all the participants, or, if the need arises, shall arrange that all or part of the surplus be applied to the benefit of the church, or to repairs of buildings, or improvements of land, or sacred furnishings, or other things as needed by it. - Article VIII. - For expenses of the church, cultivation of land, and of whatever nature they may be, as well as for the introduction of lawsuits, the procurator must be authorized by the clergy, through a formal resolution. - Article XIII. - All expenses disbursed, except

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for public taxes and portions given to the participants, without the authorization of the clergy, shall be borne by the procurator."

Given these circumstances, it is clear that the archpriest cannot freely administer the goods of the church independently of the clergy, but only together with the clergy; therefore, neither can he, without the consent of the clergy, become involved in lawsuits with the government, nor can he incur expenses that would be a heavy burden on the church. Therefore, the parish priest of Novia, defending the rights of his church in an action against the administration called "Fondo per il Culto," was obliged to obtain the consent of the clergy of the place of Vallata, either according to common law, according to that saying: "What affects all, should be approved by all," or according to the particular law of the church's reception (cf. art. VIII, supra). Indeed, he should have obtained permission from his ecclesiastical superior, and he could not incur large expenses unless the formalities of the law were observed, especially since he should have been burdened with debts because of these. The agreement that the archpriest entered into with his lawyer (by virtue of which he was to pay fifty for each hundred) is contrary to the prescriptions of the law; for it is forbidden, both in ecclesiastical and civil law, for lawyers to either initiate lawsuits or to settle them for an excessive portion of the disputed matter; indeed, such an agreement is entirely void (1. Sumptus, 55 ff., de pactis et 1. salarium ff. mandati, as Reiffenstuel states, Ius can. univ., lib. I; Decret., tit. XXXVII, par. II, n. 43, cf. also Cod. I. C, canon 1665, and Cod. Civ. lt., art. 1458). Therefore, the general procurator of the diocese, Canon Anthony Freda, reduced the emolument for the archpriest's lawyer to 25 guilders for each hundred. Henceforth, he allocated 4248 guilders to the clergy, but the largest part was given to the archpriest himself. Indeed, we cannot treat him strictly according to the law, because, whatever may be the case regarding the manner...

[*Latin ed. p. 89*]

The Roman Rota, in judgment 89, having diligently examined the facts, has determined that the manner of acting in this case has brought great benefit to the Church. Furthermore, although the Bishop testified: "That Reverend Vittorio Novia, archpriest of Vallata, in the case brought against 'the fund for worship,' never consulted the clergy" (Document of March 8, 1918, No. 1), it is true that the clergy, who were members of the parish, were well aware of what the archpriest was doing for his parish against the administration, commonly known as the "fund for worship." This is clearly demonstrated by letters from the same Bishop to the archpriest himself, dated January 12, 1912, in which it is written: "I will, in the meantime, inform the Reverend clergy of the state of affairs, 'so that they may remain calm and tranquil'" (Summary for Novia, page 29, document VI). The Bishop, however, provided the archpriest with the necessary documents

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for pursuing the legal action, as the archpriest himself admits; therefore, it is clear that not only did the Bishop know, but he also approved of the archpriest's course of action. Therefore, with regard to the clergy who were members of the parish, the following principles can be applied: "What is approved by one who knows, cannot be 'disapproved'" (Leg. Si ab initio, 10 ff., which sufficiently demonstrates this); "He who does not 'contradict' and allows [something to happen], when he could forbid it, is considered to consent" (Leg. 5, Code of Canon Law); "He does not seem to contradict who has no 'reason' to speak against [something]" (Leg. Dotem, 38 ff., solution for marriage). On the other hand, Archpriest Novia acted rightly when he initiated a legal action against the public treasury for expenses related to worship, since this was clearly in the best interest of his parish; indeed, if he had requested the support of the clergy for this action, they could not have denied it, since they themselves are obligated to work for the good of the parish; therefore, justice does not allow that the benefit to the parish should be compared to the serious harm to the one who procured it! However, no law favors the archpriest with regard to the tax for the seminary, which he refuses to pay; for it was incumbent upon him to prove that this tax (which was established in the year 1749 as an annual sum of 76.56 florins) was no longer due from him, which he did not do. It is sufficient to refer to what Cardinal De Luca states on this matter: "For a general rule, it must be established that, where a special indult from the Apostolic See does not suggest a limitation [of the tax for the seminary], no privileged exemption is granted" (Annotations to the Council of Trent, Discourse 25, No. 12). Furthermore, this type of tax is, by its nature, perpetual; as the Council of Trent (Session 23, Canon 18, on Reform) states, as the same author writes (Discourse 88, No. 7, On Benefices), "it has, to that extent, mandated this type of contribution from benefices for the support of the Seminary, to the extent that it could not be obtained in any other way, and as a 'subsidiary remedy'": therefore, it is of no use to argue that this type of tax has not been paid to the Seminary since the year 1822; for even if this were true (which has not been proven), since the payment for the seminary has ceased,

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Commentarium. The official record of the Apostolic See. Regarding the matter of the seminary, if the seminary lacks funds, the Bishop can either reduce, increase, or even abolish the tax. Therefore, the fact that no mention of the seminary is made in the document, commonly called the "Piano," which the archpriest presents, in accordance with the instructions approved by His Majesty on November 18, 1822, does not prove anything. On the contrary, to demonstrate the abolition of the seminary, a positive and direct argument must be presented. Regarding the second doubt, it seems that the Bishop's decision, as stated in his decree, should be upheld in all respects. For the Bishop, as the supreme adminis-

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trator of the ecclesiastical goods of his diocese, has the power to establish laws, both in the synod and outside the synod, for the just distribution or administration of those goods (cf. Lucidi, De Visit. Sacr. Lim., Cap. 7, n. 268); and this also derives from common law (cf. also canon 1519, § 1,1. G.). In this case, therefore, the Most Reverend Bishop of Lombardy can, even by virtue of the aforementioned statutes (cf. Article V regarding the report for parish churches), make a decision. As for the facts, applying the doctrine we have explained above to our case, we take the decree of the Bishop of Lombardy, dated July 21, 1912, as the standard for the repairs to be made, the amount received by the archpriest from the civil administration, and also as the standard for the annual sum to be paid by the same administration in the future. However, the ecclesiastical judge cannot correct or change the sentences issued by the civil authority except in those cases that are contrary to ecclesiastical law or to evident justice. The sentence obtained by the archpriest of Novia from the civil court is contrary to ecclesiastical law only in the sense that it does not consider the expenses incurred by the clergy in the parish, nor does it recognize the rights that belong to the clergy in the administration of the church and its goods. Therefore, the sentence of the civil court must be amended so that all the expenses incurred by the clergy for the maintenance of the parish church are reimbursed to them, and their rights are protected. Therefore, the sum of 4248 should be legitimately assigned to the clergy for the expenses they have incurred, and the calculation made by the General Provost of the diocese, after considering all matters, and approved by the Bishop, is to be upheld. Furthermore, the patron of the parish has acknowledged that this calculation is correct. However, the sum of 1752 cannot be assigned to the clergy for ecclesiastical service, or, as stated in the Bishop's decree, "for compensation for the functions," because the civil administration has not reimbursed any part of this sum. Furthermore, the Bishop's decree regarding the sum of 1000 for the cathedral and the seminary tax should be upheld, even though the General Provost has made a slight...

[*Latin ed. p. 91*]

The Roman Rota has assigned 91 more [units]; for it pertains to the Bishop to define this matter. The remaining sum of money must be awarded to the archpriest of Novia, who, after having satisfied the Bishop and the clergy, may retain that which he himself has earned through his administration. Concerning the sum of money which is to be paid annually by the civil administration, commonly known as the "Fondo per il culto," either for the maintenance of the church or for expenses of worship, the Bishop has decreed as follows: "That a Commission, composed of the Reverend Archpriest, a retired priest, a non-retired priest, and the Vicarious Forane, Our representative, within the space of one month, present to the Curia a preliminary budget for the distribution of the sum of

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1482.75 lire. In compiling it, care must be taken that nothing be lacking for the decency and splendor of the worship, without neglecting to allocate a fund for an annual course of spiritual exercises, for a quinquennial mission, and for an equitable compensation to the priests devoted to the service of the Church." Nothing in these prescriptions is found that harms the rights of the archpriest or others, and the Bishop has exercised his right; indeed, he has fulfilled his duty, which is to oversee the administration and disbursement of ecclesiastical goods which are within his territory and subject to his authority, as we have said above. Having considered all of these things in law and in fact, We, the undersigned auditors, sitting for the tribunal and having only God before our eyes, decree, declare, and definitively sentence, that the proposed questions should be answered as follows: To Question I: Affirmative, with regard to the first part. With regard to the second part, however: The reparation shall be made as stated in the Bishop's decree of July 21, 1912, but deducting, from the part assigned to the clergy, the sum of one thousand seven hundred and fifty-two (1752) lire, which is to be awarded to the archpriest. To Question II: It is to be maintained that the Bishop's decree is to be followed, and he will also determine regarding the administration, in accordance with the law. The expenses shall be borne among the compensated parties. Therefore, We command the Ordinaries of the places and the ministers of the tribunals to whom this pertains, that they enforce this Our definitive sentence, and against those who resist, they shall proceed according to the Sacred Canons, and especially the Code of Canon Law, Book IV, Title XVII, using those executive and coercive means which they shall judge to be more effective and appropriate for the circumstances. Rome, in the seat of the Tribunal of the Holy Roman Rota, on the 28th of February in the year 1919. Frederick Cattani-Amadori, Presiding. Peter Rossetti. Maximus Massimi.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Commentarium S. CONGREGAZIONE Officiale DEI RITI. Tuesday, February 10, 1920, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend and Reverend Lords Cardinals, together with the Reverend Prelates, Officials, and Theological Consultors who comprise it, rendered their vote concerning the doubt regarding the martyrdom and the cause of the martyrdom, the signs or miracles, of the Servants of God, Charles Luanga, Matthias Murumba, and Companions of Uganda, who were killed, as it is asserted, out of hatred for the Faith. Tuesday, February 24, 1930, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which, for the judgment of the Most Reverend and Reverend Lords Cardinals comprising the same, the following matters were presented: 1) Concern-

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ing the Cause of Beatification, namely, the declaration of the martyrdom of the Servant of God, Michael Abba Ghebre, Priest, affiliated with the Congregation of the Mission of Saint Vincent de Paul, who was killed, as it is asserted, out of hatred for the Faith, in Abyssinia. 2) Concerning the revision of the writings of the Servant of God, Valentine Paquay, Priest, solemnly professed of the Order of Friars Minor.

SECRETARY OF STATE. APPOINTMENTS. By letters from the Secretary of State, the Holy Father deigned to appoint: January 31, 1920. The Most Reverend Lord Cardinal, Filippo Camassei, Protector of the Confraternity of the Angels. February 3rd. The Most Reverend Lord Cardinal, Theodore Valfrè di Bonzo, Protector of the Order of the Discalced Trinitarians. February 3rd. Monsignor Placido Gobbini and Monsignor Gaetano Cicognani, Auditors of the Nunciature of the second class. February 3rd. The Reverend Father, John Hudeéek, of the Priests of the Most Holy Redeemer, and the Reverend Father, Joseph Noval, of the Order of Preachers, Consultors of the Sacred Congregation of Propaganda Fide.

[*Latin ed. p. 93*]

The Diary of the Roman Curia, 93, February 7, 1920. The Most Reverend Cardinal Michele Lega, Protector of the Venerable Confraternity of the Roman Curia.

10. The Most Reverend Cardinal Andrea Frühwirth, Protector of the Dominican Tertiary Nuns of the Congregation of the Most Holy Rosary, in California.

16. The Most Reverend Cardinal Vittorio Amedeo Ramazzi de Bianchi, Protector of the Archconfraternity of Santa Maria del Soccorso.

23. Monsignor Giuseppe Florczak, Prelate Auditor of the Sacred Roman Rota.

24. The Most Reverend Cardinal Vincenzo Vannutelli, Protector of the Noble College of Capranica.

25. Monsignor Giovanni Volpi, titular Archbishop of Antiochia, Consultor of the Holy Congregation Consistorial.

By Apostolic Briefs, the Holy Father deigned to appoint:

Apostolic Protonotaries, as if participating:

March 27, 1919. Monsignor Zenone Kwiek, of the diocese of Lublin.

December 1. Monsignor Camillo Meichtry, of the diocese of Sion.

Monsignor Giuseppe Nautermod, of the same diocese.

January 31, 1920. Monsignor Giovanni di Dio Pereyra, of the diocese of Cajamarca.

February 5. Monsignor Giorgio Jost, of the diocese of Strasbourg.

February 15. Monsignor Raffaele Todmi, of Rome.

Domestic Prelates of His Holiness:

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1919. Monsignor Giacomo Savage, of the diocese of Détroit.

Monsignor Ernesto Van Dyke, of the same diocese.

Monsignor Morgan Giuseppe Patrizio Dempsey, of the same diocese.

August 7. Monsignor Giorgio Gautier, of the Archdiocese of Warsaw.

Monsignor Mariano Nassalski, of the diocese of Wladislavia.

January 24. Monsignor Ceslao Meissner, of the Archdiocese of Gnesna and Posnania.

Monsignor Leone Kretschmer, of the same Archdiocese.

Monsignor Roberto Weimann, of the same Archdiocese.

November 8. Monsignor Giuseppe Florczak, of the diocese of Wladislavia.

January 24, 1920. Monsignor Antonio Dos Santos Coelho, of the diocese of Beja.

January 26. Monsignor Sebastiano Degenbeck, of the Archdiocese of Monaco and Freising.

July 1. Monsignor Gioacchino Poelzl, of the same Archdiocese.

Monsignor Giovanni J. Blair, of the Archdiocese of Winnipeg.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary, February 3, 1920. Monsignor Patrizio Canili Hayden, of the diocese of Natchez.

9 » » Monsignor Monalduzio Leopardi, of the diocese of Recanati.

10 » » Monsignor Pietro Soracco, of the diocese of Chiavari.

12 » » Monsignor Giovanni Fratini, of the diocese of Loreto.

21 » » Monsignor Emanuele Rivas Mateos, of the archdiocese of Burgos.

23 » » Monsignor Bartolomeo Arecco, of the archdiocese of Genoa.

HONORS

By Apostolic Briefs, the Holy Father deigned to bestow the following honors:

The Grand Cross of the Order of Saint Gregory the Great: January 30, 1920. To His Excellency, Prince John Schönburg-Hartenstein, formerly the Ambassador of Austria-Hungary to the Holy See.

The Commander's Cross of the Order of Saint Gregory the Great: February 4, 1920. To the Right Honorable Count Pietro Vial di Sant'Agata, of the archdiocese of Naples.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: January 19, 1920. To Mr. Francesco Agostino Wellesley, of the diocese of Southwark.

February 10 » To Mr. Paolo Bergamini, of the archdiocese of Modena.

February 11 » To Mr. Engineer Maurizio Musso, of the archdiocese of Turin.

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February 12 » To Mr. Knight Filippo Fausto Marucchi, of Rome.

February 14 » To Mr. Doctor Quirino Avelino de Jesus, of the patriarchate of Lisbon.

February 15 » To Mr. Alfredo Tastevin de Nouvel, of the archdiocese of Paris.

The Knight's Cross of the Order of Saint Gregory the Great, civil class: January 15, 1920. To Mr. Francesco Van Thiel, of the diocese of Bois-le-Duc.

February 29 » To Mr. Giovanni K. Barret, of the archdiocese of Winnipeg.

February 30 » To Mr. Gaetano Mezzanotte, of the archdiocese of Breslau.

February 3 » To Mr. Enrico Stulemeyer, of the diocese of Harlem.

February 4 » To Mr. Leone Ducatteau, of the diocese of Lille.

February 5 » To Mr. Lawyer Giulio Challamel, of the archdiocese of Paris.

February 6 » To Mr. Pio Cavazzi, of Rome.

February 6 » To Mr. Engineer Ludovico Alessandri, of Rome.

February 12 » To Mr. Lawyer Pietro Antonio Van der Biesen-Schaessmann, of the Netherlands.

[*Latin ed. p. 95*]

From the *Diarium Romanae Curiae*, number 95, February 20, 1920. To Mr. Ferdinando Van Ackere, of the diocese of Gand. To Mr. Felice Brousse, of the diocese of Arras. February 21. To Mr. Vittorio Masperi, of the diocese of Brzesc. February 23. To Mr. Carlo Bouchez, of the diocese of Soissons. The Grand Cross of the Order of St. Sylvester: February 6, 1920. To Mr. Count Maurizio Palfiy di Erdod, extraordinary envoy and minister plenipotentiary, formerly chargé d'affaires of Austria-Hungary at the Holy See. The Commanderate of the Order of St. Sylvester: January 25, 1920. To Mr. Alessandro Vanzi, lieutenant of the Pontifical Gendarmerie. February 13, 1920. To Mr. Pasquale Beato, of Rome. The Knighthood of the Order of St. Sylvester: February 7, 1920. To Mr. Cesare Cavaceppi, of Rome.

HIS HOLINESS'S HOUSEHOLD: BY ORDER. With the letters of His Eminence, Monsignor Maggiordomo, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness: January 20, 1920. Monsignor Domenico Colasanti, of the diocese of Veroli. January 27. Monsignor Giuseppe Gallenzi, of the diocese of Novara. January 29. Monsignor Enrico Quattrocolo, of Rome. February 4. Monsignor Angelo Serafini, of the diocese of Orvieto. February 5. Monsignor Carmelo Conte, of Rome. February 7. Monsignor Loreto Forti, of the diocese of Rieti. February 7. Monsignor Antonio Colli, of the diocese of Reggio Emilia. February 7. Monsignor Boleslao Puchalski, of the diocese of Brooklyn. February 7. Monsignor Felisberto Marcondes Pedrdsa, of the archdiocese of San Paolo. February 7. Monsignor Francesco de Mello e Sousa, of the

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same archdiocese.

[*Latin ed. p. 96*]

Acts of the Apostolic See - Official Commentary

96 Extraordinary Knights of the Sword and Mantle of His Holiness: July 3, 1919. The Most Noble Marquis Enrico Rappini, of Rome.

January 23, 1920. The Most Noble Marquis Mattia de Oñate y Lopez, of the diocese of Madrid.

January 28. The Most Noble Count Gaetano Paradisi, of the diocese of Veroli.

January 30. The Most Noble Count Eugenio Ardias, of the archdiocese of Naples.

Honorary Knights in purple attire of His Holiness:

January 3, 1920. Monsignor Gabriele Migliorini, of the diocese of Vicenza.

January 3. Monsignor Ilario Rossettini, of the same diocese.

January 3. Monsignor Giovanni Prosdocimi, of the same diocese.

January 3. Monsignor Francesco Dal Santo, of the same diocese.

January 3. Monsignor Giuseppe Arena, of the same diocese.

January 20. Monsignor Giacomo Marroni, of the diocese of Veroli.

January 20. Monsignor Pio Carboni, of the same diocese.

February 3. Monsignor Ludovico Uberto Maria van Reyckevorsel-van Kessel, of the diocese of Bois-le-Duc.

February 3. Monsignor Luigi Bortolanza, of the diocese of Treviso.

February 5. Monsignor Antonio Signori, of the diocese of Rieti.

Extraordinary Honorary Knight of the Sword and Mantle of His Holiness:

February 14, 1920. The Noble Knight Francesco Diamilla Magnelli, of Rome.

Honorary Secret Chaplain of His Holiness:

February 5, 1920. Monsignor Faustino Luchetti, of the archdiocese of Fermo.

NECROLOGY

January 11, 1920. Monsignor Giacinto Jalaberl, titular Bishop of Telepte, Apostolic Vicar of Senegal-Gambia, and Apostolic Prefect of Senegal.

February 10. Monsignor Giuseppe Antonio Hulka, Bishop of Budweis.

February 10. Monsignor Giovanni Elli, Bishop of Squillace.

February 10. Monsignor Placido Colhard, Bishop of Lausanne and Geneva.

February 11. The Most Reverend Cardinal Aristide Rinaldini.

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February 13. Monsignor Luciano Mossard, titular Bishop of Medea, Apostolic Vicar of Western Cochinchina.

February 21. Monsignor Alessandro Beniamino Zanecchia Ginetti, Bishop of Teramo.

[*Latin ed. p. 97*]

Year XII - Vol. XII, April 1, 1920, No. 4. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE BENEDICT XV. SACRED CONSISTORY. On March 8, 1920, a secret Consistory was held in the apostolic palace at the Vatican, the acts of which are reported in order:

a. - SACRED COLLEGE OF CARDINALS. The Most Reverend Cardinal Pompilj presented and returned the insignia of the Sacred College of Cardinals to His Most Holy Lord Pope Benedict XV, who then gave them to the Most Reverend Cardinal Boschi, to serve as Camerlengo of the Sacred College for this year.

b. - ADDRESS. Afterwards, the Most Holy Fathers Cardinals delivered an address; and the Reverend Cardinal Vico, Prefect of the Sacred Congregation of Rites, spoke concerning the causes of the blessed Gabriel of the Sorrowful Virgin, the Virgin Margaret Mary Alacoque, and the Virgin Joan of Arc.

c. - ECCLESIASTICAL APPOINTMENTS. Then, Our Most Holy Lord provided for the following churches, namely: He appointed the Reverend Father Aloysius Barlassina, formerly titular bishop of Capharnaum, as Prefect of the patriarchal church of the Latin Rite in Jerusalem. He appointed the Reverend Ernest Piovella, formerly Archbishop of Arborensem, as Metropolitan of the Church of Calaritan.

ACTA, Vol. XII, No. 4. - April 1, 1920. P. D. 8.

[*Latin ed. p. 98*]

Acts of the 98th Metropolitan Apostolic Church Council – Commentary from Cologne, by the Reverend Father, Official, Dom Charles Joseph Schulte, formerly Bishop of Paderborn. To the titular archbishopric of Trapezwntinae, the Reverend Father, Dom John; to the titular bishopric of Amathuntinae, the Reverend Father, Dom Ulysses Basche; formerly Archbishop of Smyrna. To the titular bishopric of Derbensi, the Reverend Father, Dom Maximinus Ruiz, formerly Bishop of Chiapas, appointed as an auxiliary to the Most Reverend Archbishop of Mexico. To the cathedral church of Aquaependi, the Reverend Father, Dom Tranquillus Guarneri, formerly Bishop of Europus. To the cathedral church of Lares, or St. Elizabeth, the Reverend Father, Dom James Mae Closkey, formerly Bishop of Zamboanga. To the cathedral church of Siopolis, the Reverend Father, Dom Edmund Heelan, formerly Bishop of Geras, and administrator of that same Siopolitan diocese. To the cathedral churches of Civita Castellana, Hortana, and Gallese, the Reverend Father, Dom Godfrey

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Zaccherini, archdeacon of the Imola cathedral church, and general vicar of Subiaco. To the cathedral church of Grosseto, the Reverend Father, Dom Gustavus Matteoni, general vicar of the diocese of St. Miniati. To the titular bishopric of Oënsi, the Reverend Father, Dom Salvator Ballo, canon of the metropolitan church of Panormita. To the cathedral church of Luxembourg, the Reverend Father, Dom Peter Nommesch, parish priest and dean of the city of Battemburg. To the titular bishopric of Nyssa, the Reverend Father, Dom Alexander Cousin, general vicar of the diocese of Annecy, elected to the office of coadjutor with the right of succession to the Most Reverend Father, Dom James Gély, Bishop of Mimat. To the titular bishopric of Sicca Veneria, the Reverend Father, Dom Stanislaus Kostka Lukomski, canon of the metropolitan church of Posen, appointed as an auxiliary to the Most Reverend and Right Reverend Father, Dom Edmund, and to His Eminence, Cardinal Dalbor, Archbishop of Gnesen and Posen. To the titular bishopric of Danab, the Reverend Father, Dom Valentinus Wojciuh, canon of the Vratislavia cathedral church, appointed as an auxiliary to the Most Reverend and Right Reverend Father, Dom Adolphus, and to His Eminence, Cardinal Bertram, Bishop of Vratislavia.

[*Latin ed. p. 99*]

The acts of Pope Benedict record the following: To the titular bishop of the Church of Paphus, the Reverend Anthony Podlaha, canon of the metropolitan Church of Prague, appointed as auxiliary to the Most Reverend Francis Kordac, Archbishop of Prague. To the titular bishop of the Church of Bethsaida, the Reverend Charles Kaspar, canon of the metropolitan Church of Prague, appointed as auxiliary to the Most Reverend Joseph Doubrava, Bishop of Regina Gradensis. To the titular bishop of the Church of Mexico, rector of the seminary of Chiapas, the Reverend Gerard Anaya. To the titular bishop of the Church of Zulia, the Reverend Mark Sergium Godoy. To the titular bishop of the Church of Obba, the Reverend Dominic Comin, of the Congregation of Saint Francis de Sales, appointed as apostolic vicar of Méndez and Gualaquiza. To the titular bishop of the Church of Tagaste, the Reverend Godfrey Frederix, appointed as apostolic vicar of Northern Kan-Su. Furthermore, the Most Blessed Father publicly announced other appointments, already relinquished through Apostolic Letters bearing the papal seal, namely: ARCHBISHOPS: of Tran, Barola, Treia, and Tropea. Joseph Leo, already Bishop of Nico-. BISHOPS: of Anot, John Me. Cort, coadjutor bishop of Altuna. of Monopoli, Augustine Migliore, already titular bishop of Domitianopolis. of Iajfn, Joseph Brault. IV. – THE REQUEST AND GRANTING OF THE SACRED PALLIUM. Finally, the Most Blessed Father granted the sacred pallium to the following churches: the patriarchal Church of Jerusalem, and the metropolitan Churches of

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Ritan, Cologne, Tran, and Cala-.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis. LETTERS – Official Commentary.

TO THE APOSTOLIC VICARIATE OF BATAVIA, CONCERNING THE ISLAND OF CÉLEBES AND THE SMALLER ISLANDS ADJACENT TO IT, WHICH ARE SEPARATED FROM THE SAID VICARIATE AND ERECTED INTO A NEW APOSTOLIC PREFECTURE CALLED CÉLEBES.

BENEDICT XV.

For the sake of posterity. – Having obtained the supreme authority of the Church, it is Our primary concern to provide for the safer custody of the Christian flock by increasing the number of pastors. Therefore, having considered it opportune, for the more widespread and rapid propagation of the Christian name in the Dutch islands of India, to subject the territory of the Apostolic Vicariate of Batavia, which has already been divided several times, to further division, by separating the island of Célebes and the other islands adjacent to it, from which a new Apostolic Prefecture would be formed, to be assigned to other laborers in the evangelization; We, having carefully considered all the relevant circumstances with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, have judged it fitting to decree the following. Namely, from certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby separate the island commonly called Célebes, together with the smaller islands adjacent to it, from the Apostolic Vicariate of Batavia, and We erect them into a new Apostolic Prefecture, to be called Célebes. Therefore, We decree that this new Apostolic Prefecture of Célebes shall include within its boundaries the civil residences commonly called Menado and Célebes, with their dependencies (Onderhoorigheden), and We entrust it to the missionaries of the Sacred Heart of Jesus for apostolic care. Furthermore, We declare that these present Letters of Ours shall always remain firm, valid, and effective, and shall have their full and complete effect and obtain their intended purpose, and that those to whom they pertain, or may pertain, shall fully support them, and that it shall be rightly judged and determined, and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Notwithstanding any contrary provisions.

Given at Rome, near the blessed Apostle Peter, on the nineteenth day of November, in the year 1909, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 101*]

Acta Benedicti PP. XV, 101, II: In the Japanese Empire, an Apostolic Del-

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egation is established, and also Korea and the island of Formosa are entrusted to it. BENEDICT PP. XV, for the perpetual memory of this matter. — That these things may occur for the good of the Catholic name and the eternal salvation of the faithful, may they prosper and be successful, We are reminded by the supreme office of the Apostolate, which We exercise in the world, even though undeserving. Guided by this counsel, We watch over the growth of the Catholic faith throughout the entire world, and We turn the eyes of Our mind to peoples even widely separated by distance. Indeed, it is not unknown to Us that the Catholic faith, introduced into Japan long ago by the blessed Francis Xavier, illuminated those nations, and that afterwards, they were long afflicted by grievous calamities, until, in the past century, a new dawn of a happier age shone upon those peoples. Nor are We ignorant that in the year 1891, Our Predecessor, Pope Leo XIII, in order to add strength to that nascent Church, established an ecclesiastical hierarchy in that same Empire, with an archiepiscopal see established in the city of Tokiensi, the prince of that region. Now, however, We have learned with great joy that, thanks to other institutions established there and to new preachers of the Gospel sent there, the Catholic religion has made abundant progress in those islands, and therefore We have come to the decision to strengthen the Christian name in those regions with a special manifestation of the Pontifical will. Therefore, after consulting with Our Most Reverend and Venerable Cardinals, Prefects of the Congregation for the Propagation of the Faith, so that, with renewed strength and impetus, the religion may flourish even more abundantly, and also so that We may clearly demonstrate Our benevolent disposition towards the most noble people of Japan, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby decree and establish that an Apostolic Delegation shall be held in the Japanese Empire, and to its vigilance and care, in addition to the entire Japanese region, we also entrust Korea and the island of Formosa. We decree that these present letters shall always remain valid and effective, and shall fully and completely produce and obtain their intended effects, and that they shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that it shall be rightly judged and determined, and that from this moment it shall be declared void and null, if anything...

[*Latin ed. p. 102*]

102 Act of the Apostolic See - An official commentary concerning this, which, whether knowingly or unknowingly, has been attempted by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twenty-sixth day of November, 1919, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III B. SEPARATED FROM THE CONGREGATION OF BEURON,

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THE ABBEYS OF REGINA CAELI IN BRAZIL, OF LOVANIO, SAINT DE MARETIOLO, AND ALSO, FROM THE CONGREGATION OF ANDREA DE "ZEVENKERKEN" NEAR BRUGES, A NEW BENEDICTINE CONGREGATION IS FORMED, BEARING THE TITLE OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

BENEDICT XV. For the perpetual memory of this matter.

— The order founded by the holy Benedict, that is, by the Patriarch of the Western Monks, has, from its foundation through the centuries to our own times, shone with outstanding merits, both for the Church of God and for civil society. The monasteries of this order, renowned for the sanctity and virtues of their pious monks, have provided a safe refuge, even amidst the incursions of barbarians, for human souls, and for discipline and the arts; and it is not to be doubted that, during that difficult time, the light of wisdom shone forth from the Benedictine cloisters throughout almost all of Europe. Therefore, Our predecessors, the Roman Pontiffs, rightly and deservedly showed feelings of gratitude towards the Order of Saint Benedict, and bestowed special privileges upon the abbeys of the order, increasing and enhancing them. We, guided by this wise counsel, strive to decree what will serve the good and benefit of the congregations of the order, and since, due to the changes of times and the altered state of many European nations, it has come to pass that the Benedictine abbeys of Maretiolo and Reginae Caeli of Leuven, belonging to the Congregation of Beuron, and also the Abbey of Saint Andrew of Zevenherken, near Bruges, belonging to the Brazilian Congregation of the same Order of Saint Benedict, have presented petitions to Us, that, separated from the congregations with which they had previously been united, they may be joined together to form a new congregation, with the obtained Apostolic permission, We have considered it right, as far as in the Lord is possible, to grant their wishes.

[*Latin ed. p. 103*]

Acta Benedicti PP. XV 103. Since these things are so, after having consulted with the Most Reverend and Most Reverend Fathers, Cardinals of the Congregation for Religious, and after having heard the vote of the beloved sons, the Primabbot of the Order of Saint Benedict, to whom the business of examining all the circumstances has been duly entrusted, We, by Our Apostolic authority, through these presents, decree the following:

I. The Abbey of Saint Benedict of Maretiolo and the Abbey of Regina Caeli of Louvain are separated forever from the Beuronese Congregation; likewise, the Abbey of Saint Andrew of Zevenkerken is separated forever from the Brazilian Congregation.

II. These three Abbeys shall henceforth form one Congregation of the Order of Saint Benedict, which, by the present Apostolic Letters, is canonically erected under the title of the Annunciation of the Blessed Virgin Mary, and We wish that it belong to the Confederation of Benedictines of Negros

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Island, with equal rights and as with the other Congregations.

III. Neither the Beuronese Congregation nor the Brazilian Congregation, by reason of this act of division, shall suffer any detriment whatsoever in their rights and privileges, and they shall fully enjoy them.

IV. To the monks and oblates of the aforementioned Abbeys who do not wish to give a name to the new Congregation, it shall be permissible, within six months from the publication of these Letters of Ours, to transfer to those monasteries which they may choose from the Abbeys of the Congregation to which they have hitherto belonged, with the consent obtained from the Abbot and the superiors of the Convent and of the monastery to which they wish to transfer, and with all other rights duly observed.

V. Those who wish to transfer in this manner shall transfer their goods, without accrued profits, to the new monastery. Goods, however, if any have been legitimately given as gifts to the monastery of their profession, shall remain with that monastery. If any doubt or difficulty arises in this matter, the matter shall be settled between the Abbots or referred to the Sacred Congregation for Religious.

VI. Those monks who, by civil law, are now prohibited from returning to their own monasteries, and who do not wish to transfer to another monastery, or are not received there, shall remain in the monasteries of the respective Congregations, until their return is permitted to them. But for their support, the monastery of their profession shall be obliged to provide an adequate compensation for food and clothing, if the religious are unable to provide for themselves through their labors or are in need of extraordinary expenses.

VII. From the common treasury of the Beuronese Congregation, a portion of the money shall be paid to the monasteries that have been separated from it, which, after debts are paid, shall accrue to them.

VIII. Masses for the dead, which have hitherto been common, shall henceforth be paid by each Congregation for its own members only; only one shall be retained and said for each of the two founders of the Beuronese Congregation in the monasteries of Maretiolo and Louvain, in memory of the erection of the Beuronese Abbey.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary. - IX. The Abbey of the Saint Scholastica of Maredret, belonging to the Beuron Congregation, shall remain independent, and shall remain temporarily subject to the elected Prior of the Order, until something definitive is decided by this Holy See. We declare, decree, and command that these present Letters shall always exist and remain valid and effective, and shall have and obtain their full and complete effects, and shall most amply benefit those to whom they pertain, or may pertain, now and in the future; and that they shall be duly

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judged and defined, and shall be declared void from now on and null, if anything contrary to these should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding the Apostolic Constitutions and Ordinances, and all other things, whether specifically or individually mentioned and deserving of derogation, which may be contrary. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of February, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IV. The Church of Saint Francis in Assisi, of the Conventual Minor Order, in Cracow, is honored with the dignity and title of a Basilica Minor. BENEDICT XV. For the perpetual memory of this event. — In Cracow, in Poland, there exists a sacred edifice, with a continuous cloister, which, both for its antiquity, its size, its artistic monuments, and for the religious devotion of the Christian people, rightfully and deservedly ranks among the most important temples of Poland; and the religious family of the Conventual Friars, like a mother and foster mother of all the churches of its Order in Poland, venerates and honors it. And in truth, this sacred edifice was the first in the Kingdom of Poland to receive the Conventual Friars, and it sent them to found other churches in the provinces of that kingdom. From here, the first Conventual Friars of Polish origin, imbued with divine and human disciplines and guided by the study of the propagation of the faith, went forth to the distant regions of Lithuania and Russia, diligent workers in the Lord's harvest, of whom some, while reaping the grain, did not hesitate to water it with their blood, gloriously offering their martyrdom for the name of Christ. This church was founded by the pious King Boleslaus in the year 1257.

[*Latin ed. p. 105*]

The Acts of Pope Benedict XV, number 105, which were established and granted to the Conventual Brothers, were first dedicated to the Most Holy Body of Christ, and later took the title of Saint Francis of Assisi. Throughout a long series of centuries, the bishops of Cracow, as well as the kings and nobles of Poland, have augmented it with new works and adorned it with singular privileges. It is worth noting that the church itself, although it has undergone very serious vicissitudes, having been plundered at one time by a hostile hand, and at another consumed by fire, has nevertheless never been completely destroyed or erased, and, with God's help, will soon return to its former splendor. In the middle of the last century, a terrible fire devastated it, but it was quickly rebuilt by all the citizens, and is now restored from the foundations, more magnificent than before. Rich in wonderful works of art and adorned with valuable furnishings, the sacred building itself is ennobled by the relics of several Blessed who are in Heaven. The bodies of the Conventual Brothers of the Order of Friars Minor are kept there, hated by the destroyers of the faith, and there are also the tombs of many pious Polish princes, and in particular, the tomb

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of King Bolesław the Pious. In the same noble chapel, there is an ancient image of the Sorrowful Virgin, depicted on wood, which is renowned for many miracles and heavenly signs, and is celebrated by the veneration of the people. Many faithful, even from distant regions, flock to see this icon. Indeed, when a beloved son, Marian Sobolewski, custodian of the Convent and rector of the church of the Conventual Brothers of the Order of Friars Minor in Cracow, moved by heartfelt prayers and expressing the wishes of all the Brothers of the Province of Poland, which is now flourishing, begged us to deign to raise the church of Saint Francis of Assisi to the title and dignity of a Minor Basilica, we, remembering the glorious and renowned memories of that temple, readily and willingly granted his request. Since this is the case, after consulting with the Most Reverend Fathers, Cardinals Prefects of the Sacred Congregations, by our Apostolic authority, we hereby, in perpetuity, dedicate the church in honor of Saint Francis of Assisi, located in the city of Cracow, which contains a monastery of the Conventual Order of Friars Minor, and we adorn it with the title and dignity of a Minor Basilica, granting it all the privileges and honors that rightfully belong to the Minor Basilicas of this esteemed city. These things we grant, we decree, and we declare that these present letters shall always remain valid and effective, and shall have their full and complete effect and obtain it, and shall amply suffice for those to whom they pertain, or may pertain, now and in the future; and that in all matters concerning these things, it shall be considered and defined to be rightly so, and that from this moment it shall be void and of no effect if anything to the contrary is attempted by anyone, by any authority whatsoever.

[*Latin ed. p. 106*]

Acta Apostolicae Sedis - Official Commentary 106, or it may have happened unknowingly. Notwithstanding any contrary things. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of February, 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, from the Secretariat of State.

THE ABBEY CHURCH OF THE BLESSED VIRGIN MARY ASSUMED INTO HEAVEN, LOCATED IN «ETTAL» IN BAVARIA, IS ELEVATED TO THE RANK OF A BASILICA MINOR.

BENEDICT XV. For the perpetual memory of the matter.

Among the most important and illustrious sanctuaries of Bavaria, that temple deserves to be distinguished, which, erected in honor of the Blessed Virgin Mary Assumed into Heaven, is located within the abbey of the Order of Saint Benedict, in the place commonly called Ettal. In this ancient sacred edifice, the statue of the Virgin Mother, sculpted with the most beautiful form and the sweetest expression by artists of the Pisan school, is venerated. It is said that Lewis of Bavaria, Emperor, brought it from Italy in the fourteenth century. It is also said that the Emperor himself laid the statue,

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held in his arms, upon the foundations of the church and the monastery. From that time until the present age, countless crowds have flocked to the temple of Ettal, thanks to the graces and miracles obtained through the intercession of the Virgin, not only from all of Bavaria, but also from Austria, Hungary, Germany, and other distant regions. The church, restored from its foundations in the eighteenth century, has been provided with a bell tower and a sacristy by the Bavarian government at great expense, and it possesses a rich and abundant sacred furnishings. We deem it necessary to mention that several of Our Predecessors, the Roman Pontiffs, have endowed this sanctuary with conspicuous privileges and indulgences, as well as with relics. The monastery of Ettal, five centuries after its foundation, was suppressed in 1803, but at the beginning of the present century, through the efforts and resources of the Abbot of Scheyern and the Barons de Cramer-Hlett, it was restored, and now enjoys the status of a public seminary and gymnasium for young people, for the purpose of fostering the hope of the Church and the good of civil society. The frequentation of pilgrims to the sanctuary of the Virgin continues without interruption, and from there, it flows forth like a perennial fountain.

[*Latin ed. p. 107*]

Acta of Pope Benedict XV, 107: Innumerable graces flow forth to the Christian people. Therefore, when a beloved son, Willibald Wolfsteiner, the present abbot of the monastery of Ettal, of the Order of Saint Benedict, expressing the sentiments of his monks, earnestly implored us through fervent prayers to grant that we might, in our continued devotion, elevate the church of his monastery, dedicated to the Virgin Mary, assumed into Heaven, to the title and dignity of a Minor Basilica, and to these prayers were added the most serious support of both the Ordinaries of Munich and Freising, and of the Primatial Abbot of the Order of Saint Benedict, we, recalling with pleasure the illustrious and celebrated memories of that sanctuary, readily and willingly agreed to grant what was requested. Since these things are so, after consultations with the Most Reverend Fathers, our Cardinals, who preside over the sacred rites, we, by our Apostolic authority, and with full force and effect, for the present and forever, elevate the abbatial church, which is located in the monastery of Ettal, of the Order of Saint Benedict, to the title and dignity of a Minor Basilica, and we grant to it all and each of the privileges and honors which rightfully belong to the Minor Basilicas of this city. These things we grant, we decree, we command, declaring that these present Letters of ours shall always remain firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall most earnestly support them now and in the future; and that it shall be rightly judged and determined, and that whatever is done to the contrary concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall

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be null and void from this moment. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fourth day of February, in the year 1920, in the sixth year of our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary on the LETTER TO THE MOST REVEREND DOMINIC MARIANI, Domestic Prelate, whose Catechetical Work merits praise. Beloved son, greetings and the apostolic blessing. — Having published the third volume of your work on the Catechism, you have indeed completed a work which we see deserves the highest praise for its opportune nature. For whoever is concerned about the salvation of young people, who today, according to worldly standards, are so exposed to dangers, especially those who have just left school, understands how important it is that they be diligently instructed by the Clergy in the doctrines and practices of the holy religion. For this reason, as you state in the preface, you undertook to write, with the intention of offering our young people a complete explanation of Christian doctrine, rightly believing that those who are well armed with the knowledge of the truth will easily defend their faith from attack. Moreover, in this work, you have not neglected to address the enemies of the Catholic faith at this time, and to distinguish them into two categories, against both of which the Catholic Catechism, with its dogmas and precepts, is both rationally consistent and certainly not contrary to what has been revealed by God and transmitted to the Church. Those who are most skilled in this discipline affirm that you have faithfully fulfilled what you have professed, and that your books are also highly commendable for their abundance of suitable material and their clear arrangement. Therefore, we congratulate you sincerely, beloved son, and we fervently hope that, with God's help, the fruits of your talent, your study, and your piety may be beneficial to many in their pursuit of Christian wisdom, either by learning or by teaching. Thus you will receive the reward for your work, which is due to you in our wishes; but another reward awaits you, and a much greater one, in Heaven, where « But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity. » May the apostolic blessing, which we impart to you most affectionately as a sign of our paternal benevolence, be a foretaste of this. Given at Rome, near the blessed Peter, on the thirty-first day of the month of January, in the sixth year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 109*]

Acta Benedicti PP. XV, 109, II, Ad Josephum S. R. E. Card. Frangio-Nava, in XXV natali eius Archiepiscopatus Catanensis.

Beloved son, greetings and apostolic blessing.

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You recently, through your modesty, did not reveal the day on which, fifty years ago, you received the priesthood. Therefore, the commemoration of that day, which is usually considered most auspicious, passed unnoticed by all those who know you – and many indeed – who are your devoted admirers. But how could you prevent them from remembering the year in which this Church employed you as a most diligent pastor? And so, it has come to our attention that your outstanding merits will soon be celebrated with the joy of this clergy and people, on the occasion of the twenty-fifth anniversary of your archiepiscopate in Catania. We sincerely share in these congratulations, and we wish to express to you, not only the piety of your children, but also our own benevolence towards you. Therefore, receive from us, along with these letters, a small gift: a triple panel in which you may contemplate the skillful hand of the artist, and may gaze upon the hand of the Creator. May God increase you in your most excellent works, we pray; and may He be the guide, beloved son, of our apostolic blessing, which we bestow upon you with singular affection.

Given in Rome, at Saint Peter's, on the fifth day of the month of March, in the year 1920, in the sixth year of Our Pontificate.

BENEDICT PP. XV.

III, Ad R. P. D. Aloysium Mariam Marello, Episcopum Bergomensem: De praescriptionibus Sedis Apostolicae in re sociali non negligendis, immo religiosissime sequendis.

Reverend brother, greetings and apostolic blessing.

We have always been pleased to regard our people of Bergamo, as they flourish in Christian morals and customs, as an example. Therefore, we received with great sorrow reports of certain popular movements that have recently occurred there. Indeed, it is not surprising that the enemy of the human race, when...

[*Latin ed. p. 110*]

1 IO Acta Apostolicae Sedis - The official commentary on this abundance of the Lord's field has long been obscured, and the opportunity to harm has been eagerly sought, and in this most miserable of times, it has been used to sow weeds in a joyful and fruitful harvest. But evil seeds, which, if they once take root, can completely overwhelm the crops, we must, as far as is in us, prevent from sprouting; for the Lord has demanded of us the care of the entire mystical field. Therefore, in these letters, we call upon you, venerable brother, not because we doubt your diligence, of which you have given proof in this very matter, but because we deem it fitting to exhort, through you, our beloved sons, to remain steadfast in their duty: which we are confident they will do with even greater zeal, when they see our authority supporting them. Let all know, we desire it to be clearly demon-

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strated that, when, with arms now laid down, a return is made to ordinary activities, you, venerable brother, anticipating the new needs of the poor, with the help of the diocesan council, have established a proper workshop, providing for them according to their various needs. Indeed, the best and most fruitful type of institution is that which, if properly governed, that is, by religion as its guide, can bring great benefits; otherwise, how much disturbance it can bring to the state is abundantly clear. Therefore, those who are in charge of such matters, which are closely linked to the common good, must above all keep in mind the teachings of Christian wisdom on social matters, as transmitted in the encyclical *Rerum Novarum* and other documents of the Apostolic See, and follow them most religiously. Let them especially remember this: in this brief course of life, subject to all kinds of miseries, no one is permitted to be happy; true and absolute happiness, and that which is eternal, as a reward for a life well-lived, has been promised to us in heaven; we must, whatever we do, have our eyes on that; for that very reason, we must love our duties more than our rights; but yet, in this mortal life, it is permissible to improve our condition as much as we can, and to seek a more comfortable state for ourselves; but in all this, nothing is more important than harmony and cooperation among all classes; and the greatest promoter of this harmony is Christian charity. Therefore, let them see how badly the interests of the workers are served by those who, professing to prepare a better life for them, offer only their assistance in the pursuit of fleeting and perishable things, and who not only fail to restrain the minds of others with the admonition of Christian duties, but even make the wealthy more hostile, and do so with the force and bitterness of words with which foreigners are accustomed to incite the masses to the overthrow of civil society. To avert this danger, it will be necessary, venerable brother, for your vigilance, as far as those workers are concerned...

[*Latin ed. p. 111*]

The acts of Pope Benedict XV should diligently strive to remind those, as you have instructed, that, far removed from the intemperance of socialist language, all their efforts, both in action and in propaganda, in the defense of this cause, must be thoroughly imbued with the Christian spirit; if this is lacking, they can certainly do no good, and can greatly harm. We hope that all those who hear your words will do so; and if anyone refuses, we trust that you will remove their doubts by fulfilling the task entrusted to you. But, in order to achieve this Christian elevation, as it is called, those who have more, by divine grace and the benefit of their faculties, must contribute more. Therefore, let those who excel in talent or culture not refuse to lend their counsel, authority, and voice to the workers, especially in fostering those things which are providentially instituted. And those who are abundant in wealth should not demand the full extent of their

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rights from the proletariat, but rather measure their actions by the standard of equity. Indeed, we urge them to be even more lenient, and to generously and freely give and remit as much as they possibly can. The following words of the Apostle to Timothy apply to them: "Charge those who are rich of this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us all things richly to use." By this means, they will gradually reconcile the hearts of those whom the opinion of avarice has estranged from them. Furthermore, let those who are of lower station and fortune understand this clearly: the diversity of conditions in civil society is natural and ultimately willed by God, for "He hath made one little, and another great;" and indeed, this diversity is most suitable for the good of both individuals and the community. Let them be convinced that, whatever progress they have made through industry and the help of good things, they will always have, like all other men, a considerable amount of suffering. Therefore, if they are wise, they will not strive for anything higher than they are capable of achieving, and they will patiently and steadfastly endure those evils which they cannot avoid, in the hope of eternal good things. Therefore, O citizens of Monteu da Po, because of your singular piety and devotion to this Apostolic See, we implore you not to allow yourselves to be deceived by the falsehoods of those who, by promising wonderful things, seek to tear you away from your ancestral faith, so that they may subsequently violently disrupt and upset everything. Justice and truth are not defended by force or by disturbing the peace; rather, such weapons are those by which those who use them wound themselves more than anyone else. Truly, against these most pernicious enemies of the Catholic faith and of civil society, the priests and, above all, the pastors, must be united.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary: With earnest zeal, venerable brother, and with all your heart and soul, strive diligently to promote concord and unity. Let none of you believe that this matter is foreign to the sacred order, since it pertains to the economic sphere, and in this very sphere the eternal salvation of souls is endangered. Therefore, we desire that you, in your offices, contribute as much as you can, with study, vigilance, and labor, to social discipline and action, and that you encourage those who, in this matter, act rightly for the benefit of others. At the same time, diligently teach those entrusted to your care the precepts of Christian living, instruct them about the dangers of socialism, and also promote the well-being of the family, always reminding them of what the Church implores: "Let us pass through the temporal goods so that we may not lose the eternal." Meanwhile, we shall ceaselessly pray to the Divine Goodness for all of you: and as a witness of our particular favor and good will, we impart to you, venerable brother, and to your clergy and people,

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our apostolic blessing. Given in Rome, at Saint Peter's, on the eleventh day of the month of March, in the year 1920, in the sixth year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 113*]

The Most Holy Supreme Congregation of the Holy Office. ACTS OF THE MOST HOLY SUPREME CONGREGATION OF THE HOLY OFFICE. I. DECREE CONCERNING "THE EVENTS OF LOUBLANDE." In a general assembly held on Thursday, March 10, 1920, after a report was made concerning alleged visions, revelations, prophecies, etc., which are disseminated under the title "The Events of Loublande," and after examining the writings pertaining to the same, the Most Eminent and Most Reverend Lords, Cardinals, Inquisitors General for the Faith and Morals, after the vote of the Most Reverend Consultors, decreed: "Having carefully considered all things, the Holy Congregation declares that the aforementioned visions, revelations, prophecies, etc., which are commonly designated under the title "The Events of Loublande," as well as the writings pertaining to the same, cannot be proven." And on the following Friday, March 11 of the same month and year, the Most Holy Pope Benedict, by the divine Providence the Fifteenth, in his customary audience granted to the Reverend Father, Assessor of the Holy Office, approved, confirmed, and ordered that the resolution of the Most Eminent and Most Reverend Fathers be referred to the Acta Apostolicae Sedis. Given in Rome, from the offices of the Holy Office, on March 12, 1920. A. Castellano, Notary of the Most Holy Supreme Congregation of the Holy Office. II. SUBMISSION OF THE AUTHOR OF THE CONDEMNED WORK. Alexander. Furthermore, one of the authors of the book entitled: "His Most Excellent Lordship, Archbishop L. Puecher-Passavalli, Apostolic Preacher, Vicar of St. Peter; Memories and Letters (1870-1897)," which was condemned by the Decree of the Holy Index Congregation of January 13, 1913, and placed in the Index of Prohibited Books, submitted himself and disapproved of the work. Given in Rome, from the offices of the Holy Office, on March 12, 1920. A. Castellano, Notary of the Most Holy Supreme Congregation of the Holy Office. ACTS, Volume XII, No. 4. – 1 - 4 - 1920. 9.

[*Latin ed. p. 114*]

Acts of the Apostolic See - Official Commentary

SACRED CONSISTORIAL CONGREGATION I

OF TRENT

DECREE WHEREBY THE DIOCESE OF TRENT IS IMMEDIATELY SUBJECT TO THE HOLY SEE

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The episcopal see of Trent, which, first subject to the Patriarchate of Aquileia, was then immediately subject to the Holy See, in the year 1825 was made a suffragan of the metropolitan church of Salzburg. Considering the changed conditions and circumstances, by reason of which the see of Trent had become subject to the metropolitan jurisdiction of Salzburg, it was deemed expedient to restore the aforementioned diocese to its former state; and this, Our Holy Father Benedict XV, after duly considering all matters, ordered to be done. Therefore, in execution of the Apostolic mandate, this Sacred Congregation, having heard the Archbishop of Salzburg and the Bishop of Trent, and having obtained, where necessary, their consent, in order that it may serve their interests or their own, by this Consistorial decree separates and severs the diocese of Trent from the ecclesiastical province of Salzburg, and declares and establishes it anew as immediately subject to the Holy See, notwithstanding any contrary provisions whatsoever.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 24th of February, 1920.

>g C. CARD. DE L A I, Bishop of Sabina, Secretary.

L. © S. V. Sardi, Archbishop of Caesarea, Assessor.

II

DECREE FOR THE SOLEMN CANONIZATION OF THE BLESSED GABRIEL, A VIRGIN, AND MARGARET MARY ALACOQUE AND JOHANNA DE ARC.

Having happily completed all that which, according to the sacred canons, was prescribed beforehand, concerning the blessed servants of God, Gabriel, a virgin, and Margaret Mary Alacoque.

[*Latin ed. p. 115*]

The Sacred Congregation of Rites, 115. Saint Joan of Arc, a Virgin, is included among the Saints; His Most Holy Name, Benedict XV, in this day's Consistory, has appointed, for the solemn canonization of the Blessed Gabriel of the Most Holy Virgin and Margaret Mary Alacoque, the feast of the Ascension of Our Lord Jesus Christ, on the tenth day of the month of May; and the following Sunday, for Saint Joan of Arc. Furthermore, a few days prior, that is, on the seventh of May, a new Consistory was decreed, in which the opinion of the Bishops on this important matter will be sought. And for this purpose, it is prescribed that all prelates who are within one hundred miles of the City [Rome] should, if possible, come to Rome and attend the aforementioned canonization ceremonies, and also, unless something serious prevents them, attend the Consistory on the seventh of May, and express their opinion. Other Archbishops and Bishops of Italy and neighboring regions are earnestly invited to undertake the journey to Rome for the same purpose. Those who are more distant are informed of this

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most joyous and extraordinary solemnity. In order that the Bishops may not be unduly burdened by frequent journeys to the City, His Holiness graciously grants that those who come to Rome on this occasion and attend the aforementioned ceremonies shall be excused from the obligation of visiting the Sacred Thresholds on the next occasion. Given at Rome, from the offices of the Sacred Congregation of Rites, on the eighth day of March, 1920.

[Signature] C. CARD. DE L A I, Bishop of Sabina, Secretary.

[Signature] h. rB S. f V. Sardi, Archbishop of Caesarea, Assistant.

NOTICE FROM THE PREFECT OF CEREMONIES

To the Archbishops and Bishops who, in accordance with the decree of convocation of the annexed Sacred Congregation of Rites, will attend the sacred canonization ceremonies in Rome, it is necessary that they, as soon as possible, inform the undersigned, Prefect of Ceremonies (Piazza Capranica, 98, Rome-20), by letter, of the approximate date of their arrival, so that the number of prelates may be ascertained; and that they themselves may receive, in due time, the schedules, notifications, and also the acts of the Holy Congregation of Rites concerning those to be canonized, for the Consistory. In order that the Apostolic messengers may not linger unduly at the residences of the Bishops for the distribution of the schedules, it is necessary that the Archbishops and...

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis - Official Commentary: The Bishop, in his official writings, shall inform the Prefect of the Ceremonies regarding his domicile. These prelates shall carry with them the prelatic vestments: a violet cassock with a woollen mantle of the same violet color, a biretta, a rochet, a simple pluvial of silver cloth, or, if less, of white damask silk, an amice, a mitre of white linen cloth, and a violet woollen cape for the Consistory; but those who do not have these capes available, by the benevolence of our Most Holy Lord Pope, it will be permissible to attend the Consistory wearing a mantle over the rochet. Furthermore, prelates adorned with the dignity of Cardinal, in addition to the cardinal vestments and capes, which are red rather than violet in color, for the solemnities of canonizations, shall have red shoes, an amice, a white planeta adorned with golden Phrygian work, a silk-damask mitre with a vimpa and a superpellice for the mitre bearer, who shall wear a violet silk vestment with a violet woollen cincture. Bishops belonging to Orders or religious Congregations shall observe the customary practice regarding the rochet and the quality and color of the vestments. From May 1st, the ermine furs from the capes of the Cardinals and Bishops and officials of the Holy Roman Church shall be removed, and Cardinals and prelates, and others from the papal

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chapel, house, or family, who do not belong to Orders or religious Congregations, shall wear silk vestments. BY ORDER OF THE MOST HOLY FATHER. In Rome, on March 8, 1920. CAROLUS RESPIGHI, Protonotary Apostolic, Prefect of Ceremonies. L. © S. III NOMINATION: The Most Holy Father Benedict XV, by decree of the Sacred Consistorial Congregation, has nominated: March 16, 1920. — The Reverend Father Dominic Eugene Giambro, Bishop of Lamezia Terme, pia, as Apostolic Administrator of the diocese of Nicotera and Tropea.

[*Latin ed. p. 117*]

SACRED CONGREGATION OF THE COUNCIL OF BOIANO. CONCERNING CHORAL SERVICE.

February 14, 1920.

QUESTION. – The Pontifical Commission for the Authentic Interpretation of the Canon Law recently submitted a doubt to this Sacred Congregation, proposed by a canon theologian of the cathedral church of Boiano, with the consent of his Bishop, the tenor of which was as follows: "Canon 416 of the 'Code of Canon Law' states: 'In the chapter statutes, a just norm shall be established, by which canons and beneficiaries shall perform service at the altar in turn, both in the office of celebrant, and also in the ministry of deacon and subdeacon, except for those excluded from this ministry, namely, the canon theologian, the penitentiary, and, if distinct prebends are held, canons of the presbyteral order.' Although the sources cited at the foot of the aforementioned canon 416 (among which are the Council of Trent, Session XXII, chapter IV, and the Decree 'Caeremoniale Episcoporum', chapter VIII, which speak of assistance to the Bishop), seem to indicate that the aforementioned provision should also apply to the assistance of the ministry of deacon and subdeacon to be provided to the Bishop, nevertheless, in order to eliminate any doubt, the undersigned humbly requests Your Eminence to clarify whether the provision of the aforementioned Canon 416 exempts the canon theologian and the penitentiary from the ministry of deacon and subdeacon, even when the Bishop is presiding."

REMARKS. – The argument presented by the speaker alone is certainly not sufficient to resolve the doubt. For, as we are warned in the very Preface of the Code (edition with notes), "it is scarcely to be observed that the canons do not always agree with their sources in every respect"; in this case, the norms to be applied are clearly prescribed in canons 6, number 3 and 4, so that even the old law, as recorded in the annotation of the sources, is not always to be presumed to be corrected by the canons, but it is also appropriate to present it to supplement what may not have found a suitable place in the canons. In this case, the prescription of chapter VIII, number

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1 of the 'Caeremoniale Episcoporum' (which is consistent with chapter IX, number 1, and chapter X, number 1) states: "When the Bishop celebrates Mass or performs the Office of Vespers, or..."

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Official Commentary: "It is sufficient that he be present; he should summon his canons, who, if 'distinct orders, or presbyteral and diaconal benefices, exist in the church, will be the two first canons from the diaconal order. But if, in some church, neither dignities nor distinct orders exist, then the two first canons, or dignities, will sit immediately behind the highest dignity, or behind the first canon." As is easily apparent, this prescription makes no mention of any exception in favor of the canonical theologian and the penitentiary; and, indeed, nothing prevents, for example, a canonical theologian who holds a diaconal benefice, from being, according to the prescription of the Ceremonial, obligated to minister to the Bishop in the office of deacon or subdeacon, if he is the first or second in his order. Therefore, if this prescription is to be understood according to the norm of canon 416, it must already be said that the Code has been corrected and amended, so that, both in the first and in the second part of this prescription, the words "excepted from this canonical ministry are the theologian and the penitentiary" must be added. But this correction, according to canon 2, is not easily to be presumed, since, on the contrary, "all liturgical laws retain their force, unless some of them are expressly corrected in the Code." But in this case, one cannot even think of an express correction, since one would not have an implicit correction, since in canon 416, there is undoubtedly no mention of any choral office provided by the canons to the canons: for the canon speaks of canons or beneficiaries in the office of the celebrant, of the ministries with which they must serve in turn, not only the canons but also the beneficiaries; all of which cannot in any way or title be applied to the service rendered to the Bishop, and the beneficiaries are excluded from the office of the celebrant, and even more so from the notion of any kind of turn. This difficulty increases when considering the exception granted in the Code in favor of the canonical penitentiary and the theologian, if it is to be understood without limitation, since hitherto neither has been exempt from this ministry, except insofar as they were engaged in their special offices of hearing confessions or of reading and teaching (cf., for example, S. C. C. in Montis Alti Oneris, December 22, 1906, and the jurisprudence cited therein): therefore, it does not seem that the legislator intended to directly and expressly sanction this exception, but rather indirectly, since the first intention of canon 416 is, as is clear to anyone reading it, to establish "a just norm" for the service of the altar, by which norm, rather than by the authority of the canon itself, that exception is concretely established in each case; and it is not without reason to consider the case, in chapters in which distinct benefices are held,

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and the canonical theologian and the penitentiary are not in the presbyteral order, where that exception, extended up to now constantly and absolutely,

[*Latin ed. p. 119*]

119 The Holy Congregation of the Council can fulfill the office of justice, establishing norms that, should they excessively restrict the number of those who could be called to serve, would be necessary. Whatever may be considered regarding this matter, it certainly appears more appropriate to establish, not through the Code itself, but rather through a norm for the choral service in each chapter, the general prescription of the Ceremonial of Bishops, of which we are speaking.

RESOLUTION. – The Holy Congregation of the Council, in the plenary assemblies of the Most Reverend Fathers of Rome and of the Religious, held in the Apostolic Palace at the Vatican on February 14, 1920, having considered the following question: Whether, by virtue of canon 416 of the Code of Canon Law, a canon theologian and a confessor are exempt from the office of deacon and subdeacon when assisting a Bishop solemnly celebrating, decided: Negatively, and the Ceremonial of Bishops is to be observed.

Having presented a report on the foregoing to Our Most Holy Lord Benedict, Pope XV, in an audience on the following day, His Holiness deigned to approve and confirm the resolution.

I. MORI, Secretary.

SACRED CONGREGATION FOR RELIGIOUS.

Decrees of the Sacred Congregation for Religious, Our Most Holy Lord Benedict XV: January 18, 1920.

– The Institute of the Daughters of St. Joseph, commonly known as "Protectoras de la Infancia," whose principal house is located in the city of St. James of Chile, was praised;

– The Constitutions of the Institute of the Sisters of St. Joseph, of the Most Sacred Heart of Jesus, whose principal house is located in the city of Sydney, were definitively approved.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. LETTER TO VICARIATES AND APOSTOLIC PREFECTS, CONCERNING THE POWER TO NOMINATE A DELEGATE VICAR.

Most Reverend Lord,

According to canon 198 of the Code of Canon Law, Vicariates and Apos-

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tolic Prefects do not have the right to elect a General Vicar, as is permitted to residential Bishops; but they do have the power to nominate a delegate, with the duties to be determined in each case, who may also be someone other than the pro-vicar, as mentioned in canon 309. However, since it seems opportune for the Superiors of the Missions to have the authority to choose a vicar who practically enjoys the same jurisdiction as is granted by Canon Law to General Vicars, without excluding the habitual power to order the execution of pontifical decrees and to use the same special faculties that this Sacred Congregation grants to local Ordinaries, His Holiness Pope Benedict, by the grace of God, in a private audience granted to the undersigned Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, on November 6, 1919, graciously granted the following for the good of the Missions:

I. He validated the nullity of jurisdictional acts performed by those missionaries who may have acted as true General Vicars.

II. He extended to the Ordinaries of the Missions the power to nominate a Delegate Vicar, if they need one, to whom, in practice, all jurisdiction in spiritual and temporal matters is granted, as the General Vicar can use in a diocese, according to the Code of Canon Law.

By virtue of this concession, granted to all Superiors of the Missions, you can now nominate a Delegate Vicar who enjoys all the faculties granted to a General Vicar, according to canon 368, § I, 2.

However, the number and duties of Delegate Vicars in each Mission shall be the same as those established for the General Vicar in the Code of Canon Law (canons 366 and following).

Having communicated this to you, I pray to God to keep you safe and unharmed.

Rome, December 8, 1919.

Your most devoted,

G. M. CARD. VAN ROSSUM, Prefect.

C. Laurenti, Secretary.

[*Latin ed. p. 121*]

The Holy Congregation for the Propagation of the Faith, II, DECREE: His Holiness, Cardinal Mercier, Archbishop of Mechlin, is appointed President of the Pious Union of the Clergy for Missions in the entire region of Belgium. In order that the faithful may more effectively cooperate, according to their abilities, in the most serious duty entrusted to the Church, which is to preach the Gospel throughout the entire world, nothing is more beneficial than to excite and foster their zeal for this most noble work, through the dedicated and constant care of the clergy. With this end in view, the Pious Union of the Clergy for Missions has recently been established, which the Most Holy Pope, Benedict XV, through his

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Encyclical Letters recently issued on the propagation of the faith, has highly commended, having bestowed upon it many indulgences and spiritual privileges, and has expressed his desire that it be established in all dioceses. In order that this Association may be firmly established and flourish in the most noble nation of the Belgians, which has already greatly aided apostolic men and missions with its resources, this Holy Congregation, for the Propagation of the Christian Name, by the power of the faculties granted to it by the Supreme Pontiff, by this present Decree, appoints and establishes as President of the aforementioned Pious Union of the Clergy for Missions, in the entire region of Belgium, His Eminence, Cardinal Desideratus Mercier, Archbishop of Mechlin, with all the rights and powers pertaining to such an office; and there is no doubt that, under his authority and guidance, the zeal for missions in that region, which is already so fervent, will burn even more brightly in the promotion of the Catholic faith throughout the world. In contradiction to nothing whatsoever. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 2nd day of February, 1920. G. M. CARD. VAN ROSSUM, Prefect. L. C. S. C. Laurenti, Secretary.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE RITUAL

ROME

DOUBTS CONCERNING THE CELEBRATION OF THREE MASSES ON THE FEAST OF THE NATIVITY OF OUR LORD AND THE COMMEMORATION OF ALL THE FAITHFUL DECEASED.

The following doubts have been submitted to the Sacred Congregation for the Ritual for resolution:

1. "Can a priest, who, due to weakness of sight or another just cause, celebrates a votive Mass or a daily Mass for the Dead, granted by an Indult of the Apostolic See, perform the Holy Sacrifice three times on the day of the Commemoration of All the Faithful Departed, by repeating the same daily Mass for the Dead?"

2. "Can the same priest, who, likewise by an Indult of the Apostolic See, celebrates a votive Mass of the Blessed Virgin Mary or another votive Mass, legitimately repeat the very same Mass three times on the following day of the Nativity of Our Lord?"

And the Sacred Congregation, after hearing the opinion of a special Commission and having considered all matters, decided that it should be written:

"Affirmatively to both questions, with the consent of the Most Holy

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[Pope]. Furthermore, with due observance of the Apostolic Constitution *Incruentum Altare Sacrificium*, of August 10, 1915, and of the rubrics and decrees pertaining to the Feast of the Nativity of Our Lord and the Commemoration of All the Faithful Departed."

This resolution, having been presented to His Holiness Our Lord Pope Benedict XV by the undersigned Cardinal Prefect of the Sacred Congregation for the Ritual, was ratified and approved by His Holiness on January 26, [year obscured].

A. CARD. VICO, Prefect of the Congregation.

Alexander Verde, Secretary.

[*Latin ed. p. 123*]

In the year 123 of the Holy See, in the province of Abyssinia, the cause for the beatification or declaration of martyrdom of Chaeli, a priest, a devoted servant of God, Abba Ghebre Michael, who was murdered by order of the authorities, is being considered. This Chaeli was a member of the Congregation of the Mission of Saint Vincent de Paul, founded by Saint Paul, and was killed in hatred of the Faith. The people of Ethiopia, who were evangelized in the early centuries of the Church by preachers of the divine word from Egypt, were later, after the decline of the Roman Empire, gradually separated from the true Faith and the unity of the Church, and from communion with the Roman Pontiff. While some still observed vestiges of the ancient Christian faith and its laws, they were largely mixed with the errors of Arianism, Montanism, Greek schism, and other dissenting groups. Noteworthy were the missionaries from the Order of Saint Francis and the Society of Jesus, who, with apostolic zeal and salutary doctrine, sought to cultivate those regions, especially in the 14th and 16th centuries. However, the work of the African missions produced varying results, depending on whether favorable or hostile conditions prevailed. The actions of the schismatics and the power of the kings often aroused hatred and war against Catholics, especially against the missionaries; and many defenders and upholders of the Faith were killed, among whom were the first martyrs of that region, the blessed Agathangelus and Gassianus, from the renowned Order of the Capuchins. In more recent times, the propagation of the Catholic Faith was renewed by illustrious members, first from the Order of Saint Francis, among whom was the most distinguished William Massaia, later Cardinal of the Holy Roman Church, and then from the Congregation of the Mission of Saint Vincent de Paul, from whom emerged the venerable Justin de Jacobis, Bishop of Nilopolis and Apostolic Vicar of Abyssinia, and his devoted disciple, the Ethiopian priest, Abba Ghebre Michael, whose life and martyrdom are recounted in a brief account to initiate the cause for his beatification or declaration of martyrdom. In the Ethiopian region now called Godjam, in the 18th century, and specifically in the year 1788, near the town called Mertou Mariam, was born Michael Abba Ghebre, a servant

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of God. From historical documents and the testimonies of witnesses, it is legally established that his father was Akilo, and that he, even as a young man, shone with the love of virtue and the pursuit of knowledge. In a place and time tainted by schism and heresy, Michael, although living in a schismatic environment,

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Commentarium Officiale. Born and steeped in the darkness of error, according to the sect of the Kevat, to which he belonged, he was nevertheless, fearing God, striving by works and prayers to render Him propitious to him. Torn between doubts concerning the state of his life and his religion, he was all the more inflamed to seek the truth and to follow justice. Engaged in this struggle, he devoted all his efforts to attaining what he desired, and, having now become a man, he demonstrated that he professed the one Faith of Christ, entering a well-known monastery and being received among the monks. In order to satisfy his desires for the pursuit of true doctrine, adhering to the counsel of his companions and superiors, he went to the celebrated monastery of Débré-Motsa, encouraged by the hope that he would be instructed by the reading of ancient books, and by the conversation and teaching of the monks. However, neither his studies nor his expectations yielded the desired results. He did not obtain better scholastic progress under two learned monks, the masters Haléka Oueidé Sellasié and Azadi Lamieh, who resided in the city of Gondar, to which he had migrated, with the same hope. Thus, moving from monastery to monastery, and from masters to masters, he could neither resolve nor dispel his anxieties and doubts. Meanwhile, Michael, endowed with learning and virtue, was esteemed by many young people, and, with the consent of their parents, they flocked to him, so that they might be imbued with the Faith, with letters, and with good morals. Among his disciples, he held the king's son, John, in particular esteem, and he taught and instructed them all with affection and diligence in the renowned monastery of Goundé-Goundé, thereby achieving the goal he had set for himself. It happened that Oubié, the king, who ruled the region of Tigrensi, wishing to be a source of faith and religion for his subjects, and eliminating the various sects, appointed envoys to undertake this task and to carry it out, among whom Michael himself was chosen, distinguished by his prudence and zeal. Shortly afterward, the Venerable Servant of God, Justin de Jacobis, from the Congregation of the Missionaries of Saint Vincent de Paulo, was brought to the shores of Ethiopia, who, by word and example, was burning to spread the Catholic religion throughout those regions. This priest, the leader of the European envoys, accepted the office under certain conditions, namely, that after the completion of the mission, he would travel to Rome with the envoys; and that a community and a church in the name of the Catholics would be established in that kingdom. Having made his vows, Justin de-

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parted for Egypt with his companions. During this journey, he learned that Michael was eager for the truth and well-disposed to receive the true Faith and the correct discipline from a new teacher; about whom the same Michael had said to his friends: "I have recognized a European man who teaches the good religion; I will listen to him attentively." When the envoys arrived at Peter, the Coptic Patriarch, a schismatic, they diligently carried out their mission there. Soon, Justin...

[*Latin ed. p. 125*]

The Holy Congregation of Rites, under its 125th decree, journeyed to Italy by way of the Tyrrhenian Sea, and upon entering Rome, they greeted this venerable City, renowned for its civic and religious glory. It is fitting to mention here who were the principal companions of this legation and pilgrimage: namely, Justin de Jacobis, the president, along with Alleka Afte Selassié, Abba Ghebre Michael, Reussé Debré Oueldon, Amaré Kénfou, Abba Scifou, Abba Ghebre Selassié, Deftéra Desta, Deftéra Ailou, Zachary, and others. All the envoys, captivated and amazed by the ancient and modern, the profane and the sacred monuments and temples of this venerable City, experienced unspeakable solace and joy, which was further increased when they beheld and humbly prostrated themselves before the Most Holy Pope Gregory XVI. The magnificent spectacle of the city of Rome, the solemn religious ceremonies, the living and active faith of the citizens, which, from the very beginnings of the Christian religion, was proclaimed throughout the world, according to Paul, and especially the sight and words of the Roman Pontiff, the Vicar of Christ on earth and the successor of the Apostle Peter, moved them so deeply that, with the help of divine grace, more of them were converted to the true Faith; and although not all, it was discovered that human fears prevented it. All of them returned to Egypt, and there, leaving behind the European priest Justin, the envoys again approached Peter the Patriarch, and before him and his clergy, Michael spoke vehemently about the true religion, with such happy success that he received letters from the Patriarch to be delivered to the schismatic Bishop, commonly called Abuna, in which all the Ethiopians were strongly urged to renounce heresies and sects, and to return to peace and communion with the Egyptian Coptic Church. Then, all of them sailed to the city of Massaua. But since certain schismatic priests had not understood Michael's mind and command, they plotted and prepared to ambush and kill him, in order to prevent the delivery of the Patriarchal letters and the desired conversion to one Faith and communion, to the detriment and overthrow of the sects. But they were thwarted, for Michael, on his way to the city of Adwa, gladly visited and spoke with Justin de Jacobis. From there, he returned to the city of Gondar, where the schismatic Bishop Salama received Michael before his own priests, but refused to read the Patriarchal letters that were given to

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him; indeed, he scorned and rejected them, and, despite the pleas of the servant of God, struck him severely and ordered him to be imprisoned. Later, when he learned of Michael's friendship with the King, he imposed a milder punishment on him, excommunicating and exiling him. Michael, having left his homeland, went to Adwa, where, with Justin de Jacobis, he discussed religion, and received from God the light of Faith and the gift of grace. Having renounced heresy, he was received into the bosom of the Roman Church by Justin himself; and the example of his conversion was followed by several other Ethiopians. Then, the heretical Bishop was consumed by anger and hatred.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - An Official Commentary against Catholics and missionaries, and Michael and his companion Abba Téklé Gorghis were condemned to torments, chains, and a most severe prison. When Justin learned of this, he sent letters to the king Oubié, demanding the freedom of both men, and obtained it. Then, freed from their chains and restored to liberty, they descended to Alitiena and were informed of Jacob, who, having been forced to leave Massaua, had already received the episcopal consecration there at the hands of the Bishop of Massaua, and who was then residing in Alitiena. They were received with joy and celebration by the entire people, and led to the temple, where they gave thanks to God, the Most High, for their deliverance and their freedom. Not long afterward, Michael, worthy of honor and merit, was promoted through all the degrees of the Orders by the same Nilopolitan Bishop Justin, and was raised to the priesthood; and his companion and constant helper, who was also enrolled in the Mission Congregation, worked diligently in the ministry of the Word of God, in spreading the sacred books in the Amharic language for the popular use and benefit, tirelessly striving for the conversion of the people and the refutation of heretics, a shining defender and advocate of Catholic doctrine, and an example of Christian virtue. At this time, Theodorus, the king of Abyssinia, having entered into a pact with the schismatic Bishop Salama, issued a decree ordering that all Abyssinians must profess the same faith, with the penalty of death for those who contradicted it. The new formula of faith, composed and proclaimed by the schismatic bishop himself, asserted: "That Christ the Savior is God in His very humanity, and that He, as a man, has the same knowledge of God the Father and the Holy Spirit." Therefore, at the urging of Salama, the European Justin was exiled, and the Catholic Abyssinians were subjected to torments, unless they abandoned their religion and professed the proposed formula of faith. Michael, steadfastly rejecting the heretical formula and firmly professing his Catholic faith, was repeatedly tortured, beaten, and cast into a horrible prison, laden with chains. Finally, in the fourteenth month of his captivity, weakened and broken by labors

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and vexations, the valiant athlete of Christ surrendered his spirit to God, at the end of August, in the year 1847 (1855), of the Abyssinian calendar, at the age of sixty-four. His body was taken and buried by his friend and companion Deftéra Desta near the house of a certain Sedik Abroyé, in the province of Ovaré, in the kingdom of Gailen, and is said to have been immediately illuminated by the piety and frequent visits of the faithful, as well as by certain signs and miracles. Since the time of the death of the Servant of God, and up to this time, investigations have been conducted, with ecclesiastical authority, in Abyssinia in the year 1904 and in Eritrea in the year 1909, and reports have been sent to the Congregation of Rites in Rome.

[*Latin ed. p. 127*]

The Holy Congregation of Rites, from which the aforementioned account of the life and martyrdom of Saint Abba Ghetìre Michael is taken, having considered the matter, and at the urgent request of the Most Reverend Lord Raphael Ricciardelli, General Procurator of the Congregation for the Propagation of the Faith and advocate for this cause, and after observing the proper legal procedures, and having received petitions from certain Eminences, Most Reverend Cardinals, numerous Archbishops and Bishops, as well as from Apostolic Vicars and Superiors of the missions of Abyssinia, Eritrea, and other regions, along with the General Superiors of Orders and Congregations, together with the aforementioned General Superior and Visitors of the Congregation for the Propagation of the Faith, and the General Superior of the Daughters of Charity of Saint Vincent de Paul, and other distinguished men and women, the undersigned Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, in place of and acting on behalf of the Most Eminent and Reverend Lord Cardinal Caietano Bisleti, Promoter of the Cause or Relator for this cause, in the assembly of the Ordinary Congregation of the Sacred Rites, convened on the designated day in the Vatican palaces, proposed the following question for discussion: "Should a Commission be appointed for the introduction of the cause, in this case and for the purpose in question?" And the Most Eminent and Reverend Fathers presiding over the Sacred Rites, after hearing the report of the Cardinal who proposed the matter, and after hearing the voice and written opinion of the Reverend Father Angelo Mariani, General Promoter of the Faith, and after careful deliberation, judged it fitting to respond: "Affirmatively, that is, a Commission should be appointed for the introduction of the cause, if it pleases the Most Holy [Father]." On February 24, 1920. Subsequently, the Most Holy Lord Pope Benedict XV, through the undersigned Cardinal, Prefect of the Sacred Rites Congregation, having received a report, and His Holiness having approved the decree of the same Sacred Congregation, deigned to personally sign the Commission for the Introduction of the

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Cause of Beatification or Declaration of Martyrdom of the Servant of God, Abba Ghetìre Michael, a priest, enrolled in the Congregation of the Propagation of the Faith of Saint Vincent de Paul, on the 25th day of the same month and year.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 128*]

Acts of the Apostolic See – Official Commentary concerning Saint Sebastian of Rio de Janeiro, in Brazil, regarding the Rite of Funerals. The Most Reverend and Eminent Cardinal Joachim Arcoverde de Albuquerque Cavalcanti, Archbishop of Saint Sebastian of Rio de Janeiro, in Brazil, presented the following to the Congregation for Divine Worship: "The rite of funerals, as prescribed in the Roman Ritual, is not observed in this Archdiocese, because the bodies are not brought to the church, due to civil laws, which obligate that burials be carried out within twenty-four hours after death; and also because the cemeteries, which are under civil law, are sufficiently distant from the parish. The pastors are called to their homes, and there the bodies are attended to. Hence, the question arises: What rubrics and norms are to be observed in this case?" And the aforementioned Sacred Congregation, having also heard the opinion of a special Commission, deemed it fitting to respond to the matter in the following manner: "1. The Roman Ritual (title VI, chapter IV, Order of Funerals) and canon 215 of the Code of Canon Law should be observed, as much as possible. "2. The family of the deceased should be informed that the funeral Mass can be celebrated, even in the presence of the body, morally, according to the rubrics and decrees." "3. For extraordinary cases, instructions will be given by the Sacred Congregation." And thus it was decided and declared. February 28, 1920. L$l A, CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. L.^S. Alexander Verde, Secretary.

[*Latin ed. p. 129*]

SACRED ROMAN ROTA.

ROMAN ROTA.

BERGOMEN.

CONCERNING FUNERALS (PEZZOLI-FOJADELLI).

During the happy reign of Pope Benedict XV, in the fifth year of his pontificate, on the 25th of February, 1919, the Most Reverend Fathers, Peter

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Rossetti, presiding, Raphael Ghimenti, and Maximus Massimi, Auditors, in the case of Bergomen – Concerning Funerals – rendered the following definitive judgment, between the Reverend Alexius Pezzoli, pastor of the place "Almenno S. Bartolomeo," represented by his procurator, the advocate Angel D'Alessandri, and the Reverend Aloysius Fojadelli, pastor of the place "Alhema," represented by his ex officio appointed procurator, the advocate Henric Benvignati.

In the territory, commonly called "Almenno S. Bartolomeo," of the Diocese of Bergamo, a hospital was established in the year 1856, named "Bettoni," founded by a person of that name, to receive and care for the sick, serving the community of three parishes, as well as three neighboring parishes. The pastor of the place where the aforementioned hospital is located has, from the very beginning of its founding, exercised all parochial duties therein, and has cared for the sick who reside there, administering the Sacraments of the Church to those near death, and has buried the deceased, after proper funeral rites have been performed, without any distinction of parishes, and without any pastor claiming exclusive rights.

On the 28th of March, 1916, Maria Castagna, from the house of Albenza, died in the aforementioned hospital; and it was then that the Reverend Pastor Aloysius Fojadelli asserted his parochial rights, and began to exercise them; for he first took the body of the deceased from the pastor of Almenno S. Bartolomeo, and, with a pious funeral, buried it in his own parish.

The pastor of Almenno S. Bartolomeo, Alexius Pezzoli, protested against this action, considering that his rights had been violated in this case, and he submitted the matter to the Ecclesiastical Court of Bergamo, requesting that, above all, Pastor Fojadelli should return all the sums received in connection with the aforementioned funeral, and that his exclusive right to perform the funerals of all those who die in the Bettoni Hospital should be recognized.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - An Official Commentary. They inquired whether, although subject to the Parish Priest of Albenza, a fourth canonical tithe was due to him. After considering the matter of administration and discipline, the Ecclesiastical Court decided: - The Parish Priest of Pezzoli did not agree with this decision, and therefore wished the matter to be examined and determined in accordance with the proper judicial procedure. This was indeed done. But the judgment, which was issued on March 11, 1917, was fully in conformity with the decision already made; for the Judge decreed: "1) The request of the plaintiff must be rejected, that is to say, the Parish Priest of Almenno S. Bartolomeo is not recognized as having the exclusive and complete right to perform the funerals of those parishioners of Albenza who die in the Bettoni Hospital of Almenno S. Bartolomeo. "2) The Parish Priest of Almenno is not entitled to the fees and emoluments

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received by the Parish Priest of Albenza for the funeral of the deceased Maria Castagna. "3) The expenses of the case, amounting to 200 lire, are to be borne by the plaintiff, the Reverend Alessio Pezzoli, Parish Priest of Almenno S. Bartolomeo, who, however, must also reimburse the defendant all the expenses incurred in the present proceedings, to be settled in a separate hearing." From this judgment, the Parish Priest of Pezzoli duly appealed to H. S. T., and today the question is to be examined and determined, with the following formula of doubts established between the parties: 1) Does the right to bury and inter the deceased in the Hospital, commonly known as Bettoni, exclusively and in all respects belong to the Parish Priest of the place, Almenno S. Bartolomeo, or rather to the Parish Priests of the respective residences of the deceased? 2) Is the Parish Priest of Albenza obliged to return to the Parish Priest of Almenno S. Bartolomeo the emoluments received from the funeral of Maria Castagna? 3) Are the expenses of the previous judgment to be borne by the Parish Priest of Almenno S. Bartolomeo, or rather are they to be compensated between the parties? In law. - It has been investigated that, generally speaking, Christian faithful, dying without having chosen a burial place, or the burial place of their ancestors, ought to be buried in the parish church in which they were accustomed to hear divine services and to receive the sacraments of the Church (chapters 1 and 5, De sepult.; chapters 1 and 3 of the same title; Clementine, Decretum, part 1, title Verum, etc.). Therefore, it pertains to the Parish Priest of the domicile or quasi-domicile not only to take the body and conduct the funeral, but also, if the deceased is to be buried in his parish, to perform the funeral prayers over him, and finally to inter him (Vecchiotti, Institutiones Canonicae, vol. I, part 3, chapter 5).

[*Latin ed. p. 131*]

The Roman Rota, in Decree 131, affirms this rule. Doctors, including Barbosa (De Offic. Parochi, p. 3, c. 27, n. 1); Cardinal De Luca (De Paroch., Disc. 4, n. 6); Pignatelli (vol. IV, Consult. 73, n. 52; Consult. 57, n. 6, 7, 8); Leurinus (For. Benef., p. I, qu. 451, n. 1); Wernz (Ius Decret., vol. III, par. II, n. 776, note 27); the practice of the Holy Congregation of the Council (in Bologna, February 13, 1695; in Bologna again, February 13, 1857; in Pontremoli, May 19, 1888); and finally, the jurisprudence of the Rota (Iuris tumulandi, March 5, 1705, c. Priolo; Milan, May 29, 1914, c. Sebastianeiii), all confirm this. The Code of Canon Law states this in canons 1216 and 1218. Therefore, those who die outside the parish are to be buried in the parish cemetery, if possible, and if the burial of ancestors is not possible, they should be buried in the parish cemetery if they can be conveniently transferred there; otherwise, they should be buried in the parish where they died (Holy Congregation of the Council, May 27, 1893; June 28, 1895; Acta S. Sedis, vol. 28, p. 233 seq.; Wernz, op. cit.; Pirhing, vol. III, tit. 28, n. 8). This also applies if someone dies in a hospital, unless a special privi-

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lege requires otherwise or a legitimate custom dictates otherwise. This is confirmed in the cited Code, canon 1222. This privilege can be granted not only by the Apostolic See, but also by the Bishop (Wernz, op. cit., n. 777, 778, notes 31, 32, vol. II, par. II, n. 828; Many, De locis sacris, n. 173, in fine; Holy Congregation of the Council, in Pontremoli, April 11, 1891; Acta S. Sedis, vol. 24, p. 114 seq.; January 25, 1873, vol. 8, p. 546), especially in a Diocesan Synod (Wernz, op. cit.; Berardi, Theol. Past., p. 351). Indeed, it can also be the object of an agreement between pastors, and can be acquired through legitimate custom (Wernz, op. cit., 775, n. 27; Schmalgr., vol. III, tit. 28, n. 38; Holy Congregation of the Council, December 23, 1866; Acta S. Sedis, vol. 3, p. 41). It cannot be said that a privilege of exemption, as contrary to common law, cannot be the object of a diocesan law, and much less of a decree of the Bishop; for this privilege, which hospitals enjoy, is favored by law (De Luca, De paroch., disc. 23, n. 11; disc. 41, n. 6); for it is ordained to remove numerous and serious difficulties, which would most often have to be encountered otherwise. Therefore, it fully corresponds to the intention of the law; and therefore, if a law on this matter has been enacted by the diocesan authority, it is fully upheld, and does not derogate from common law. It can be established by particular law, whether it be general, which binds a certain province, as is discussed in chapter "Concerning the Church, concerning burial places and burial," or special, which is in force in a certain city or town (Reiffenstuel, vol. 1, tit. IV, par. I, § 1, n. 14). Custom differs from prescription: the former refers to the law, and constitutes an unwritten law established by the customs of the people, whether it is prior to the law, or in accordance with the law, or contrary to the law; the latter refers to the right of a third party, to whom it grants a pre-

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - The Official Commentary states: in customary law, neither a title nor good faith is required, but prescription is required, provided it is not centennial or unmemorable (Maroto, Inst. Iur. Can., I, n. 243). In ecclesiastical law, custom does not create a right unless it has been prescribed for forty continuous and complete years; on the other hand, a custom that is centennial and unmemorable alone can establish a right against the ecclesiastical law, which contains a clause prohibiting future customs (Cod. Iur. Can., canon 27). This latter custom creates a presumption of a granted privilege (canon 63, par. 2). In fact. - Indeed, the synodal law promulgated for the diocese of Bergamo, although interpreted differently in the appealed sentence, truly decreed the exemption of hospitals from the jurisdiction of the parish priest. For in the diocesan synod, the rights of the parish priests, with regard to the funerals of their parishioners, are determined according to the provisions of common law, in articles 249-250, whether someone dies in their own parish or in another parish: and in article 251, the case of death is considered, which occurs in hospitals,

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or in other institutions, and in that article it is determined that all rights belong to the one who holds the office of parish priest in those places, if the hospitals and other institutions have the privilege of exemption; otherwise, they belong to the parish priest of the place: "In clerical seminaries, in hospitals, in religious sodalities which are bound by simple vows, only when they are truly exempt from the external jurisdiction of the parish priest by the decree of a superior authority, all rights belong to the one who holds the office of parish priest in those places; otherwise, everything is owed to the parish priest of the place itself" or to the parish priest in which they are located. This is truly the meaning of the word "place" used in article 251, and it is clearly evident from the context. For there, hospitals are considered along with clerical seminaries and institutions bound by simple vows: and all of these, if they enjoy the privilege of exemption, are governed by the same law, under the authority of the priest who performs the office of parish priest in them: if such a privilege does not exist, they are also subject to the parish priest of the place itself. Indeed, if, with regard to seminaries and institutions which are bound by simple vows, the parish priest of the place itself is understood to be the one in whose district they are located, there is no reason why this should be different with regard to hospitals: if it were not so, the synodal legislator would not have said "the parish priest of the place," but would have designated the parish priest of the deceased!, as he truly stated in the preceding article 350: "The parish priest of the deceased has the right to carry the body and to perform the funeral rites, and neither the parish priest of the place where the death occurred... anything may be demanded." It is irrelevant in the appealed sentence that the synodal legislator established the legal relations to be maintained between the parish priest of the place and the chapel.

[*Latin ed. p. 133*]

The Roman Rota has declared that 133 priests, to whom the spiritual care of the aforementioned institutions had been entrusted, are not to be considered as the pastors of those residing in the hospitals; therefore, the rights of the proper pastors of those residing in the hospitals remain fully intact. For the diocesan law, in articles 249 and 250, fully explained the rights of the proper pastors, established by sacred canons, whether someone dies in their parish, and must be buried there, or whether they die in a foreign parish, they must be buried in their own. In article 251, a special right is established concerning seminaries, institutions of simple vows, and hospitals, whether they enjoy the privilege of exemption or not. Therefore, it is not surprising that no mention is made of the proper pastors residing in the hospitals, and thus, this objection has no force; for the rights of the proper pastors in articles 249 and 250 were fully defined, and therefore, there was no need to speak further about them in article 251. Nor can the contradiction alleged between article 251 and articles 249 and 250

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be admitted, as if what was established in the latter was revoked in the former; nor can any nullity be derived from this. For in articles 249 and 250, the rights of the proper pastors are confirmed by the common law, and in article 251, a particular right is established concerning the moral entities mentioned therein; therefore, the alleged contradiction vanishes; for it is not permissible to affirm and deny the same thing of the same thing, under the same aspect; but rather, the general law established in the preceding articles is maintained, and an exception is decreed in this one. Moreover, the exception rather confirms the law in the opposite direction. Therefore, the nullity alleged from this is excluded. Furthermore, if it is added that the synodal legislator, exercising his right, in article 251, has substituted the proper pastor residing in the hospital with the pastor of the place, the alleged nullity is excluded, and the legitimate disposition remains in force. And there was a serious reason for establishing it in this way. Strictly speaking, according to the law, the proper pastor of the domicile or quasi-domicile is responsible for administering the sacraments to those residing in a non-exempt hospital, and in the event of death, for performing the funeral rites (De Luca, De paroch., disc. 27, n. 14; disc. 38, n. 14; disc. 41, n. 6); but in practice, this is almost impossible "due to the great confusion, which often results, regarding the administration of the sacraments, which must frequently be administered unexpectedly and at any hour, even at night, if it were necessary to call the proper pastors for each of the sick from different parishes, which would be impracticable" (De Luca, De paroch., disc. 23, n. 11). Hence, the necessity of providing for it in another way. And this was indeed done in the aforementioned article 251. As hospitals, especially those of large cities, were granted an exemption from the jurisdiction of the pastors by the Apostolic Indult, and the chaplains were given the power to administer the sacraments to those residing in them, and in the event of death, to perform the funeral rites.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - The official record indicates that, for the same reason of avoiding such confusion, the practice of burying [the deceased] was also carried out in the diocese of Bergamo, by virtue of a privilege granted by the Ordinary; thus, the same authority was granted to the parish priests in the place where the hospitals are located. Not only does the synodal law favor this practice, but also custom, which has prevailed throughout the entire diocese of Bergamo from time immemorial, as is clearly demonstrated by the records. For "in order to prove an ancient or centennial custom, it is required that witnesses testify, having seen the custom observed for at least 40 years, and having heard from their elders that it has always been observed, unless the witnesses or their elders have seen or heard of something being done to the contrary" (Wernz, vol. T, n. 192). Indeed, there are more witnesses who have testified in this sense;

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however, only three are mentioned here, which is sufficient for full proof.

a) Angelus Giorgi, archpriest of the cathedral church, aged 77, who devoted himself to the care of souls in the place commonly called Grumello dei Monte from the year 1874 to the year 1885, then in the place commonly called Nembro from the year 1885 to the year 1900, and finally in the cathedral church from the year 1900 until the day of his testimony, stated: "From Grumello, in the hospital, there were some cases of non-parishioners, namely, from Tagliuno, who died there, and the funerals were always performed by me, and the bodies were buried in the local cemetery. In these cases, I never felt obligated to notify the parish priest of Tagliuno, because I believed that I was not required to do so. I am convinced that the practice that I followed regarding the funerals of non-parishioners who died in the hospital of Grumello was also used by my predecessors... During the time that I have been archpriest in the Cathedral, there have been some cases of my parishioners who died in the hospital of the Sisters of Charity in S. Bernardino. I cannot say much about their funerals, because I was not even notified of their deaths."

b) Ioannes Baptista Bellini, parish priest of Castagneti, aged 77, who has devoted himself to the care of souls since the year 1871, testified: "I have had several cases of my parishioners, children, who died in the hospital for contagious diseases at the Gelestini. However, I never celebrated the funerals of these children, because I was not notified of their deaths... Also, during the 15 years that I was an assistant in the parish of Castagneta, I never heard the parish priest speak of funerals of his own parishioners who died in the two aforementioned hospitals (of S. Bernardino and of the Celestini) that he performed. I never received, for the funerals of children at the contagious diseases hospital, any fourth [of the fees] or other compensation."

c) Ioannes Baptista Deleidi, assistant in the place Martinengo, aged -

[*Latin ed. p. 135*]

The Roman Rota, in case number 135, paragraph 71, which concerned a matter that had occupied its attention for 48 years, reported: "In Martinengo, there exists an interparochial and intercommunal hospital. From my position in Martinengo, I can affirm that each year, deceased patients, even those belonging to other parishes, are brought to the aforementioned hospital. Some of these are buried and interred in Martinengo, while others are returned to their respective parishes. However, in the latter case, the grieving relatives always came to request permission from the parish priest to hold the funeral in their own parish. I believe that this practice has been observed since the founding of the hospital, which dates back to 1737."

This testimony, combined with other testimonies already present in the records, leaves no doubt that, from time immemorial, a custom has prevailed throughout the Bergomensi diocese: that the deceased in hospitals

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should be buried in the parish where the hospital is located.

Once this custom has been established, it confers a better title upon the world, a right that can be legitimately invoked by the parishes, and by which the parish priest of Almenno S. B. can argue: "The general custom of a place extends to the particular church, possessing that quality, which is regularly found in other churches of the same place" (Panormitanus, in chapter "Dilectus de Capell. Monach."). The same is taught by Peter of Ancarano (in the same chapter, number 8), who says, "One church should not deviate from the general custom of the others." What is said of a church, should also be said of a hospital.

Furthermore, this ancient custom is not overturned by an exception, which claims that it does not extend to "those so-called health facilities recently opened in Bergamo." Before such facilities were opened, the hospitals properly so-called were already exempt from the jurisdiction of the parish priests by customary law, and they continue to enjoy that same exemption. Moreover, "those so-called health facilities" are entirely private establishments, and, like publicly recognized hospitals, they cannot, as moral entities, be subject to the same rules. Therefore, the practices observed in these establishments cannot be used to argue against the custom that has been introduced and maintained in hospitals from time immemorial.

Neither does an agreement, said to have been made between the parish priests of the diocese, harm this custom, by virtue of which every right is reserved to the parish priest whenever someone dies in a foreign parish. Indeed, no validity can be admitted to this agreement; for there is no document that proves its authenticity; on the contrary, there are indications that exclude it, for example, that it is not signed by anyone, as was deposited in the records.

Furthermore, even if this agreement had force among the parties, it would have no effect on those who were external to it: therefore, against the parish priest of Almenno S. B., who was external to the agreement, this agreement cannot be invoked.

[*Latin ed. p. 136*]

136 Acts of the Apostolic See - Official Commentary. If the observance practiced in the hospital of Bettoni is to be considered, even independently of the general custom of the entire diocese of Bergamo, this very observance retains the same force, or value, in this hypothesis. For, from the year 1856, when the hospital was established, until the death of Maria Castagna, the parish priest of the place, Almenno S. B., according to its own statutes (articles 11-78), took care of the souls of all the sick residing there, administered the sacraments to those about to die, and, after the funeral rites were completed, buried the deceased in his parish, making no distinction between parishioners. This very sentence, it seems, conceded this. Therefore, there is

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an observance of more than forty years, which, although not of a kind that would induce a written document, nevertheless, by the favor of the same parish priest, should be considered legitimate. "As long as there is a custom that assists chaplains and ministers of the hospital, then if this custom were of considerable duration, even if it were not of a kind that would suffice in matters contrary to the law... I would still say that it suffices, as if it were rather an interpretative, or probative, meaning of a certain mandate, which the unity of the clergy has given to the chaplains and ministers of the hospital, so that, in their place and in their name, this act would be exercised for their benefit." (De Luca, De Paroch., Disc. 41, n. 6). A peaceful observance of forty years is certainly more than a considerable time; indeed, a decade is considered long or long-lived in law (Leg. Super longi. Cod. de Praescript. longi temp.). Moreover, in the aforementioned hypothesis, even the prescription of rights is admitted by some, contrary to what the appealed sentence maintains. Indeed, a prescription against ecclesiastical goods "to which rights are attached" is admissible, provided there is good faith, and a forty-year observance is sufficient; only then is a "colored title" required, when the common law resists the one who prescribes. "These goods (of the Church) are prescribed by a period of forty years, or a forty-year prescription is required." Thus, in c. 6-8 and 9 of that text. And some Doctors (among whom Pirhing, op. cit., n. 84, and Barbosa, Collectanea, in c. 6, op. cit.) teach that, provided there is good faith and a forty-year possession, even without a title, a prescription is valid against immovable Church goods: a "colored title" is required only when the common canon law resists the one who prescribes, or when the presumption of law favors the Church, against which the prescription proceeds. This theory is based on chapter I, op. cit., where it is read: "It is sufficient for the one who prescribes an ecclesiastical thing to have good faith, when it is not contrary to the common law, or when there is no other presumption against him; but if either the common law is contrary..."

[*Latin ed. p. 137*]

The Roman Rota (137) states: "A possessor, or any other presumption, does not suffice for prescription, unless a title is also present." Wernz (vol. III, page 1, no. 304), Ferraris (B. C. V. Usucapio, art. 3, no. 9), and Smalgr. (l. I, title 26, no. 103) teach the same. Fagnanus notes (l. I I, c. III, de caus. possess. et propr., no. 3): "Whenever prescription does not have a 'vehement' legal resistance, a title is not required; it has been decided, par. Potest, 16, q. 3..., that the decision c. I de praescripta 1, 6 proceeds 'where the common law strongly resists the prescriber.' The reason is that a title is not required in prescription except to exclude bad faith possession, and bad faith is not presumed in one who possesses with a right that is not improbable or resisted." In this sense, the Rotal decision in Milan, May 29, 1914, must be understood and explained, which requires a title with

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forty years of possession: because it speaks of customary prescription, it presupposes a legal resistance in which the right of a third party is being violated. Indeed, the observance in the Bettoni Hospital, as previously noted, does not resist the common law, but rather assists it (De Luca, cit., Disc. 23, no. 1; Disc. 41, no. 6). The Rota in Vicenza, concerning exemptions and burials, March 29, 1915, before Sincero, stated: "Just as the Bishop has a well-founded intention in law regarding the subordination of hospitals and all religious places within the boundaries of his Diocese (c. si quis Episcoporum, 16, q. 5, de Xenodochüs; 3, De Relig. dom), unless they have been exempted by foundation, prescription, or Apostolic privilege... so too, the parish priest... has a well-founded intention in law regarding the subordination of hospitals within the boundaries of his territory, unless they have been exempted by privilege or prescription" (cf. De Luca, Disc. 38, no. 2; Pallottini, v. Parochus, par. V, no. 119, 120). It cannot be said that the common law also assists the parish priest of the proper domicile or quasi-domicile "if the condition of the possessor is better in the same case" (Pirhing, l. II, title 26, no. 38), so that, even with this admitted, the presumption does not resist the parish priest of the place, and consequently, forty years of possession without a title is sufficient in this case for prescription. Therefore, three titles favor the parish priest of Almenno S. B.: the diocesan law, a legitimate custom, whether general or special, and prescription; nor does the choice of burial, which Maria Castagna made, harm him. In fact, the true words of that will are: "I want the expense of three hundred lire for my funeral and for my transport to Albenza, and the celebration of forty Masses within six months of my death": from which it is not sufficiently clear what she intended, whether the funeral should be carried out in the place of death, according to the custom of the hospital, or in the place of the tomb. This is so true that the Judge of Bergamo himself was hesitant, and two witnesses from...

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - In the official commentary, Aurelia Rota and Joanna Rota are mentioned, who, as witnesses, were to clarify the matter. Two other witnesses were added for the same purpose: Teresa Bonfanti and Rosa Mazzoleni, who, first extrajudicially, and then, observing the proper judicial procedure, were questioned. However, what was desired did not appear from their testimonies: for, on the one hand, the first two declared: "The intentions of 'M. Castagna' were that, if she died in Almenno, the funeral and burial should take place in Albenza. Her intentions... were to be transported to Albenza, where she wanted the funeral to be held as well..." This is entirely contrary to the testimonies of the other two: "She always heard Maria Castagna repeat that she wanted it to be done as it was done with the so-called Rosa Gapolca, whose body was taken to the church in Almenno S. B. and then transported to Albenza... She had always

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declared that she intended to have a proper funeral... in Almenno, and then to be transported to Albenza, as was done with Capolca... She repeated every time she came to the hospital that her intention was that, after the funeral in Almenno S. B., her body should be transported to Albenza." These testimonies, therefore, contradict each other, and establish nothing certain. There is no reason to favor the testimony of the first witnesses over that of the others. Therefore, it remains doubtful what Maria Castagna truly understood with the aforementioned words. And in case of doubt, the better condition is that of the one who possesses [the right], or the parish priest of Almenno S. B., who, according to local custom, had the right to conduct the proper funeral rites and receive the fees before the body was removed, a right that the parish priest of Albenza improperly received. It follows from what has been said that the parish priest of Almenno S. B., Alexio Pezzoli, was unjustly condemned to all judicial expenses in the first instance. For, guided by reasons founded in law, he brought the parish priest of Fojadelli before the Ecclesiastical Court; and therefore, the reckless litigant could not be held liable for the expenses. Indeed, the reimbursement of expenses by the defeated party is a certain species of penalty inflicted upon those who litigate recklessly (C V., title 12, book I, chapter V, t. 27; l. 79, ff. de iudic. i. 13, cod. de iud., par. 2, Inst.). Considering all that has been examined in law and in fact, and duly considered, We, the undersigned Auditors of Tournon, sitting for the Tribunal and having only God before our eyes, invoking the name of Christ, We decide, declare, and definitively sentence, answering the proposed questions as follows: Affirmative regarding the first part; negative regarding the fourth part.

[*Latin ed. p. 139*]

In Rome, the Tribunal [Rota] decided concerning one case; two [judges] voted in favor; three voted against concerning the first part; in favor concerning the second part. Furthermore, it was decided that the expenses of the present judgment should be borne equally by the parties; notwithstanding Canon 1910 of the Code of Canon Law, since the cause was brought before the publication of the Code. Thus we pronounce, ordering the Ordinaries of the places and the ministers of the tribunals to whom it pertains, to execute this our definitive sentence, and against those who resist, to proceed according to the norms of the Code of Canon Law, especially Title XVII, Book IV, Concerning the Execution of Sentence, using those means of execution which shall appear more effective and suitable according to the circumstances. In Rome, in the Seat of the Tribunal of the Holy Roman Rota, on the 25th of February, 1919. P. Rossetti, President. Raphael Chimenti. Maximus Massimi. From the Chancery, on the 29th of March, 1919. T. Tani,

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Notary.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, NOTICE OF COMPETITION.

A competition is announced for two positions of junior officials in the Secretariat of the Sacred Congregation. Clergy who wish to participate in this competition shall, within one month from the date of this notice, submit a similar request to the Most Reverend Cardinal Prefect, accompanied by the appropriate particulars and the " nulla osta " from their respective diocesan curia. They shall also present documents attesting to academic degrees in ecclesiastical sciences, if any, or at least a certificate of a regularly completed course of ecclesiastical studies with honors. Knowledge of foreign languages will also be taken into consideration. It is required that the candidates, for the proper performance of their duties, possess a clear and well-formed handwriting. Their age must not exceed 35 years. The competition will take place in writing, on a date to be determined, on a topic concerning Sacred Moral Theology and the principles of Canon Law.

Rome, from the Palace of the Sacred Congregation of Propaganda, March 5, 1920.

SACRED CONGREGATION OF RITES.

Tuesday, March 9, 1920, in the Apostolic Palace of the Vatican, with the participation of the Most Reverend and Venerable Lords Cardinals and with the votes of the Reverend Prelates, Officials, and theological Consultors comprising the Sacred Congregation of Rites, the Preparatory Congregation was held, to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God, John Martin Moye, Priest of the Foreign Missions, Founder of the Congregation of the Sisters of Providence.

Tuesday, March 23, 1920, in the Apostolic Palace of the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates, and the theological Consultors comprising the same, discussed and gave their votes first on the aforementioned doubt concerning the beatification of the Servants of God, Charles Luanga, Matthias Murumba, and Companions of Uganda, who were killed in...

[*Latin ed. p. 141*]

From the Roman Curia Diary, dated 141, concerning hatred of the Faith; and therefore, concerning doubt regarding the heroism of the virtues exercised by the Venerable Servant of God, Anthony Mary Gianelli, Bishop of

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Bobbio, founder of the Congregation of the Daughters of Mary Most Holy of the Garden, in Chiavari.

SECRETARY OF STATE, BY ORDER:

With documents from the Secretary of State, the Holy Father deigned to appoint:

March 2; 5; 6; 8; 11; 13; 20; 29; 1920.

Most Reverend Monsignor Francesco Cherubini, titular Archbishop of Nicosia and Apostolic Nuncio to Haiti, appointed Apostolic Nuncio to the Kingdom of Serbs, Croats, and Slovenes.

The Most Reverend Cardinal Theodoro Valfrè di Bonzo, Protector of the Venerable Archiconfraternity of Saints Ambrose and Charles of the Lombard Nation, in Rome.

The Most Reverend Cardinal Theodoro Valfrè di Bonzo, Prefect of the Sacred Congregation for Religious Orders.

The Most Reverend Cardinal Anthony Vico, Protector of the Capuchin Sisters, of Fabriano.

The Most Reverend Cardinal Theodoro Valfrè di Bonzo, Protector of the Cloistered Nuns of Pistoia.

The Most Reverend Cardinal Theodoro Valfrè di Bonzo, Protector of the Benedictine Nuns of Perpetual Adoration, of Bonn Endenich.

Monsignor Ettore Felici, Auditor of a second-class Nunciature.

The Most Reverend Cardinal Anthony Vico, Protector of the Congregation of the Most Holy Sacrament.

The Most Reverend Cardinal Michele Lega, Prefect of the Sacred Congregation for the Sacraments.

The Most Reverend Cardinal Augusto Silj, Prefect of the Supreme Tribunal of the Apostolic Signature.

The Most Reverend Cardinal Donato Sbarretti, Protector of the Irish College, in Rome.

With Apostolic Briefs, the Holy Father deigned to appoint:

Protonotaries apostolic, as if participating:

February 26, 1920.

Monsignor Omero Cloutier, of the Archdiocese of Québec.

28; Monsignor Ettore Sanfelice di Acquavella, of the Archdiocese of Naples.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis - Official Commentary 142 4 4 March 16, 1920. Mons. Luigi Paolino, of the diocese of Capaccio-Vallo. Mons. Giovanni Maiese, of the same diocese. Mons. Giuseppe Teodoro Eugenio Beniamino

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Cabanel, of the diocese of Montpellier. Domestic Prelates of His Holiness: February 22, 1920. Mons. Ruggiero Rossetti, of Rome. February 27. Mons. Antonio Giudice, of the diocese of Girgenti. March 3. Mons. Gioacchino Giuseppe Da Silva, of the diocese of Portalegre. March 8. Mons. Patrizio Kilkenny, of the archdiocese of Tuam. March 23. Mons. Luigi Cavotta, of the diocese of Poggia. HONORS: By Apostolic Briefs, the Holy Father deigned to confer the following honors: The Order of Saint Gregory the Great, Commander: February 29, 1920. To the Most Noble Marquess Pietro Pellegrini Quarantotti, Exempt from the Noble Guard. To the Most Noble Count Livio Guarini, Exempt from the Noble Guard. The Grand Cross of the Order of Saint Gregory the Great, civil class: March 2, 1920. To the Most Noble Anselmo Barreto, President of the Supreme Court of Justice in Peru. To the Most Noble Marquess Viscount Antonio De Paria, of the archdiocese of Lisbon. The Order of Saint Gregory the Great, Commander, civil class: February 27, 1920. To the Most Noble Nicola De Bock, formerly Secretary of the Legation of Russia to the Holy See. March 2. To the Most Noble Cesare Elguera, Director General of the Ministry of Foreign Affairs of Peru. To the Most Noble Vittore Kiefer Marchand, Consul of Greece and Haiti in Lima. To the Most Noble Germano Cisneros Raygada, Introducer of Ministers to the President of the Republic of Peru. To the Most Noble Doctor Augusto Perez Aranibar, of the archdiocese of Lima. March 8. To the Most Noble Luigi Capri-Cruciani, of the diocese of Albano. March 16. To the Most Noble Giacomo de Gruijter, of the diocese of Bois-le-Duc.

[*Latin ed. p. 143*]

Diarium Romanae Curiae, 14th. The Commandery of the Order of Saint Gregory the Great, military class: February 29, 1920. To the Most Noble Marquis Luigi Antici Mattei, member of the Guardiagrele nobility. The Knighthood of the Order of Saint Gregory the Great, civil class: February 21, 1920. To Mr. Augusto Gindre, of the Archdiocese of Rheims. March 2nd: To Mr. Lorenzo Nasi, of the Diocese of Mondovì. March 3rd: To Mr. Crescente Errazuriz Valdez, attached to the Legation of Chile at the Holy See. March 3rd: To Mr. Enrico Roggero, of the Archdiocese of Lima. March 3rd: To Mr. Carlo Arenas y Loayza, of the same Archdiocese. March 8th: To Mr. Roberto Franceschi, of the Archdiocese of Florence. March 13th: To Mr. Martino Gerardo Bervoets, of the Diocese of Harlem. March 13th: To Mr. Giovanni Antonio Bervoets, of the Archdiocese of Utrecht. March 17th: To Mr. Girolamo Lega, of the Diocese of Faenza. The Grand Cross of the Order of Saint Sylvester the Pope: March 17, 1920. To Mr. Eberto von Beneckendorff und von Hindenburg, Plenipotentiary Minister. The Commandery of the Order of Saint Sylvester the Pope: March 24, 1920. To Mr. Uberto Gennaro, of the Archdiocese of Turin. The Knighthood of the Order of Saint Sylvester the Pope: March 18, 1920. To Mr. Giuseppe Moris, of the Diocese of Massa Marittima.

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BY THE GRACE OF HIS HOLINESS, BY THE HANDS OF HIS EXCELLENCY, MONSIGNOR MAGGIORDOMO, THE HOLY FATHER HAS DEIGNED TO APPOINT:

Secretaries of Grace, honorary: July 9, 1919. Monsignor Ludovico Campi, of the Archdiocese of Ferrara. November 17th: Monsignor Venceslao Nejmak, of the Diocese of Zytomir. November 17th: Monsignor Stanislao Yachniewicz, of the same Diocese. November 17th: Monsignor Giorgio Zwalinski, of the same Diocese.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Commentarium Officiale, 21 Februarii, 1920. Mons. » Mons. 26 » » » » Mons. » Mons. » » » Mons. » » » Mons. » Mons. » » » » » Mons. » » » Mons. » Mons. 2 morso » » » Mons. » Mons. 10 » » Mons. 12 » » Mons. 23 » Cameriere Secretus de Spada et Cappa, Supra Sanctae Sedis: 23 Februarii, 1920. D. Rodolfo de Twickel, ex dioecesi Monastir. Camerarii Honorarii in habitu paonaceo Sanctae Sedis: 23 Augusti, 1919. Mons. Oreste Pantalini, ex archidioecesi Mediolanensi. 3 Martii, 1920. Mons. Giuseppe Fatane, ex dioecesi Foggia. 18 » » Mons. Giuseppe Fiocchi, ex Roma. Camerarius Honorarius de Spada et Cappa, supranumerarius Sanctae Sedis: 4 Martii, 1920. D. Maurizio Beaufaux, ex archidioecesi Malines. NECROLOGIUM 5 Martii 17 » 23 » 29 » 1920. Mons. Renato Francesco Renou, archiepiscopus titularis Apameae, olim archiepiscopus Turonensis. » Emo. D. Cardinalis Philippus Giustini, praefectus Sacrae Congregationis Sacramentorum. » Mons. Giuseppe Darian, archiepiscopus titularis Tarsi, vicarius patriarchalis maronita Aegypti. » Mons. Nicola Donelly, episcopus titularis Canea, auxiliarius archiepiscopi Dublinensis.

[*Latin ed. p. 145*]

Year XII - Vol. XII, May 1, 1920, No. 5. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE BENEDICT XV. SACRED CONGREGATION. I. - PUBLIC CONSISTORY. On April 22, 1920, a public Consistory was held in the Apostolic Palace at the Vatican, the acts of which are reported in order: Regarding the prayers of the Consistorial Advocates for the canonization of the Blessed Gabriel of the Sorrowful Virgin, confessor, and of the Blessed Margaret Mary Alacoque and Joan of Arc, virgins, His Holiness Pope Benedict XV, in response to the Reverend Doctor Aurelius Galli, Secretary for Briefs, addressed the following words: "Those things which you, presenting a threefold cause, have stated with great earnestness, the Most Blessed Father has gladly heard and strongly approved; provided that it is clearly demonstrated that what is presented confirms what He already knew. He understands that it is entirely fitting and just to declare the blessed Gabriel of the Sorrowful Virgin, Margaret Mary Alacoque, and Joan of Arc, to be blessed, for they have excelled in every kind of virtue, and the splendor of such excellence has been illuminated by the brilliance

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of miracles, so that it is now understood to be entirely fitting and just to declare their sanctity by a solemn decree. Moreover, He is pleased to have the opportunity to consecrate the glory of perfect virtue in these three blessed ones, especially considering the circumstances of the times. For, when, due to such widespread negligence and forgetfulness of eternal life, so many are dominated by levity of spirit and sloth, and many, even those in whom there is no suspicion, are miserably departing from the path, does it not seem to be the will of God's providence to offer..."

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary, which, in the light of the whole world, honors either this young man, who, having turned away from the vanities of the world, followed Jesus Christ Crucified with incredible eagerness, and within scarcely six years, attained the summit of Christian perfection; or these virgins, one of whom, divinely called to liberate her homeland, distinguished herself with singular innocence of life, accumulating great praise for her fortitude, and who, although she performed no great deeds, nevertheless surpassed others in avoiding indignities, is admirable. After the most cruel war, with the miseries of men increased immensely, which can now be healed only by the immense goodness of the Heart of Jesus, does not that divine voice and invitation resound more strongly through Margaret Alacoque: "Come to me, all you who labor and are burdened, and I will give you rest?" But nevertheless, the magnitude of the matter prompts the Most Holy Lord not to decide anything before first, in a semi-public Consistory, which is said to be of the Holy Roman Church, inquiring the opinions of the Cardinals and all Patriarchs, Archbishops, and Bishops who are present in the City. In the meantime, it is the duty of all to earnestly seek, through humble prayers, the desired abundance of light from the Holy Spirit, that is, in order to perceive what will contribute to the glory of God, the benefit of the Church, and the salvation of souls. These things, most blessed Father, you commanded me to respond to your prayers in your own name. Then, Our Lord adorned with a red galero, the purple garment of the Fathers, the Most Reverend JOHN SOLDEVILA Y ROMERO, Archbishop of Augsburg, who was created and publicly proclaimed Cardinal in the Consistory of December 15, 1919.

II. - SECRET CONSISTORY. On the same day, April 22, 1920, a secret Consistory was held, in which the Most Blessed Father provided for the following churches with their proper pastors, namely: He appointed the Reverend Father Remigius Gandásegui y Gorrochategui, formerly Bishop of Segovia, as Prefect of the Metropolitan Church of Valladolid. He appointed the Reverend Father Casanova, formerly Bishop of Barcelona, as Prefect of the Metropolitan Church of Valencia. He appointed Henry Reig. He appointed the Reverend Father Raymund Guillame y Coma, formerly Bishop of Cordoba, as Prefect of the Cathedral Church of Barcelona. He

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appointed the Reverend Father Emmanuele Gonzalez y Garcia, formerly titular Bishop of Olympus, as Prefect of the Cathedral Episcopal Church of Malaga.

[*Latin ed. p. 147*]

The acts of Benedict, titular bishop of the church of Saints Gerasimus, dated the 14th day of the 15th month of the year.

To the Reverend Father Paul Joseph Henry Nussbaum, hitherto bishop of the Body of Christ.

To the Cathedral Church of Križevci, the Reverend Father Dionysius Nyaradi, hitherto titular bishop of Abila.

To the Cathedral Church of Volterra, the Reverend Father Raphael of Saint Joseph, in the world Charles Rossi, of the Order of Discalced Carmelites.

To the Cathedral Church of Valence, the Reverend Father Desideratus Paget, general vicar of Sens.

To the Cathedral Church of Guaxupé, the Reverend Father Ranulph of the Silva Faria, canon of the metropolitan church of Saint Savior in Brazil.

To the Cathedral Churches of Bosnia and Srijem, the Reverend Father Anthony Aksa-movic.

To the titular bishopric of Medea, the Reverend Father Felix Perroy, appointed as coadjutor with the right of succession to the Apostolic Vicar of Southern Burma.

To the Cathedral Church of Jassi, the Reverend Father Alexander Cisar.

To the titular bishopric of Olympia, the Reverend Father James Michael Liston, appointed as coadjutor with the right of succession to the Bishop of Aucopolitani.

To the Cathedral Church of Dunedin, the Reverend Father Joseph White.

To the titular bishopric of Abila, the Reverend Father Ignatius Skanaham, of the Congregation of the Holy Spirit, appointed as Apostolic Vicar of Southern Nigeria.

To the titular bishopric of Europus, the Reverend Father Aloysius Le Humsec, of the Congregation of the Holy Spirit, appointed as Apostolic Vicar of Senegal and Gambia.

To the titular bishopric of Selge, the Reverend Father Raymond Lerouge, of the Congregation of the Holy Spirit, appointed as Apostolic Vicar of Gabon.

To the titular bishopric of Charysti, the Reverend Father Aloysius Versiglia, of the Society of Saint Francis de Sales, appointed as Apostolic Vicar of Shiu-Kow.

To the titular bishopric of Ombit, the Reverend Father Joseph Mary Birr aux, of the Society of African Missionaries, appointed as Apostolic Vicar of

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Tanganyika.

[*Latin ed. p. 148*]

148 The Acts of the Apostolic Titular See pertaining to the episcopal church of Capharnaum; a commentary by the Reverend Father Santos Ballesteros, of the Order of the Eremites Recollects of Saint Augustine, appointed as Apostolic Vicar of Gasaren. Furthermore, the Most Blessed Father also publicly announced other prelates who had previously resigned through Apostolic Letters bearing the seal, namely: the Bishop of Domitianopolis, Stephen Zadravetz; the Bishop of Gane, Eduard O'Rourke, who is already the Bishop of Riga; the Bishop of Eig, Anthony Springowicz. Then, the Most Blessed Father granted the requested pallia to the churches of: Valladolid, Valencia, Barcelona (by privilege), and Volterra (by privilege). Finally, the Most Holy Lord, our Pope, granted to the Most Reverend SOLDEVILA Y ROMERO the title of Saint Mary of the People.

[*Latin ed. p. 149*]

By Apostolic Mandate to Bishops and Regular Canons, PP. XV. Regarding the Use of the Rochetta. BENEDICT XV. The Holy See has customarily granted to bishops and members of regular orders, namely monks and canons, who request it, the faculty to wear the rochetta. However, on this occasion, due to the solemnities that are taking place, and for the sake of uniformity, We deem it fitting to extend this faculty to all Venerable Brothers. Therefore, by Apostolic Mandate, We hereby establish permanently that all bishops of regular orders shall henceforth wear the rochetta, and shall proceed in the same manner as secular bishops, with the usual color and quality of garments being observed. Thus, except in those cases in which, according to the Ceremonial of Bishops and Decrees, only the mozzetta is to be worn over the rochetta, or the mozzetta with the mantelletta, otherwise, as all bishops, they shall always, in this venerable City, wear only the mantelletta over the rochetta: notwithstanding any Apostolic Constitutions, or other provisions of whatever nature, which may seem to contradict this. Given at Rome, near St. Peter's, on the twenty-fifth day of the month of April, in the year 1920, in the sixth year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis. LETTERS – Official Commentary. THE APOSTOLIC SANCTUARY OF "EMMAUS" IN THE SMALL PALESTINE IS ESTABLISHED WITH TITLE AND PRIVILEGES. BENEDICT XV. For the perpetual memory of the matter. – Among the things by which Palestine is ennobled, the sanctuary constructed at Emmaus, near the castle, in the house of Saint Cleophas, must be especially commended, namely, in the place where, after His passion and and death, Christ

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appeared to two disciples walking on the road and conversing with each other. And, joining Himself to them, He opened to them in all the Scriptures the things concerning Himself, and afterwards, being received into their house and sitting at table with them in the evening, He manifested Himself to them in the breaking of bread, thus renewing the mystery of the Most Holy Eucharist. The house, converted into a church, which was crumbling through the injuries of time, has been restored by the Brothers Minor, and shines with new splendor. An abbey belonging to the church exists, and there is a hospice for pilgrims, who especially come in crowds on the second day after Easter and on the twenty-fifth day of the month of September. Moreover, Our Predecessors, the Roman Pontiffs, have endowed this place with special privileges and indulgences. Now, since our beloved son Ferdinand Diotallevi, of the Order of the Minor Friars, the present Custos of the Holy Land in Palestine, has supplicated us with earnest prayers, so that we might deem it fitting to raise the aforementioned sanctuary, as other principal sanctuaries of the Holy Land have already been, to the title and dignity of a Minor Basilica, and since these prayers have been reinforced and adorned by the most excellent recommendation of our beloved son Philip, Cardinal of the Holy Roman Church, Giustini, Protector of the Order of the Minor Friars, we have readily and willingly agreed to what was requested. Wherefore, after consulting with our venerable brother, our Holy Roman Cardinal Vico, Bishop of Portuensi and Santa Rufina, and Prefect of the Congregation of Sacred Rites, by Our apostolic authority, in the presence of these documents, We hereby adorn the sanctuary at Emmaus, which is renowned for the commemoration of the Resurrection and the mysteries of the Son of God the Redeemer, with the title and dignity of a Minor Basilica, granting to it all the honors and privileges that belong by right to the Minor Basilicas of this most holy city. We decree.

[*Latin ed. p. 151*]

The acts of Pope Benedict XV, dated 151, state that these letters shall always remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and shall fully support those to whom they pertain, or may pertain, now and in the future; and it shall be duly judged and defined that, from this moment, anything to the contrary shall be considered void and null, if anything should happen, by anyone, knowingly or unknowingly, that attempts to alter these matters. Notwithstanding any contrary provisions. Given in Rome, at the Lateran Palace, under the Fisherman's ring, on the seventeenth day of March, 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

To the Sanctuary of the Blessed Virgin Mary of Poupsis, commonly known as "di Polsi," located in the diocese of Hieracensis, which is adorned with the title of Nullius Abbey, and to its Rector for the time

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being, are granted the title of Nullius Abbot, and certain privileges and the faculty of conferring the Sacrament of Confirmation within certain defined boundaries.

BENEDICT XV. For the perpetual memory of this matter.

The Sanctuary of the Blessed Virgin Mary of Poupsis, commonly known as "di Polsi," located within the territory of the diocese of Hieracensis, is said to have been built by Count Roger, the Norman, Roger I, after, in the year 1444, as the monuments of the arts and common fame testify, a laurel, which had been carried from a distance by a procession, was discovered in that place, affixed to a Greek iron cross, which had been taken from the ground with its claws and horns. Kneeling in reverence, the Most Blessed Virgin appeared, holding the Infant Jesus in her arms, and revealed her will that a sacred building be erected there, for her honor and for the honor of the cross. This was initially entrusted to the Basilian monks, who, having fled from Sicily, which was occupied by the Saracens, sought refuge in the mountains of neighboring Calabria; however, it was deemed advisable by them, in the middle of the fourteenth century, to build a monastery near the sanctuary, so that they might more easily and readily serve the pilgrims who came from all directions, frequenting that place to venerate the "Queen of the Mountains." It is known that the sanctuary flourished in every way from the fifteenth century onwards, as is evident from a Vatican document from the Lateran Palace, dated 1482, in which, among the archiepiscopal churches,

[*Latin ed. p. 152*]

152. In the *Acta Apostolicae Sedis*, the official record of the Apostolic See, the abbatial church of Santa Maria de Poupsis, of the Order of Saint Basil, is listed. Furthermore, by Apostolic Letters dated January 14th, 1587, from Pope Innocent VIII, the abbot of Santa Maria de Poupsis was instructed to unite certain monasteries of the same Basilian Order with the monastery of Santa Maria de Butramo. However, due to the circumstances and vicissitudes of time, the Basilian monks abandoned their monasteries in the 16th century, of which today scarcely any walls remain. The sanctuary of the Blessed Virgin Mary of Poupsis, along with its buildings, would have gradually disappeared, unless the bishops of Hierac, supported by their piety and generosity, had undertaken to preserve it as much as possible. Under the auspices and authority of these same prelates, the sacred building was enlarged and consecrated on the 4th of September, 1737; accommodations for bishops, dignitaries, and pilgrims were restored and expanded; a rector of the sanctuary was appointed; and private houses were built around it for the faithful of that region, for the purpose of piety. The image of the Blessed Virgin Mary was solemnly redeemed with a golden crown on the 30th of August, 1881, and the sanctuary was subsequently beautifully renovated and

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adorned. The Roman Pontiffs have not been wanting in testimonies of their distinguished zeal concerning the sanctuary of Poupsis. Indeed, before our most recent predecessor, Pope Pius VI, enriched it with indulgences in 1777, our predecessor, Pope Pius X, by Apostolic Letters dated May 4th, 1910, sealed with the Fisherman's ring, honored and enhanced the rectors of the sanctuary, appointed by the bishops of Hierac, granting them the title and privileges of Urban prelates, for the duration of their term of office. As for ourselves, from the beginning of our pontificate, we have been instructed to inspire the people of Calabria and Sicily to visit the sanctuary, so that, especially during the months of August and September, they would come there in large numbers, undeterred by the length and hardship of the journey, and would not leave until they had properly atoned for their sins and rekindled their love for charity. And since we have become convinced that such pilgrimages possess a remarkable power to strengthen and increase Christian virtues among the people of both regions, we have not only considered the needs of the sanctuary, as time has allowed, but we have also appointed our beloved son, Philip, Cardinal of the Holy Roman Church, Giustini, who was prematurely taken from us and the Church, as the patron or protector of the sanctuary, to promote and safeguard its interests and rights before this Apostolic See. But we believe that we would be acting appropriately, both for the dignity of the sacred building and for the benefit of those who come to it as pilgrims, if we restored the ancient abbatial title and granted the rector of the sanctuary the power of...

[*Latin ed. p. 153*]

The acts of Pope Benedict XV, year 153, state that we shall increase the benefits pertaining to the conferring of the Sacrament of Confirmation, since this sacrament used to be administered to children there at an earlier age, and the bishops of Hieracae cannot access it, except perhaps only on the third day of the month of September, on which day the solemnities of the Blessed Virgin Mary of Poupsis are celebrated. Therefore, with mature deliberation and certain knowledge, we, by our apostolic authority, decree the following:

I. To the Sanctuary of the Blessed Virgin Mary of Poupsis, commonly called "di Polsi," in the diocese of Hieracae, we grant or restore the title of an Abbey of the Nullius class, provided that the full and immediate jurisdiction of the Bishops of Hieracae remains perpetually over the parish and the sanctuary of Poupsis.

II. The rector of the sanctuary for the time being, shall be designated and appointed by the Bishop of Hieracae, as previously, and shall hold office for life, enjoying the title of Abbot of the Nullius class; he may use pontifical insignia in the church, and in any festivities held nearby, except for the throne, baldachin, and staff, and he shall have the right to celebrate the

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Divine Office there, at the altar, in the absence of, or with the presence and consent of, the Ordinary of Hieracae; however, he may lawfully wear the pectoral cross, the ring with a gem, and the purple biretta anywhere, according to canon 325.

III. The rector of the sanctuary for the time being, or the Abbot of Poupsis, shall have the faculty of conferring the Sacrament of Confirmation in his church, in the absence of, or with the presence and consent of, the Bishop of Hieracae, provided that he obtains a mandate from the Ordinary for conferring confirmations. The Ordinary, for their part, may grant such a mandate to the Abbot of Poupsis, either for the duration of his office, to be renewed whenever the Abbot dies or is removed from office, or, if they prefer, for each individual case.

IV. The Abbot of Poupsis shall not confer the Sacrament of Confirmation on children under the age of seven, or who have not been sufficiently instructed in the Christian faith, unless the Ordinary himself, having given authentic letters and presented them to the Abbot, has dispensed him from one or both of these conditions; furthermore, he shall not confer it on those children who lack an authentic testimony from their parish priest, from which it is clear that they have been baptized, and that they have reached the appropriate age, reside in the area, and have received sufficient instruction in the Christian faith.

V. The Abbot, according to canons 798 and 799, shall duly record in a special register the confirmations conferred by him, and, as with the other records of the sanctuary, he shall submit them to the visitation of the Ordinary of Hieracae; and he shall take care to send, or ensure that it is safely sent, an authentic certificate of the confirmation conferred to the parish priests of each of the confirmed.

VI. If the Abbot of Poupsis should presume to confer confirmations on members of the diocese without the mandate of the Ordinary, the conferral will be invalid, and he shall, by that very act, be deprived of the faculty of conferring confirmations, according to canon 2365; but if he negligently fails to do what is prescribed in canons IV and V, the Ordinary, according to canon 784, shall expressly forbid his subjects from attending.

[*Latin ed. p. 154*]

154 By the authority of the Apostolic See, the aforementioned decree is confirmed, that is to say, the mandate not to grant [permissions], or to revoke a granted [permission], and to inform the Apostolic See of the matter. We declare these present letters to always remain and be valid and efficacious, and to fully and completely produce and obtain their effects, and to fully suffice for those to whom they pertain, or may pertain, now and in the future; and thus it is to be rightly judged and defined, and to be declared invalid from this moment and null, if anything contrary to these should occur, knowingly or unknowingly, by anyone, with any authority

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whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of April, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. A NORTHERN PART IS SEPARATED FROM THE APOSTOLIC VICARIATE OF CANTON IN CHINA, AND IS ESTABLISHED. IT IS TO BE CALLED THE APOSTOLIC VICARIATE OF SHIU-KOW. BENEDICT XV. For the sake of future remembrance. — Since, with God's help, the number of the faithful has happily increased, especially in recent years, in the Apostolic Vicariate of Canton in China, to the extent that the evangelical workers of that Mission, from the Parisian Society for Foreign Missions, were insufficient to perform all their duties in the vast territory entrusted to them, the Apostolic Vicar, the venerable Brother John Baptist de Guebriant, was requested by the Congregation of Propaganda Fide to designate a district to the Priests of the Pious Society of Saint Francis of Sales, founded by the venerable Don Bosco. The Vicar, upon hearing this, designated the northern part of that Vicariate, which received the Christian faith at the end of the 16th century from the illustrious Father Matthew Ricci of the Society of Jesus, to the aforementioned Missionaries of Saint Francis of Sales, who, at the beginning of the year 1917, went there and began to exercise their ministry under the jurisdiction of the same Apostolic Vicar. Now, since the Christian situation in the aforementioned region has happily progressed to the point that nothing seems to be lacking for establishing a separate Mission there, We, after having consulted with the Most Reverend Fathers and Brothers, Cardinals Prefects of the Congregation for the Propagation of the Faith, decree the following:

[*Latin ed. p. 155*]

The following are recorded in the acts of Pope Benedict XV, and we decree, establish, and command. Namely, by Our Apostolic authority, with the force of the present document, we separate from the Apostolic Vicariate of Canton in China, and grant to the Parisian Society for Foreign Missions, the northern part, comprising eleven sub-prefectures under the superintendence of Nin-nam-tao, whose boundaries are: to the south, the Apostolic Vicariate of Canton; to the west, the Apostolic Vicariate of Tuang-si; to the north, the Apostolic Vicariate of Southern Hunan; and finally, to the east, the Apostolic Vicariate of Southern Kiang-si. This part, thus separated from the Vicariate of Canton, we erect into an Apostolic Vicariate, to be called from the principal city of Shiu-Kow, and to be entrusted to the care of the Pious Society of Saint Francis of Sales, under the direction of the Venerable Bosco. Furthermore, we declare that this separation from the Vicariate of Canton and the erection of the new Vicariate of Shiu-Kow are done with the full consent of both the Superior of the aforementioned Society of Saint Francis of Sales, and the Superior of the Parisian Seminary for Foreign

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Missions, who, through such separation and erection, hope to serve the highest good. We command, we decree, we establish, notwithstanding any previously issued papal sanctions, constitutions, and ordinances, and with all due consideration and individual mention, and notwithstanding anything to the contrary. Given at Rome, near the blessed Peter, on the ninth day of April, in the year 1920, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

LETTER TO REVEREND FATHER SILVIUS, OF SAINT BERNARD, GENERAL SUPERIOR OF THE PASSIONIST SOCIETY, FOUNDED BY THE SOCIETY AT THE END OF THE LAST CENTURY.

Beloved son, greetings and apostolic blessing.

You have wisely decided to send letters to all your members, and you have appointed sacred days of prayer to commemorate, with solemn rites, the anniversary of the founding of the Society; so that, remembering the benefits received from God up to this point, you may give Him due thanks, and, remembering the praises of your predecessors and their holy deeds, you may strive, with renewed spirit, to emulate them. For the most excellent acts of divine goodness have been manifested.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - An Official Commentary concerning this Order, especially in its beginnings, documents that, as the Lord Jesus, not once, visited the cell of Castellati, where your founder and legislator had hidden himself, conforming his mind and soul in a singular way to His knowledge and love for proclaiming the mystery of the Cross; and that the most blessed Mother of Jesus, to whom nothing is more dear than seeing her Son suffer the Cross for us, in the person of Paul, closely resembling you, most humanely presented herself, openly showing herself and her disciples to be in the place of special clients. Under this patronage and with this advocate, it is not surprising that the association, soon attaining its maturity, began to flourish with a multitude of members who spread the good fragrance of Christ far and wide. The brilliance of your founder is evident in every kind of virtue: to him, indeed, the name Paul seems to have adhered, since he appears to have ceased almost entirely from being an Apostle to the Gentiles, either by clinging to the Crucified Jesus or by proclaiming Him. Furthermore, those who first professed in the Passionist Institute did not prove unworthy of their most holy Master, but rather, many of them, through the example of their innocent lives and the fervor of their apostolate, have brought countless souls to Christ. Among this number stands out the venerable Vincent Maria Strambi, whom your founder, the author of your discipline, esteemed so highly that he wished him to be present with him in his final moments, and who, having faithfully performed the primary duties in the Sodalitas, later illuminated the sacred habit with great virtues. It is well known how great and splendid

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this praise of sanctity has been among the Passionists, so that, omitting others, in the venerable Dominic a Matre Dei, whose constancy and dedication were truly remarkable, there arose those who happily returned to the bosom of the Church, the Mother, deserted by so many English. More recently, and almost of this time, is your little flower of Christian perfection, who will soon be inscribed in the annals of the saints, Gabriel a Virgine Perdolente, whose very growth brings a certain glory to your Order. For we know that he reached the summit of sanctity not through any other means than through the observance of regular discipline, so that the most perfect school of virtues is open to you in this way of life. This very fact is an argument that the good spirit transmitted to you by your founding father still lives among you: which We, indeed, greatly appreciate. But how much vigilance and mental effort it requires to preserve this most beautiful inheritance intact today. These are times most inimical to the humility and penance of Christians, in which your way of life especially consists; for pride of life and the insatiable pursuit of pleasures are always present in every home.

[*Latin ed. p. 157*]

The acts of Pope Benedict XV, 157, state: "The situation is so grave that, as if the air itself were corrupted, it is difficult even for devout hearts to conceive of the contagion of this pestilence. Furthermore, a terrible war has been added to further undermine morals, a war whose necessity has driven many from the sacred cloister into the ranks of the army, and which has subjected them to every kind of danger, testing their virtue in every way. – Therefore, you, who are concerned for the common good, and especially for your own salvation, must devote all your efforts to renewing your love for the Cross of Christ, and to encouraging as many others as possible, through word and example of life. We believe that these sacred celebrations, which are about to take place, will be of great benefit to both of these aims; and we, drawing from the treasury of the Holy Church, which has been entrusted to us by divine providence, gladly bestow and increase their fruitfulness and dignity. Therefore, by our apostolic authority, we decree that, wherever you are, as the year turns, in commemoration of this blessed event, a public supplication should be held, so that all who visit your sacred houses, along with your nuns, may obtain, under the usual conditions, full remission of their sins from God. Furthermore, we grant to the superiors of your houses the faculty to delegate, if they wish, to any sacred prelate or priest, the power to bestow the papal blessing upon the people on that very day. And may the divine blessings of these works, which we earnestly pray for on your behalf, and which are a testament to our paternal benevolence, be most lovingly bestowed upon you, dear son, and upon all your brethren and nuns, with our apostolic blessing. Given in Rome, at Saint Peter's, on the eleventh day of the month of April, in the sixth year of our pontificate.

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BENEDICT XV."

[*Latin ed. p. 158*]

Acts of the Apostolic See - Official Commentary 158. ACTS OF THE HOLY CONGREGATIONS. SUPREME HOLY CONGREGATION OF THE SACRED OFFICE. I. DECREE CONCERNING THE AUTHENTICITY OF THE MOSAIC ORIGIN OF THE PENTATEUCH.

This Supreme Congregation of the Holy Office inquired: "Whether the doctrine concerning the Mosaic authenticity of the Pentateuch, recently expounded in the work: *Dictionnaire apologétique de la foi catholique*, 1919, vol. XV, under the title: *Moïse et Josué*; and also in *Revue du Clergé français*, XCIX (September 1, 1919), pages 321-343, under the title: *Moïse et le Pentateuque*, may be safely transmitted."

And in a general session held on Thursday, April 21, 1920, the Eminent and Reverend Lords Cardinals, Inquisitors General for the Faith and Morals, after the vote of the Reverend Consultors, decreed that the answer should be: Negative.

Furthermore, on the following Friday, April 22 of the same month and year, the Most Holy Lord Pope Benedict XV, by the divine Providence, in his customary audience granted to the Reverend Fathers, Assessors of the Holy Office, approved, confirmed, and ordered the promulgation of the resolution of the Eminent and Reverend Fathers.

Given at Rome, from the offices of the Holy Office, on April 23, 1920. A. Castellano, Secretary of the Holy Office.

II. DECREE. THE WORKS OF THE AUTHOR COMMONLY KNOWN AS "GUIDO DA VERONA" ARE CONDEMNED.

On Thursday, April 21, 1920, in the general session of the Supreme Holy Congregation of the Holy Office, the Eminent and Reverend Lords Cardinals, entrusted with the examination of matters of faith and morals, condemned, forbade, and ordered that all the works of the author commonly known as "Guido da Verona" be placed in the Index of Prohibited Books.

[*Latin ed. p. 159*]

The Most Holy Congregation of the Holy Office. And on the following Friday, the 22nd of the same month and year, the Most Holy Lord Pope Benedict XV, by divine Providence, in his customary audience granted to the Reverend Fathers, Assessors of the Holy Office, approved, confirmed, and ordered to be made public, the resolution presented to him by the Fathers. Given in Rome, from the offices of the Holy Office, on the 23rd of April, 1920. A. Castellano, Notary of the S. G. S. Office.

SACRED CONSISTORY CONGREGATION I. DECREE CONCERNING THE DISCIPLINARY ORDER, CHAPTER, AND CLERGY OF THE BASILICA OF ST. NICHOLAS OF BARI.

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The Most Holy Father Benedict XV, in his solicitude for the good of souls and for the decorum of the sacred functions in the house of God, having carefully considered all matters, and having obtained the opinion of the Eminent Cardinals of the Sacred Consistory Congregation, has deemed it fitting, for the present time and until a new disposition, to immediately withdraw, and by the present decree withdraws in the aforementioned manner, to himself, the ordinary jurisdiction over the basilica of St. Nicholas of Bari and over the clergy assigned to the same.

Therefore:

1. The aforementioned basilica shall be immediately subject to the Holy See and shall be exempt from the visitation and jurisdiction of the local Ordinary, for all that pertains to its internal organization for the service of worship and for its temporal administration.

2. The Grand Prior shall enjoy not only local exemption in his residence within the basilica, but also personal exemption, as do the regular superiors from the diocesan Ordinary.

3. The remainder of the clergy shall enjoy local exemption, if and insofar as they reside within the basilica; outside of it, they shall be subject to the local diocesan Ordinary for all that pertains to ecclesiastical discipline; thus, if anyone, through some fault, should be subject to punishment,

[*Latin ed. p. 160*]

160 Actu Apostolicae Sedis - Official Commentary regarding any penalty, the Grand Prior, duly informed, shall observe and ensure the observance of the regulations within the Basilica, until said penalty has been revoked, annulled, or fulfilled according to the proper legal procedures. 4. The Grand Prior shall have the care of souls, with the right to administer the sacraments, except for marriage, within the confines of the Basilica for all those devoted to the sanctuary, who habitually reside in the attached premises, whether they be ecclesiastical or secular, and for their guests, with the right also to perform funerals, should they die there. Those who rent apartments that, although connected to the Basilica, are let to outsiders not serving in the Basilica, are excluded from this privilege. As the one responsible for the care of souls, the Grand Prior shall keep the parish registers, except for the sacrament of marriage; and for marriages, should they occur among those serving in the Basilica, the acts shall be performed by the parish priest of the bride, or by that of the Cathedral of Bari. 5. The Grand Prior may authorize those who have already received the credentials of confessors and preachers from the Ordinary of Bari, in accordance with common law and recent general regulations, to confess and preach in his church. Therefore, the clergy assigned to the Basilica are urged to obtain these faculties, by undergoing the prescribed examinations. And it is recommended to the Grand Prior to introduce the Sunday explanation of the Gospel, the Advent and Lenten

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sermons, and other customary practices in the Church, within the Basilica, and to establish fixed confessors, preferring the clergy of said Basilica in these ministries, when duly approved. 6. On the occasion of pilgrimages, or a large gathering of the faithful in the temple, the Grand Prior may, by a special act and for that occasion, authorize confessors from outside the Basilica, who present themselves with the credentials of confessors from their own Ordinary, to administer the sacrament of penance. 7. To the priests of his Basilica, he may grant testimonials of life and morals, and also those pertaining to dismissal, so that they may be admitted to celebrate elsewhere. 8. When someone is appointed as a canon or chaplain of St. Nicholas, before assigning him to the church and granting him the endowment, the Grand Prior shall request testimonials from his Ordinary and shall proceed in accordance with the same, according to the provisions of the Sacred Canons. And if the appointed person is not a diocesan of Bari, the Grand Prior, having received the aforementioned testimonials, shall inform the Ordinary of Bari thereof.

[*Latin ed. p. 161*]

I. The Holy Congregation, in its Consistorial Decree 161, paragraph 9: The Grand Prior shall have the power to determine and prescribe whatever is necessary or opportune, in accordance with the sacred Canons, for the order of the Divine Service and the times of the sacred functions within the basilica, and for the discipline of the clergy attached to it. And likewise, within the basilica, and for the more minor offenses, he may inflict proportionate penalties; indeed, if it should be necessary, he may even suspend from the administration of the sacraments, either for the purpose of censure against the contumacious, or for the purpose of punishment; but for a limited time, and in both cases, he shall inform both the Ordinary of Bari and the Holy Consistorial Congregation. For more serious offenses, he shall refer the matter to the Holy See.

10. The Grand Prior shall order the Chapter to draft, within six months, its statutes for the choral service and for the order of the sacred functions, in accordance with the new provisions of the law, which he shall approve with his authority, after obtaining the *nihil obstat* from the Holy See.

11. When the diocesan synod is held, the Grand Prior, together with his clergy, shall participate in it.

12. For the *Memento*, the Collects customarily recited in the Mass and in the sacred functions, for the novenas and other public prayers held throughout the diocese of Bari, the Grand Prior and the Chapter of St. Nicholas, duly informed, shall not fail to conform to the prescribed common practice.

13. The Chapter shall participate in the public general processions, taking the first place after the Cathedral Chapter. However, the Grand Prior, whether in full or vacant office, may dispense himself from participation.

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14. The sacred oils shall be obtained from the Cathedral by the Grand Prior and the Chapter of St. Nicholas, even during the vacancy of the Archbishopric.

15. The Grand Prior shall, every five years, commencing from the year 1921, make the pastoral visitation of his church and his clergy, and shall report to the Holy Consistorial Congregation, unless the Holy See reserves the right to send its own delegate for the aforementioned visitation.

16. The Grand Prior shall ensure that catechetical instruction is provided within the basilica for its employees; and, with the consent of the Archbishop, he may also admit outsiders and admit children to their First Communion.

Rome, on the feast of St. Nicholas of Bari, December 6, 1919.

Most Reverend Cardinal De Lai, Bishop of Sabina, Secretary.

Most Reverend L. Sardi, Archbishop *titularis* of Caesarea, Assessor.

ACTA, Volume XII, No. 5, 1-5-1920.

[*Latin ed. p. 162*]

Acts of the Apostolic See - Official Commentary 162 II. REGARDING THE DEFAMATION OF CORRIENTES. In the case brought by the Reverend Leonard Ayala against the Bishop of Corrientes, and concerning which, as a judge delegated by the Holy See, I examined and rendered the judgment of the first instance on December 10, 1917, the Reverend Father D. Abel Bazan, Bishop of ParanÃ¡, appealing, as the aforementioned judgment burdened him, His Most Holy Lord Pope Benedict XV appointed a special group or Commission of Cardinals of the Sacred Congregation Consistorial, namely Cardinals De Lai, Pompilj, Merry del Val, Gasparri, and Bisleti, to examine the matter and to render a final judgment in the appeal. These Cardinals, on March 26, 1920, lawfully assembled, as is customary, in the Vatican buildings, considered the question: Whether the judgment of the first instance, concerning which the question arises, is to be upheld, having before their eyes all the procedural acts, and having considered the written defenses presented by the Most Reverend D. Americo Bevilacqua, titular Archbishop of Scythopolis, and by the Reverend Father Francisco Solieri, Auditor of the Sacred Roman Rota, the former as defender of the Reverend Ayala, and the latter as defender of the Bishop of Corrientes, invoked the Divine Name, and after mature deliberation, by unanimous vote, rendered this final judgment: The judgment of the first instance is not upheld in any part. Furthermore, on the same day, in the audience granted to the aforementioned Cardinal, His Most Holy Lord confirmed and ratified the judgment of the aforementioned Cardinals. Given at Rome, from the offices of the Sacred Congregation Consistorial, on April 26, 1920. Cardinal De Lai, Archbishop of Sabina, Secretary. L. S. V. Sardi,

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Archbishop of Caesarea, Assistant. REGARDING THE DESIGNATION OF ORDINARIES FOR APPEALS ACCORDING TO CANON 1594, § 2. According to canon 1594, § 2, of the Code of Canon Law, for appeals: The Most Reverend Archbishop of Bologna designated the Ordinary of Ferrara; the Most Reverend Archbishop of Reggio designated the Ordinary of Hieracium; the Most Reverend Archbishop of Rennes designated the Ordinary of Vannes.

[*Latin ed. p. 163*]

The Most Holy Congregation Consistorial, 163. The Most Reverend Archbishop of Saint James of Chile, the Ordinary of Serena; the Ordinary of Salerno, the Ordinary of Amalfi; Firman, the Ordinary of Ascoli Piceno; Benevento, the Ordinary of Agde of the Goths; Mechlin, the Ordinary of Ghent; Rheims, the Ordinary of Soissons; Prague, the Ordinary of Olomouc; Boston, the Ordinary of Neo-York; de Linares, the Ordinary of Mexico; Braga, the Ordinary of Oporto. These designations have been approved by the Most Holy Pope Benedict XV. In Rome, from the offices of the Most Holy Congregation Consistorial, on the 12th of April, 1920.

THE HOLY CONGREGATION FOR THE COUNCIL OF VERONA AND OTHER CHURCHES UNDER ITS JURISDICTION IN THE VENETO REGION. REGARDING POPULAR JURISDICTION. February 14, 1920.

FACTS OF THE MATTER. – In the Veneto region, there are several parishes with popular jurisdiction, or rather, with popular presentation, in which all families, and those represented by their own heads, exercise this right through elections held for the purpose of voting; however, according to an ancient custom, as is unusual in many regions of Austria and Germany, and accepted by civil laws (cf. for example, the Regulations of May 15, 1804; the circular of May 13, 1818, in Saredo, Codice ecclesiastico del regno d'Italia, III, p. 1167), even parishes with popular jurisdiction, whether they are royal, popular, or private, are subject to the law of competition (cf. also Concordien, June 18, 1916; A. A. S., VIII, 271), so that, in the case of popular jurisdiction, after the prior authorization of the local Ordinary has been obtained, the names of all those who are deemed suitable are presented at the elections to be held afterwards, so that from among them, someone may be chosen by votes to whom the Ordinary will grant the institution. Furthermore, the Code of Canon Law has been promulgated, in which, canon 1452 states regarding these elections: "Popular elections and presentations, wherever..."

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Commentarium Officiale: "These [rules] can only remain in force, and be tolerated, if the people of Clairac choose [a candidate] from among three nominated by the 'Ordinary of the place'; some have seized upon this opportunity to avoid the obligation of submit-

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ting to a competition; claiming that the Bishops will subsequently be able to propose someone without prior concurrence, by means of what they call 'popular votes,' and, afterwards, to subject the elected person to an examination to ascertain his suitability. This new method of proceeding, proposed by some, was deemed by almost all the Venetian Ordinaries to be unacceptable; however, some were inclined to accept it, especially for this reason, because it seemed to easily remove an inconvenience that would arise if only one suitable candidate were to refuse [the position]. For in this case, it certainly often happened that the candidate rejected at the election, despite having received the most votes, would refuse [the position]; in this way, it became more difficult to provide for a vacant parish, since a new competition would have to be announced, and new candidates would have to be awaited, whose names would be proposed in new elections. And since such cases had already occurred several times in the dioceses of Verona and Udine, where, when the other clerics were unwilling to submit to the obligation of competing, only one was opposed [to the process], and was rejected at the election, Cardinal Emilius, Patriarch of Venice, and other Ordinaries, considered it necessary to bring this matter to the attention of the Holy Congregation with the following question: 'Can an unusual practice of providing parishes with a patron be maintained in this case?'

OBSERVATIONS. - It is plainly and evidently clear from all the canons of the Code of Canon Law that deal with the law of patronage that the legislator manifested a completely different spirit from this [practice]; for while he forbade, for the future, the establishment of any right of patronage under any title (can. 1450), and indeed, he even urged the repeal of existing constitutions, at least with regard to the right of presentation (can. 1451), it seems that he only refrained from enacting more numerous precautions and restrictions, so that, as far as possible, any detriment to the freedom of the Church might be avoided. Therefore, there is nothing more certain today than that, in all matters concerning the law of patronage, the strictest interpretation must be made, and that interpretation must be adopted in all cases, which is more conducive to the freedom of the Church and the salvation of souls. But, in this case, an interpretation that would resolve the popular right of patronage from the necessity of having prior concurrence, where this necessity exists, would, in fact, be an expansion of the very right of patronage as it currently exists; and therefore, it appears to be to be rejected a priori. Moreover, the consideration of even canon 1452 itself suggests the same: for it is clear that, by the same canon, the popular right of patronage has been tempered and restricted, as before.

[*Latin ed. p. 165*]

The Sacred Congregation of Councils numbered sixteen: for in the case of lay patronage, it is up to the patron to present whomever he wishes, provided that it is not prohibited by common or particular law (Wernz, Ius

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decret., U, 827, IV). This norm, which until now has also been in force in the case of popular patronage, has provided countless opportunities for inconvenience, due to the unrestrained freedom of the people, "whose opinions are as numerous as there are heads," to give their vote to whomever they pleased. Therefore, it is fitting that, in these matters, this restriction has been introduced, so that the choice is limited to only those among three designated by the Ordinary: this restrictive intention is otherwise quite clear from the exclusive words found in the canon: "If they are to be tolerated, only if, etc.," which completely excludes and condemns any contrary custom, in the matters we have described. But where such a restriction has already taken place, as in the case where, by necessity, one must choose only from those who have previously renounced [the position], which is undoubtedly a more serious restriction than what is established by the canon, that restriction must be maintained, because such a custom, by which the end intended by the law is equally, or even more certainly, achieved, is to be considered more in accordance with the law than contrary to it. The designation of candidates who are to be presented for voting is, indeed, to be made by the Ordinary, at his discretion, where it is lacking, and not where, without the intervention of the Ordinary, a competition has already taken place. Nor does it matter that canon 1452 makes no mention of a competition: firstly, because this canon deals with benefices in general, not with parishes alone; secondly, because the Code looks to the entire Catholic world, while the law of competition for parishes does not apply except in certain regions (cf. canon 459, § 4): therefore, there was no need to mention the law of competition in the canon. Furthermore, this canon must also be reconciled with the explicit provision of canon 1462, which states: "If a church or benefice is to be provided 'by competition,' the patron, even if lay, cannot present anyone unless 'a cleric legitimately approved by the competition.'" There is no distinction made in this canon between a lay patron, whether he is a king, the people, or a private individual. Therefore, if we wish to proceed strictly according to the law, and to apply canon 1452 as a general rule, and canon 1462 as a specific difference, it would ultimately have to be said that "elections and presentations for benefices which are to be provided 'by competition,' where they are in force, are only tolerated if the people of the clergy 'choose among three approved by the competition, designated by the Ordinary of the place,'" in such a way that the restriction of popular patronage would be even more serious than it is at present. But it seems doubtful whether this would yield to the good of souls, which requires a more expeditious provision, and which, as in the case in question, presents a certain difficulty. It appears more prudent and...

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - An Official Commentary: It seems more

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consonant with the understanding of both prescriptions of the Code to consider each separately, and not to insist on the prescription of canon 1452, where, as in the present case, the end intended by the law is sufficiently achieved by the observance of canon 1462 alone. Finally, whatever might be decreed concerning canon 1452 in this case, the matter can also be considered solely from the point of view of custom, or of a particular law, not contrary to the Code, as we have seen, according to the norm of canon 30: it is manifest in this case that a custom lasting more than a hundred years exists, either from the concordant testimony of Bishops, or from the documents presented; the laws of civil authority promulgated in 1804 and 1818, which, although already long established, at least bear witness to the matter. That this custom has had the force of law in this case, to definitively impose the concurrence, is clear, either from the opinions of Doctors (De Angelis, in tit. De consuet., n. 12; Gennari, apud Monit. Eccl., III, I, p. 103; Sebastiani, Praelectiones, vol. I, p. 48), or from the nature of the matter itself, since we are dealing with a custom concerning the good of the Church, which, for this reason, has been commended and even suggested by the Holy Apostolic See itself (cf. e.g. Litt. Secret. Status ad Archiepiscopum Friburgen. 30 sept. 1859 in Raccolta di Concordati, p. 908 sq.). Therefore, nothing seems to prevent, and indeed the Code itself does not prevent, this custom from being maintained; nor is it necessary to resort to what the Ordinary further testifies: "to disturb such an immemorial possession would be the same as upsetting everything and giving occasion to struggles not always of 'simple words'"; this reason is admitted by the law (cf. canon 5), even with regard to customs contrary to the Code, which is not the case here. Therefore, it seems that nothing should be changed in this case, and that the law of concurrence should be insisted upon, according to the norm of canon 1452, for all those who wish to obtain parochial benefices of which we are speaking; with this obligation established, the inconvenience mentioned in the specific case will disappear, or at least, if a new law is issued, it will be lessened. Wherefore, etc.

RESOLUTION. - In a plenary session held on February 14, 1920, in the Apostolic Palace at the Vatican, the Most Reverend Fathers of the Congregation of the Council considered it appropriate to respond affirmatively to the doubt presented: Affirmative. This resolution, referred to the undersigned Secretary of the Congregation, was approved and confirmed by Our Most Holy Father Benedict, Divine Providence, Pope XV, in the subsequent audience of the following day. I, MORI, Secretary.

[*Latin ed. p. 167*]

8. The Congregation for Religious Matters.

THE HOLY CONGREGATION FOR RELIGIOUS MATTERS. His Holiness Our Lord Benedict XV, following the decrees of the Holy Congregation for Religious Matters, has definitively approved the Constitutions of

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the following Religious Congregations, namely: February 28, 1920. — The Institute of Sisters of the Third Order of the Servants of the Blessed Virgin Mary, whom they call the "Mantellates," whose principal house is located in Pistoria. — The Institute of the Daughters of the Most Sacred Hearts of Jesus and Mary in Genoa, commonly known as "Bavasco," whose principal house is located in Genoa. — The Institute of Sisters, commonly called the "Daughters of Saint Joseph Calasanzio," whose principal house is located in the city of Florence. — The Institute of Sisters of Saint Joseph, Spouse of the Blessed Virgin Mary, commonly known as the "Suore Giuseppine del Messico," whose principal house is located in Mexico City.

THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH.

APPOINTMENTS. By Apostolic Briefs, the following were appointed: March 5, 1920. — The Apostolic Vicar of Méndez and Gualaquiza in the Republic of Ecuador, the Reverend Dominic Comin, of the Society of Saint Francis of Sales. — The Apostolic Vicar of Northern Kamsu in China, the Reverend Godfrey Frederix, of the Congregation of the Immaculate Heart of the Blessed Virgin Mary of Scheut.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

I. VICARIATE APOSTOLIC OF UGANDA.

CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, CHARLES LW□□GA, MATTHAE MURUMBA, AND OTHERS, COMMONLY KNOWN AS "OF UGANDA."

ON A DOUBT:

Whether, with the approval of the martyrdom and the cause of the martyrdom, and also with the dispensation from signs or miracles, it is possible to proceed safely to the solemn beatification of the aforementioned Venerable Servants of God?

The Holy Mother Church, which happily shared in its birth the fate of her divine Founder, who, crucified, was dying and shedding His blood of infinite price for the redemption of the world, it was, indeed, fitting that she should grow and expand her place of dwelling and extend the skins of her tabernacles day by day (Is., 54:12), namely, that in those very things which

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were to be perpetually and steadfastly endured for her, namely, in conflicts, contests, contradictions, and reproaches, she might find suitable causes for growth and increase, prepare great victories for herself, and constantly achieve new triumphs, as those who have followed her throughout the long and varied course of the centuries have wonderfully demonstrated, and as the holy Hilary truly wrote: "It is the property of the Church to be victorious when she is wounded; to understand when she is accused; to obtain when she is abandoned; to flourish when she is vexed; to grow when she is oppressed; to profit when she is despised; to stand when she seems to be overthrown" (De Trinitate, Book IV).

Therefore, it was to be expected that a similar fate would befall those illustrious souls, to whom, after having first shaken off the darkness of superstition, the most worthy and devoted missionaries, known as the White Fathers, having zealously entered that more remote region of Africa, which they call Uganda, had diligently and industriously devoted themselves to nurturing and instructing the faith. For, while engaged in this aforementioned work, which was conceived and devised to be more salutary and fruitful for religion and the state,

[*Latin ed. p. 169*]

The Holy Congregation of Rites, in number 169, could not, at the beginning, find a supporter, but rather they had experienced that the King of Uganda himself was the one who opposed them. However, a remarkable change occurred in the king's mind. The reason for this is evident, for he condemned twenty-two Servants of God to execution; and it was also made manifest that this execution, encompassing true and proper characteristics of Christian martyrdom, was legally established, and that the Apostolic Decree, promulgated not long ago, recognized and approved it. Therefore, when it is a question of true Christian martyrdom, which has been vindicated by ecclesiastical and solemn judgment, the tyrant, in reality, achieved something quite different from what he had intended. It is fitting to repeat the words of the holy Jerome: "When anyone sees martyrs persevering, and enduring torture, and glorying in their sufferings, a silent thought arises that, unless the Gospel were true, it would never be defended by blood. For confession is not a delicate and luxurious thing, but in prisons, in tortures, in persecutions, in nakedness, in thirst. Here is the triumph of God and the victory of the Apostles" (Letter 120 to Hedibia, chapter X). Undoubtedly, the Apostolic Vicar of Uganda had this in mind when, in his letters, in which he transmitted to Rome an inquiry regarding the martyrdom of the Servants of God, founded on Apostolic authority, he concluded with these auspicious words: "Since the cause for the beatification of these Servants of God is one that can greatly benefit the growth of the Catholic religion in Uganda and elsewhere, I dare to ask that the day may come as soon as possible when their cult can be decreed for these Ugandan Servants of God. For

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all the Christians of Uganda and the surrounding regions know that this process in Uganda has been completed, and that the entire matter depends on the Holy See and the Apostles, and that, with their eyes fixed on this, and their hands extended to heaven, with all their hearts they pray to God that the happy time may hasten, so that even they, while looking at their own fellow citizens above the altars, may, with new and great strength, be able to say: 'If they, why not us?'" Thus, whatever the merits of this cause may be, it has become clear to all; therefore, in the general assembly of the sacred Order, which was held on the twenty-third day of the month of March, before the Most Holy Pope Benedict XV, the following question was proposed by the Most Reverend Cardinal Vincent Vannutelli, the Relator of the cause: "Assuming the approval of the martyrdom and the cause of martyrdom, as well as the dispensation from signs or miracles, can the solemn beatification of the Venerable Servants of God Charles Lwanga, Mathias Murumba, and their companions proceed safely?" And the unanimous vote of the Most Reverend Cardinals and Fathers of the Consultors was as follows:

[*Latin ed. p. 170*]

Acts of the Apostolic See - Official Commentary 170, it is possible to proceed. Although Our Most Holy Lord, in the same lengthy and heartfelt manner, did not wish to definitively resolve the matter for the sake of such great utility and such eagerly awaited joy, but, as is customary, He deemed it necessary to postpone this decision, meanwhile imploring the grace of greater heavenly light. Today, on the Sunday in Albis, the most devoted Host of propitiation was offered, and the Most Reverend Cardinals Anthony Vico, Bishop of Portuensi and of S. Rufinae, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostiensi and of Praenestino, Dean of the Sacred College and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, were present, and He solemnly declared: It is possible to proceed with the solemn beatification of the venerable Servants of God, Charles Lwanga, Matthias Murumba, and their companions. He ordered that this Decree be published, be inserted into the Acts of the Sacred Congregation of Rites, and that apostolic letters, in the form of a Brief concerning the solemnities of beatification, be issued as soon as possible, to be celebrated in the Vatican Basilica, on the third of the ides of April in the year 1920. A. CARD. VICO, E. p. Portuen. et S. Rufinae, Prefect of the Sacred Congregation. L. * S. Alexander Verde, Secretary. II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Congregation of Religious Sisters, the Daughters of Mary Immaculate, also known as "From the Garden." ON THE QUESTION: Does it appear that the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of

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Prudence, Justice, Fortitude, and Temperance, and those virtues connected with them, were practiced in a heroic degree, in every circumstance and with effect, in the case under consideration? It is known, and all those who either conduct cases or administer justice in court are experienced in this, that if a difficult solution to a controversy arises, and therefore human judgments differ in defining it, this usually arises from two sources: either the matter is obscure, or...

[*Latin ed. p. 171*]

The Holy Congregation of Rites, entangled in a complex and ambiguous legal question, or, as it is stated, a matter which is not definitively settled, upon which the controversy rests. Indeed, neither the facts themselves, nor the just, legitimate, and correct knowledge and interpretation of these facts, which concern heroic virtues, have sufficiently and justly clarified the matter, but rather, certain opinions, proposed and defended concerning the very nature of heroism, have caused delays and threatened to lead to a very serious division. However, especially in the defense presented to the Congregation just before this one, those involved have, with all their strength, demonstrated and urged that such opinions cannot be admitted or maintained. Truly, when one diligently seeks to understand what constitutes that degree of Christian virtue which is called heroic, one must descend from a uniform and unchanging realm of ideas, in order to place oneself among men, and to observe them in their actions, according to their condition and way of life, and not separately from the particular circumstances of time, place, and persons with which these same men live and work. For those who are said to err are those who, when they have conceived of a certain vague, abstract, and indefinite idea of heroism, believe that this same idea can and should apply equally to all servants of God; for if this were true, then all the differences that exist among men, differences which have been imprinted upon them by nature, or by the Author and Creator of nature, the omnipotent and most wise God, would be completely erased. But rather, it is divine grace that fosters, preserves, and even elevates and perfects these differences, as is well known in the theological discipline, and as is sufficiently and widely proclaimed in the words: "Grace does not destroy, but perfects nature." And in the same manner, the Angelic Doctor teaches, when he writes clearly: "The aptitude for virtue is inherent in nature, although the completion of virtue is through habit, or through some other cause; hence it is clear that virtues perfect us in pursuing our natural inclinations in the proper way... and therefore, some special virtue is ordered to every natural inclination" (2, 2, Quest. 108, art. 2 in corp.). Furthermore, the following words of Rosignoli are also very appropriate, and are therefore remembered by Benedict XIV: "The fifth rule is to exercise those virtues above all to which we are most inclined, either by nature or by grace; for God has either implanted this inclination in nature, or has

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freely given it, for the purpose of excelling in those very virtues..." And also concerning the virtue of...

[*Latin ed. p. 172*]

"The Acts of the Apostolic See - Official Commentary: These [virtues] must be understood in accordance with the specific characteristics and calling of each individual; for God desires us to cultivate those virtues by which each person is perfected in the task to which He has called us" (cf. Benedict XIV, Book III, Chapter XXI, no. 11). It is not permissible to pass over in silence these celebrated verses of the Divine Alighieri: "From himself, the world below is placed in the mind, on the foundation that nature lays down; following him, the people would have good fortune" (Paradise, VIII, 142-144). Therefore, divine Grace is rightly and justly said to be manifold, and it is compared to a celestial river. For, just as this river, flowing into various plants, presents to the eyes of those who behold it, various images of gems, so too, the different talents and virtues of the Saints, which Grace has perfected, nurtured, and adorned, are distinguished by a kind of color and light, and by this very difference of appearance, they add to the glory of the Church, which was foretold by the fatal oracle to be surrounded by variety. What? Are some Saints holier or less holy than others? For do they not have the same nature, and do they not follow the same reasoning? Therefore, it is clear that the very foundation upon which everything is based, the very foundation of the Church's glory and beauty, would be undermined if one were to argue that all the Saints were expressed and formed in exactly the same way. It is not permissible to be uncertain or ambiguous when judging heroic virtues, and it is certainly wrong not to recognize and acknowledge that the same virtues, when endowed with heroic quality, are indeed heroic, even if singular deeds, unusual and extraordinary actions, are lacking, which amaze the minds of men; and to prove this, and to make it clearer and more convincing, it will be sufficient to employ a method of reasoning, almost in the manner of dialectics.

To elicit wondrous and unusual deeds, a suitable occasion is necessary. But this suitable occasion, for the most part, is rare, and does not depend on human will: neither persecutions, nor plagues, nor earthquakes can be summoned at will; and woe to all if it were so; therefore, if sanctity were to be determined by such deeds, it would necessarily follow that sanctity itself does not depend on human will, which is absurd. It is therefore very clear that when the celebrated Father Martin of Esparza, whose name and authority are widely used by Benedict XIV, wrote: "To be a hero is to surpass most other men in the splendor of righteous conduct and the praise of virtue," he did not declare in these words what is the essence of heroic virtue; therefore, he continued in this way: "This is not sufficient for a complete understanding of heroism; for its essence is not touched, but rather a certain accidental property is expressed, derived by comparison,

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so that something absolute..."

[*Latin ed. p. 173*]

The Holy Congregation of Rites states that "that which precedes, upon which heroism is founded, must be considered" (in Benedict XIV, book III, chapter XXI, number 10). What this absolute foundation of heroism is, is soon inquired, and, in order to facilitate understanding, it begins with the distinction that widely separates Martyrs from Confessors. It writes: "Heroism of virtues is not found in the saints Confessors, as in the Martyrs, from one or the other exterior act, which is very arduous and difficult and marvelous; because such a particular work is rarely found in the saints Confessors, and those in whom it occurs, are not necessarily esteemed as heroes of sanctity" (Ibid.). Having stated this, the most prudent Author, when speaking of the saints Confessors, progresses to propose the evangelical heroism, and he finds that it consists in faithful and continuous observance of the precepts, together with exact observance of all that pertains to their own office, and he shows that, above all, this is the reason, namely, that such a manner of acting "uniformly and invariantly, over a long period of time, surpasses the condition of human nature left to itself, which is, of course, variable and inconstant in many respects, and especially on account of the constant assaults of passions opposed to each other..." (Ibid.). It seemed that our most Holy Lord Benedict XV wished to impose upon all, for in a speech given on the occasion of the promulgation of the Decree on the heroic virtues of the venerable Servant of God, John Baptist of Burgundy, he openly professed that holiness properly consists only in conformity to the divine will, expressed in a continuous and exact fulfillment of the duties of one's state. Thus, having firmly and clearly established the true and genuine conception of heroism, it was not difficult to transfer it to the venerable Servant of God, Anthony Mary Gianelli, and to adapt it to his actions and works, and especially to the things done by him, as a priest, as a pastor, as a bishop, so that, in short, all that had been opposed was made clear, either by explaining what had truly and certainly happened, or by faithfully expounding it, or, by diligent and effective reasoning, removing all doubts, so that those things, having already been established as proof, would not in any way be weakened or disturbed, and that a prudent and discerning judge might perceive that what had been prepared and taken care of had truly been completed and presented as a demonstration of heroic virtues. Indeed, the discussion was sufficiently long and arduous for those involved, but for those who worked strenuously and victoriously, and with the help of God...

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - The official record shows that, with divine favor, those involved withdrew from the dispute and concluded it victori-

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ously; indeed, following the preparatory Congregation held eleven years ago, not one or two, but three preparatory Congregations, contrary to custom, followed, and the General Congregation imposed an end to these, which, on the twenty-third day of the past month of March, was convened before the Most Holy Lord, and in which the Most Reverend Cardinal Caietano Bisleti, the Relator of the cause, proposed the following question for discussion: "Does it pertain to the virtues of faith, hope, and charity in God and in neighbor, as well as to the cardinal virtues of prudence, justice, fortitude, and temperance, and to those things connected with them, in the venerable Servant of God Anthony Mary Gianelli, in the heroic degree, in the case and effect under consideration?" Then the Most Reverend Cardinals and the Consultor Fathers expressed their opinions, but, with the intention of a diligent and thoughtful examination, the Most Blessed Father postponed revealing his mind, wishing to invoke the protection and guidance of the Fathers. However, having decided to make this known later, he chose this present Sunday in the Octave of Easter; therefore, after a most devout Eucharistic Sacrifice, and with the presence of the Most Reverend Cardinals Anthony Vico, Bishop of Oporto, and of Saint Rufina, Prefect of the Sacred Congregation, and Caietano Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, he solemnly declared: "It pertains to the virtues of faith, hope, and charity in God and in neighbor, as well as to the cardinal virtues of prudence, justice, fortitude, and temperance, and to those things connected with them, in the venerable Servant of God Anthony Mary Gianelli, in the heroic degree, in the case and effect under consideration." He ordered that this Decree be made public and recorded in the Acts of the Sacred Congregation of Rites, on the third of the Ides of April, in the year 1920.

£8 A. CARD. VICO, Bishop of Oporto, and of Saint Rufina, Prefect of the Sacred Congregation.

h. rB S. Alexander Verde, Secretary.

[*Latin ed. p. 175*]

The Most Holy Lord, our Pope Benedict XV, most readily complying with the pious supplications of certain Sacred Prelates and other faithful, having received the aforementioned report from the Cardinal Prefect of the Sacred Congregation of Rites, with the greatest pleasure declared and established the Most Blessed Virgin Mary, of Loreto, as the principal Patroness of all aeronauts, before God, with supreme authority, notwithstanding any objections whatsoever. On the 24th of March, 1920.

[Signature] A. CARD. VICO, Prefect of the Portuensis and Rufinensis dioceses, Sacred Roman College.

[Signature] L. S. Alexander Verde, Secretary.

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IV. BLESSING FOR A MACHINE DESTINED FOR AIR TRAVEL.

* In the name of the Lord, let us help.
* Who made heaven and earth.
* Bless, O my soul, the Lord.
* O Lord, my God, you are greatly magnified.
* Who sets his ascent upon the clouds.
* Who walks upon the wings of the wind.
* O Lord, hear my prayer.
* And let my cry come to you.
* The Lord be with you.
* And with your spirit.

Let us pray.

Prayer: O God, who accomplished all things for Thyself, and who destined all the elements of this world for the use of the human race: bless, we beseech Thee, this (these) machine(s) destined for air travel.

[*Latin ed. p. 176*]

Acts of the Apostolic See 176. Commentary: That, for the wider propagation of the praise and glory of your name, and for the more prompt accomplishment of human affairs, it may serve (may they serve), removing all harm and danger, and may it (may they) kindle heavenly desires in the hearts of all the faithful who use it (them). Through Christ our Lord. RJ. Amen. Let us pray. Prayer. O God, who mercifully consecrated the house of the blessed Virgin Mary through the mystery of the Incarnate Word, and wonderfully placed it within the bosom of your Church: pour forth, we beseech you, your blessing upon this machine (these machines); that those who, through it (them), entrust themselves to the aerial journey under the protection of the same blessed Virgin, may safely reach their destination, and return unharmed to their homes. Through Jesus Christ our Lord. RJ. Amen. Let us pray. Prayer. O God, in you is the salvation of those who hope in you, grant to your servants who are undertaking an aerial journey and invoking your help, a good angel from heaven to accompany them: that they may be guarded by him in all their ways, and may be safely led to their intended goal. Through Jesus Christ our Lord. B/. Amen. The priest sprinkles with blessed water. Our most holy Lord Benedict XV approved this formula of blessing for machines destined for aerial journeys, which has been revised and prepared by the Sacred Congregation of Rites, and which has been submitted to the aforementioned Cardinal, Prefect of the same Sacred Body, and ordered that it be inserted into the Roman Ritual. March 24, 1920. A. CARD. VICO, Bishop of Porto e Santa Rufina, Sacred

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Roman College, Prefect. L. S. Alexander Verde, Secretary.

[*Latin ed. p. 177*]

The Most Holy Congregation of Rites, number 177, concerning a doubt regarding the solemnity of the Most Holy Rosary. The following doubt was proposed to the Sacred Congregation of Rites, for a suitable declaration: "Can the privilege, granted by the General Decree of October 28, 1913, to the external solemnity of the Most Holy Rosary, which can be celebrated on the Sunday of October 1st with all Masses, except the conventual and parochial Masses of the Most Holy Rosary, be extended to other external feasts as well, which are commonly celebrated with a large gathering of the people?" And the Sacred Congregation of Rites, after hearing the opinion of a special commission, and after careful consideration, decided to respond as follows: "In the negative, concerning the extension of the privilege of the solemnity of the Most Holy Rosary, according to the General Decree of October 28, 1913." And thus it responded and declared on March 27, 1920.

Pg. A. CARD. VICO, Archbishop of Porto and Santa Rufina, and Prefect of the Sacred Congregation of Rites.

L.S. Alexander Verde, with insignia and Secretary.

VI. Doubts concerning certain privileges, insignia, and functions of Bishops. The Sacred Congregation of Rites was earnestly requested to clarify the following, concerning certain privileges, insignia, and functions of Bishops:

I. Concerning any Bishop, the following is asked:

1. Can the Episcopal biretta be adorned with a red tassel?

2. Is it permissible for any Bishop to use a cape and other garments made of silk and satin (commonly called "amoerre"), or at least of silk?

3. Whether the color violet may be used, or rather, whether the color black should be used, for the talar, mantellet, and perhaps the mozzetta and biretta.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis •- Official Commentary

Regarding Usküb, the following questions are posed:

1. In those functions which are performed during times of penance, or for the deceased, is it permissible to wear the *stola*?

2. Can a Bishop, especially when a custom exists, for example, when administering Confirmation, either publicly or privately, or in processions, wear the *stola*, the mitre, and the pastoral staff, and use the prelate's habit as described above?

3. Is the use of a silver mitre with silver lappets permissible, in place of a simple Damascus mitre or a mitre with red lappets, if it has been brought?

II. Regarding the Bishop within his own diocese, the following is re-

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quested:

1. In the presence of the Most Holy Roman Pontiff, as Cardinal Legate, should the Ordinary Bishop wear the *mozzetta*, or is the *mantelletum* preferable?

2. In the presence of a Cardinal or Metropolitan, should the Ordinary Bishop, if he wears a *cappa*, keep it turned down, and abstain from private blessings?

3. Can the Ordinary Bishop, after a Requiem Mass, to which he was present in the choir wearing the *mozzetta*, put on the *stola* over the *amictus*, and the *pluvial*, and, after the Celebrant has departed, perform the absolution at the tomb according to the usual rite?

4. When a Bishop is celebrating a sung Mass (whether private or of Ordination), can two Canons, wearing any distinguishing vestments, assist at the altar, where at least this is already a custom; or only when wearing a *superpelliceo* over the *rochet*, if they have the use of it?

III. Regarding the Bishop outside his own diocese, the following is inquired about:

1. Considering the custom, is it permissible for a visiting Bishop, whether the Ordinary Bishop is present or absent, to use the *mozzetta* over the *rochet*, rather than the *mantelletum*?

2. Under what circumstances is it permissible for a visiting Bishop, whether the Ordinary Bishop is present or absent, to wear a *cappa*?

3. If a visiting Bishop, if the function requires it, or with the consent of the Ordinary Bishop, uses the pastoral staff, should he turn the upper part of this staff?

4. In the presence of the Ordinary Bishop, who has granted a throne to the visiting Bishop solemnly celebrating, can this throne be the throne of the Ordinary Bishop himself, placed on the Gospel side; or should another throne be erected on the Epistle side, while the Ordinary Bishop retains his own throne?

[*Latin ed. p. 179*]

"S. Congregatio Rituum 1795. 5. Potesne Episcopus Ordinarius assistere in proprio throno, dum Metropolitanus in altero throno, ab Epistolae parte posito, solemniter celebrat? 6. Si Metropolitanus, vel Episcopus extraneus, utens Episcopi Ordinarii throno, pontificaliter celebraret: a) num septimum candelabrum adhibendum sit? b) possintne, praeter presbyterum assistentem et diaconum et subdiaconum, duo etiam diaconi parati Episcopo celebranti adsistere? 7. Assistente Episcopo Ordinario in proprio throno, dum alter Episcopus solemniter ad faldistorium celebrat, si, cantato Evangelio, fiat concio: a) utri Episcopo concionatori in ante sermonem benedicere competat? b) coram utro, in fine, diaconus confessionem decantare debeat? c) utrius sit solemnem tunc benedictionem impertiri?

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8. Si forte eiusmodi concio ab alio Episcopo praesente, ut supra, vel celebrante Episcopo Ordinario, habita sit, quis indulgentias post publicam confessionem nuntiare debeat? 9. Assistente autem in Choro, vel absente, Episcopo Ordinario, dum extraneus Episcopus pontificaliter in eius throno celebrat, si fiat post Evangelium concio, numquid hac conclusa, solemnis quoque benedictio dari debeat, aut possit? IV. De pluribus Episcopis simul praesentibus, dubitatur: 1. Fierine debeat Episcoporum, Missae solemni pontificali adsistentium, thurificatio statim ante incensationem presbyteri et diaconorum paratorum, qui Episcopi celebranti adsistant? 2. Num probanda sit consuetudo instituendi, solemnitatum quarum dam occasione, processiones, in quibus omnes, qui eisdem intersunt, Episcopi stola et pluviali et mitra parati sunt, ac baculum pastoralem gestant? 3. In eiusmodi processionibus: a) quonam ordine incedere debeant tum Episcopus qui processioni praeest, tum ceteri Episcopi? b) num debeatur, an saltem concedi possit, singulis Episcopis non celebrantibus duorum canonicorum adsistentia? 4. Num probari possit ut populo, piae cuiusdam peregrinationis aut festivitatis occasione congregato, omnes simul Episcopi praesentes consuetum benedictionem, verba una voce décantantes, solemniter impertiantur?"

[*Latin ed. p. 180*]

The Acts of the Apostolic See - Official Commentary, Volume V. Concerning the Ordinary Bishop and the General Vicar, who is an Auxiliary Bishop with a titular see.

1. Can the Ordinary Bishop permit his General Vicar, who is also an Auxiliary Bishop with a titular see, to wear only the mozzetta instead of the mantelletta?

2. Can the same Vicar, who is also an Auxiliary Bishop, bless the people both inside and outside the Church?

3. Considering canon 337 § 3 of the Code of Canon Law, does the Decree of the Sacred Roman Congregation, number 4023, of June 12, 1899, concerning the right of Diocesan Bishops to cede the throne to another Bishop, remain in force?

Furthermore, after hearing the opinion of a special Commission, the Sacred Congregation of Rites, having carefully considered all the proposed questions, decided to respond as follows:

I. - Regarding 1. No. Regarding 2. No, according to the *Caeremoniale Episcoporum* (Book I, Chapter III, paragraphs 1 and 3), using a simpler or lighter woolen cloth as appropriate; silk fabric (not brocade) is legitimately used by those of the Chapel, the Papal Household, and the Pope's Family. Regarding 3. In Rome, they must always be of the color violet, except when the See is vacant; outside the city, it is commendable to use the color black, except for the biretta and the zucchetto, which must al-

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ways be of the color violet. Regarding 4. No, and the following should be observed: the *Pontificale Romanum* (typographical edition, August 3, 1888); the *Caeremoniale Episcoporum* (typographical edition, August 21, 1886); and the Decrees. Regarding 5. No, because the mitre made of silver cloth is proper for the Supreme Pontiff during mourning; but neither is the *damascena*, which is proper either for Cardinals (specifically) or for Apostolic Protonotaries.

II. - Regarding 1. The *Caeremoniale Episcoporum* (Book I, Chapter IV, paragraph 7) should be observed. Regarding 2. To the first part, affirmatively. However, he will explain the pontificals after performing them, with the assistance of a deacon, except for those actions that he immediately performs in the presence of a Cardinal or Metropolitan, or directed towards them. To the second part, affirmatively, according to the *Caeremoniale Episcoporum* (Book I, Chapter IV). Regarding 3. Affirmatively. Regarding 4. To the first part, no; to the second part, affirmatively.

III. - Regarding 1. Yes, at home, if invited by the Ordinary Bishop, or by his presumed consent; outside, no, unless according to the *Caeremoniale Episcoporum* (Book I, Chapter IV, paragraphs 4 and 7) and the Decrees (especially Decree...).

[*Latin ed. p. 181*]

The Holy Congregation of Rites (Decree 181, no. 388, January 20, 1621) states that the mozzetta, along with the mantellet, should be gradually removed, according to the prudent judgment of the Ordinary, if custom dictates.

2. The cappa is used when the Pontifical solemnities are legitimately performed in the *solium*; however, if the Ordinary is a Coadjutor or Auxiliary Bishop, he may use the vestments prescribed for him, according to the liturgical laws, with the permission of the Ordinary, in accordance with the Decrees of the Holy Roman Church, nos. 2010, Velletri, September 6, 1698, nos. 1 and 2; 2011, Velletri, also September 6, 1698, no. 1, and 4023, June 12, 1899.

3. It is always worn with the part that is turned towards the person or things that are being addressed.

4. Affirmative regarding the first part; indeed, the celebration of the Pontifical Mass in the *solium* must be carried out according to the Ceremonial of Bishops, even with regard to the location of the throne of the Celebrant, which must be in the apse, or in the center of the choir, before the Gospel side. Negative regarding the second part, except for the Metropolitan and the Apostolic Legate, who, by virtue of their Episcopal character, have the right to assist in the throne on the Epistle side, when a Bishop, even the Ordinary, is celebrating at the faldstool, according to the Ceremonial of Bishops (Book I, chapter XXIII, no. 24, and Book II, chapter IX, nos. 5-7);

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this right of assistance does not belong to any Ordinary Bishop, except in the case of the Ceremonial of Bishops, as cited above, namely, in his own seat, when another Bishop is celebrating at the faldstool.

5. Negative.

6. a) Negative; b) Affirmative.

7. a, b, c. The Ceremonial of Bishops (Book II, chapter IX, nos. 5-7) must be observed, including the blessing given to the Bishop by the celebrant.

8. The Ceremonial of Bishops (Book II, chapter VIII, no. 51) must be observed.

9. Negative, because the blessing, according to the Ceremonial and the Pontifical, carries with it the concession of Indulgences, which would be irregular to omit; however, the celebrating Bishop, unless delegated by the Ordinary, cannot grant Indulgences; nor can the Ordinary impart the blessing, since it cannot be separated from the celebration.

IV.

1. The Ceremonial of Bishops must be observed.

2. Nothing prevents it; however, they should abstain from wearing the stole and the pastoral staff.

3. a) The usual order in processions must be observed; b) Negative, in this case.

4. Negative, although, if it has been the custom, such a custom should be prudently eliminated.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary, Volume V. - Regarding 1. Negative. Regarding 2. An auxiliary bishop, who also serves as a vicarious general, can, throughout the diocese, bless the people, both within the church and outside the church, and this is permissible by law, without needing to obtain a special concession from the ordinary bishop; according to canon 370 § 2, in conjunction with canons 349 § 1 and 239 § 1, no. 12. Regarding 3. Affirmative. And thus it was written, declared, and it was commanded to be observed. On November 26, 1919. *Ego*, Cardinal Vico, Bishop of Portuense and St. Rufina, Sacred Roman College, Prefect. *Hic*, S. Alexander Verde, Secretary. ERRATA-CORRIGE in the Decree of the Sacred Congregation of Rites: Regarding the feast of St. Sebastian of Fluminis Ianuarii in Brazil concerning the rite of funerals, February 28, 1920 (Acta Apostolicae Sedis, vol. 4, p. 128), in the response, the word "Servandum" should be read as: "Servandum, quantum fieri potest, Rituale Romanum (title VI, chapter III, Order of Funerals) and canon 1215 of the Code of Canon Law." Secretariate of the Sacred Congregation of Rites, on April 10,

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1920, Alexander Verde, Secretary of the Sacred Roman College.

[*Latin ed. p. 183*]

SACRED ROMAN ROTA

TRIBUNALS

SACRED ROMAN ROTA I

OF MANILA

Under the blessed reign of Pope Benedict XV, in the fifth year of his pontificate, on the 18th of February, 1919, the Most Reverend Fathers, Doctors Peter Rossetti, presiding, Raphael Giumenti, and Maximus Massimi, of Tournon, in the case of *De Manila-Legatorum Piorum*, between the Sacred Province of the Most Holy Name of Jesus of Saint Augustine, represented by its legitimate procurator, the advocate Tommaso Ambrosetti, and the Reverend Vincent Lapus, parish priest of the place of Candaba, represented by the legitimate procurator, the advocate Felice Santi, with the Reverend Promoter of Justice present, rendered the following definitive judgment:

The Reverend Father Vincent Lapus, parish priest of Saint Andrew in the place of Candaba, in the archdiocese of Manila, on the 31st of December, 1904, instituted a judicial action against the Fathers of Saint Augustine, seeking that the Manilensi judge decree that the dominion and free administration of certain goods, which the pious woman Lucia Gumamela had left in her last will, on the day of her death, the 16th of December, 1679, to the Sacred Province of the Most Holy Name of Jesus and to the Convent of Candaba, with the obligation of offering Masses, belonged to his parish.

On the 14th of August, 1908, a judgment was issued which fully favored the plaintiff, expressed in these words: "The Provisor and Vicarious General of the Archbishopric of Manila... decreed that it must be declared and is declared that the lands called the Chapel Lands of Candaba, located within the territory of Dalayap, of that parish, in the province called Panga, are the property of the church and convent of Saint Andrew of Candaba, of the same parish and province, and that their administration is the responsibility of the parish priests of Candaba, whether secular or regular, and that the Province of the Most Holy Name of Jesus of Saint Augustine is obligated to return to the current parish priest the revenues of the aforementioned [lands]."

[*Latin ed. p. 184*]

181 Acta Apostolicae Sedis - Official Commentary: "from the day on

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which they neglected to be pastors of said church," or "of the convent," of religious of the same Order of St. Augustine. Against this judgment, the Most Reverend Province, on the 19th of the same month, legitimately appealed; but since, within the time prescribed by the judge of the first instance, it did not appear before the judge of appeal, that judge declared the appeal abandoned, and the judgment passed into finality, which, despite the objections of the Most Reverend Province, was ordered to be executed, under the threat of penalties. In obedience to the judge's orders, so that scandals might not arise, the Most Reverend Province complied; the disputed goods were delivered to the parish priest, Lopus, on June 12, 1909; and at the same time, it appealed to the Holy Office, to which it entrusted the entire matter for definitive resolution. After all had been properly carried out, on February 7, 1916, a judgment was rendered, which granted the Most Reverend Province full restitution from the judgment of August 14, 1908, and also awarded to it all the goods bequeathed by Lucy Gumamela and designated in clauses 115 and 116 of her will. Now, since the parish priest, Lopus, has interposed an appeal against this judgment, the question to be defined in this session is, under the usual formula of inquiry: Whether the judgment of February 7, 1916, should be confirmed or annulled in this case. The following are the questions that must be considered and defined: the first is: Whether the appealed judgment rightly or wrongly granted full restitution; the second is: Whether, besides the goods assigned to the Most Reverend Province in clause 115, it rightly awarded to the Convent of Candaba the goods described in clause 116.

QUESTION I. The Law Involved. - Full restitution, as defined by the jurist Paulus, is "an action to restore a thing or a cause" (receptae sententiae, book i, title VII, § 1), which is granted, whether in extrajudicial matters or in judicial matters: a concession granted by a Prince is called gracious, a concession granted by a Judge is called just. If a judgment has passed into finality, because no appeal was interposed, or because, although interposed, it was abandoned, or finally, because, due to three concurring judgments, there is no place for an appeal, then only one remedy remains, full restitution, which, introduced by Roman law, and demanded by natural equity, has been adopted by canon law (chapter III, De in integr. rest.), and which is commonly defined as "an extraordinary remedy of law, by which one who has been gravely injured, by natural equity, is restored by the authority of the judge to that state or right in which he was."

[*Latin ed. p. 185*]

"S. Romana Rota 185 'ante laesionem'." There is no remedy outside of the established order, so that it may be a support for those to whom some actions are lacking by which they obtain their right. Therefore, when another ordinary remedy of the law is available, complete restitution is not usually granted. This restitution is granted to those who have suffered

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minor injuries, to whom help can be given by the benefit of age, either while they are acting or while they are being sued (L. Ait Praetor, 7, § and also Digest, h. t., 1. Minor, 18, § But if the Prince; L. Minor, 25 years old, 36, Digest, h. t., book II, title 36, Code. If against a thing judged): and also to others who are considered to be minors, such as the very adults who were absent from the judgment for the sake of the republic, or who were detained in prison, or who were captured by the enemy (Code. Those for whom major restitution in integrum is granted) and all those who, due to a defect of mind or body, are unable to manage their affairs and are governed by curators; although an express mention of these is not found in the laws, nevertheless, because the same reason of the law applies to them, the same provision of the law is extended to them (L. They cannot, 2 Dig. De leg.). This benefit is also extended to churches (chapter I, on complete restitution, canons 1 and 2 of the same title, canon 6): by this name, according to the opinion of jurists and the practice of the forum, all ecclesiastical bodies, monasteries, religious houses, and hospitals erected by the authority of the Bishop are included; and not only does the church use this benefit against a layman, but also against another church (chapter II, on complete restitution), just as a minor is also restored to another minor (L. XII, § Also, it is asked ff. about minors; Devoti, Canon Law, vol. I, § 3; De Angelis, book I, title XLI, n. 3), but only when there is no fault on either side: for example, if one party requests restitution due to a real injury, while the other party has obtained a profit (Pirhing, On restitution in integrum, § 4; Wernz, V, n. 736). However, for complete restitution, an injury is required. But not every injury is sufficient; a slight injury is not considered (L. I know that ff. about restitution joined, Glossary and DD. there). Therefore, the saying "the praetor does not concern himself with trifles" is common, but a serious injury must be present, "or a notable one, according to the judgment of a good man, or a prudent judge." Thus, the Glossary, chapter I, word "Detrimentum," h. t., which is not about present damage, but also about the danger of damage. Indeed, even a serious injury is not considered, if it arose from chance or misfortune, or even from one's own fault; but it is required that it occurred either through the deceit of the adversary, or through the inadvertent negligence of the injured party, or even through the negligence of a curator (Reiff., book I, title XLI, nn. 10-11). Concerning the facts: - Indeed, the Most Holy Province of the Name of Jesus in the case of a legitimate appeal interposed against the judgment of August 14, 1908, before the Manilensi judge, by decree of August 24 of the same.

[*Latin ed. p. 186*]

18 Acta Apostolicae Sedis – The official monthly record did not proceed with the matter, and therefore, the appeal, by decree of October 21, 1908, was declared abandoned, and the authority of the aforementioned

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sentence was attributed to the matter being judged. Therefore, we are dealing with a restitution, which is directly against the lapse of time and indirectly against the sentence. "Indeed," says Cardinal De Luca, Discourse XXVIII, n. 89, On Judgments, "a significant distinction arises between that restitution in integrum which is sought against a 'res judicata,' resulting only from an appeal interposed in due time, or from its abandonment, and thus from a mere negligence, even though other instances remain in which, even by simple and ordinary justice, the infirmity of the judge's sentence should have been expected; and the other case, in which restitution is sought against three concurring judgments." Because of this difference, in the first case, we are dealing with a restitution against said negligence, which, in the first place, is the fault of the defender of the cause, rather than of the principal himself, and furthermore, this restitution is known by common law and permitted by it; in the other case, it is unknown, indeed prohibited, since civil law, without contradicting canon law, provides that three concurring judgments must put an end to all litigation. To seek a "restitutio in integrum" against them proceeds from the style of the Curia, founded on a certain equity. When the case involves a privileged person who, due to the lapse of time, has fallen under a "res judicata" and has consequently suffered a serious injury in the loss of disputed property, in the absence of other actions by which he may obtain his right, extraordinary recourse to "restitutio in integrum" should be granted to him. This sentence, rightly and justly, decreed: for against the lapse of time, not only can, but it must be granted such a remedy, since we are not dealing with an odious restitution, unknown and prohibited by common law (as De Luca says, in the aforementioned passage!), but with that restitution which is known by common law and permitted by it; and this, regardless of the negligence of the procurator. This is derived from cap. Coram, 7, title. De in integr. rest; from Clement, unie, in the same title, and from cap. I, cod. Si saepius in integr. "As Pirhing says (lib. I, title XLI, n. 23), that a minor, if after a sentence has been passed against him within ten years, has not appealed, should be admitted to appeal by means of 'restitutio in integrum'." The same is taught by Santi, lib. I, title XLI, n. 9. The patron of the parish plaintiff objected several things to the contrary, but all of these lack any legal value and must be dismissed as irrelevant. First of all, he asserted that the Tribunal of the Rota, as being incompetent according to Canon 14, § 4, of its own law, unjustly granted the "restitutio in integrum." But a serious error occurred in this affirmation. For the "restitutio in integrum" is either to be requested from the judge of first

[*Latin ed. p. 187*]

The Roman Rota, in 187 instances, has ruled that, if there is a judicial injury, the appeal must be made to a superior judge (Lega, De ind. civ. comp., n. 513; Santi, lib. I, tit. XLI, n. 13): this applies not only to the judge

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of appeal, but also to the Apostolic See, which, as the cited judgment notes, has concurrent jurisdiction with all Ordinaries, and to which appeal can be made not only in the third or final instance, but also in the second. But, furthermore, considering the facts presented, the petition for restitution in integrum before the judge of appeal, the Bishop of Nuova Cáceres, would have been entirely useless; for he had rejected the case, indeed, he had ordered the abandonment of the appeal and the declaration of the matter as judged, and he had rejected the continuation of the appeal; such a judge would certainly not have admitted an action for restitution, at least not with good reason and without suspicion. Therefore, the Reverend Province lacked the remedy to challenge the judgment before the judge of the second instance; consequently, the Roman Rota intervened, even against the consent of the opposing party, not only by common law, but also by the force of canon 14, § 4, of the proper law: "It also examines appeals for restitution in integrum from any judgments that have become res judicata, and it cannot find a remedy with the judge of the second instance." The opposing party fails, however, when, adhering to the words that follow "according to the title of restitution in integrum," where this extraordinary remedy is discussed, he concludes that the Roman Rota is not permitted to grant this remedy whenever it can be granted by the judge of the second instance. For, as has been said, this is not the case here, but even this conclusion is not supported. Indeed, the words "according to the title of restitution in integrum" do not directly affect the immediately preceding proposition, but refer to the entire disposition of the canon, as if declaring it, so that the meaning of the entire canon or § 4 is: "It examines appeals for restitution in integrum, according to the prescriptions established in the title, whenever other means are lacking to be tried before the court of appeal" (Pirhing, l. 1, tit. XLI, n. 2). And thus, what is prescribed in can. 14, § 4, of the proper law, constitutes common law and is applicable not only to the Roman Rota, but to any other tribunal: "Indeed," as Cardinal De Luca writes (De iudic, Summ., 128), "where ordinary remedies are available, there is no place to offer extraordinary remedies." Regarding the second point, it was observed that the Reverend Province had not proven the cause for seeking restitution in integrum, and therefore could not grant it for this reason. But if this is said with certainty for a major case, it is not necessarily true if a minor case or a person who is subject to the law of minors is involved. "The distinction," says Pirhing, lib. I,

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary « title XLI, no. 16 - between the restitution granted to minors or « to the Church, and that granted to those of mature age, it must be shown that a serious injury has occurred; for in the case of a minor who has suffered injury, the judge, out of equity, provides assistance due to the weakness of their age, « even if

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they are at fault or negligent: similarly, in the case of the Church; but in order to restore property to someone over 25 years of age, in addition to a serious injury, it is necessary to demonstrate another just cause » (cf. Cod. Iur. Can., canon 1687; cf. Santi, lib. I, title XLI, no. 7). Indeed, we are dealing with the case of a privileged person, the Sacred Province, which enjoys the rights of minors, and which, having suffered a serious injury, is entitled to restitution, even without proof of a cause, a favor which is due to religion. Furthermore, it is objected that the Augustinian Fathers accepted the judgment of August 14, 1908, and therefore cannot oppose it any longer: but in its execution, they did not challenge the merit of the judgment, but rather the extension of its application. « It must be said, » the parish priest stated, « that the Most Reverend Roman Fathers accepted the judgment of the Manilensis Court, and for this reason, they cannot today oppose the same restitution in its entirety. » This affirmation is false and must be rejected, as the records demonstrate. For, contrary to the aforementioned judgment, on August 19, 1908, the Provincial Procurator, Anthony Lazano, duly appealed to the nearest Bishop of Nueva Cáceres, and on October 24, he persisted in defending the rights of his Order; but, by decree of November 5, his request was not admitted, since on October 21, the appeal had been declared abandoned and the matter had been deemed settled. Therefore, one was compelled, by judicial authority, to appeal to the Holy See: which was indeed done. When the execution of the judgment was being discussed, the parish priest, Lopus, in addition to the goods designated in clause 116, claimed others which were described in clause 115. The Manilensis judge, by decree of January 11, 1909, despite the Provincial Procurator's insistence, who had requested special instructions for the determination of the goods to be delivered, favored the parish priest, saying: « We warn, we prevent, and we threaten the Congregation « that if, within eight days, it does not give execution to our « judgment, delivering to the parish priest of Candaba all the funds that currently constitute the aforementioned chaplaincy, we will be obliged to « make use of the faculties that are granted to us by the Council of Trent, Session 25, chapter 3, « on Reform. » From this decree, when the Provincial Vicar appealed on January 22, 1909, the same judge, on March 22, did not admit the appeal; and by another decree of June 5, 1909, he confirmed what he had decided on January 11, 1909: « The Augustinian corporation, « within four days « and under the warning made in our decree of January 11, must-

[*Latin ed. p. 189*]

The Roman Rota, in decree 189, ordered the parish priest of Candaba to deliver to him all the lands included in the copy of the map presented by herself, which bears the title "Map of the estate of Candaba, Pampanga, I. F." Against this decree, the Holy Province appealed to the Holy See on June 8th, stating: "We appeal to the Holy See, trusting that, in virtue of

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this appeal, the ordered delivery must be suspended." However, the Judge of Manila, on the 9th of the same month, did not admit the appeal, and ordered that the delivery of the property must not be delayed beyond the 14th, and the Holy Province was compelled to execute the judgment. On June 12th, 1909, the President of the Augustinian Province delivered the disputed property to the parish priest "in obedience to the orders of the ecclesiastical tribunal and to avoid the scandal that would result from the execution of the threat" (Council of Trent, Session 25, canon 3, De reform), as stated in the aforementioned decrees (January 11th and June 5th, 1909), and with reservation of "all the rights that the Holy Province may have over said property"; which had previously been expressed in the appeal to the Holy See of June 8th, 1909, against the judgment of the judge of the 5th of the same month: "...it should be known that if we make said delivery, we do so only in execution of the orders of the Tribunal and to avoid the scandal that would result from the execution of the threat contained in said decree." Therefore, the Fathers of the Augustinian Order not only did not accept the judgment of August 14th, 1908, but formally contested it to the extent that it was possible for them. If the Holy Province protested only against the extension of the judgment, without contesting its merits, it does not follow that it accepted the judgment. For then, the question was only of fact, since the parish priest had requested more than the judgment granted, without any regard for the merits of the judgment, which, after all attempts at nullification had failed, necessarily had to be enforced; in this situation, the limits of the judgment could be properly contested, and the judgment could not be admitted in law, as the patron of the parish, the plaintiff, claims. Elsewhere, the forced delivery of the property was made by the Provincial Procurator, with all rights reserved for his Order, and with an appeal lodged with the Holy See. All of these circumstances exclude the acceptance of the judgment. It was observed that a petition for the restitution of the property in its entirety had been presented several years ago, as if it had been presented out of time. For this petition must be presented within four years, after which, if the person requesting restitution is not heard, unless there is a just and reasonable cause for which he was unable to request it, he will not be heard. In this case, the four years are calculated from the day when the minor reached the age of 25, or, if he is older, from the day of the injury suffered, and also if the church requests restitution. In this case, the four-year...

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary, dated June 12, 1909, when the Province, after fierce opposition, suffered a most grievous injury. Indeed, having reserved all rights for determination by the judicial order, it desired complete restitution, which it formally requested on June 12, 1912, in its petition, in accordance with canon 14, § 4, of its own law, and which

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it confirmed on January 3, 1914, when the contested dispute was being considered: for it was doubtful whether complete restitution should be granted in this case. Therefore, the petition for complete restitution was made within the legally established time. Although it wished to calculate a period of four years from the date of the judgment, which is unlawful, the petition was equally validly made within the proper time, since from August 14, 1908, when the judgment was pronounced, a period of four years would have elapsed on July 10, 1912, when, through an appeal to the H. S. O., the Province demanded the determination of all its rights, and the time had not yet expired. Furthermore, in the case of minors, complete restitution is granted without a petition. "A minor, or a church, if it has been seriously harmed, must, by virtue of the judge's office, be restored 'in integrum,' even if no one requests it" (Pirhing, loc. cit., n. 16). Therefore, since the objections of the parish priest were rejected, nothing prevents the granting of complete restitution from the appealed judgment being considered lawful.

QUESTION II: Concerning the law. - Since a will is the expression of our will, according to the judgment concerning what someone wishes to be done after his death (1. I D. Qui test. fac. poss.), all questions concerning legacies must be resolved according to the will of the testator. If the will is clear, all difficulty vanishes; if it is doubtful, for example, due to ambiguous words in the will, the proper course is to investigate the most likely intention of the testator. "For," as Cardinal De Luca states (De Legatis, Disc. XLVII, n. 10), "this argument of likelihood or unlikelihood is considered the most important in matters of conjecture, and should be primarily kept in mind by judges when weighing other conjectures and arguments." A testator who makes pious provisions for Masses to be celebrated for himself and for others can proceed in two ways: either to establish a legacy under a condition, or to establish a pious foundation through the erection of a true chapel. The reason by which one method is distinguished from the other is that in a pious foundation, Roman-Christian law recognizes a fictitious person, as ci. Bonfante teaches: "There is no real subject of right here, but only a purpose, to which a patrimony, that is, a complex of goods, is destined" (Istit., 1896, page 50).

[*Latin ed. p. 191*]

The Roman Rota, therefore, in 191, states that if a legatee, in order to satisfy the obligation, designates certain goods from his inheritance, this is by no means sufficient for a pious foundation. For, once the legatee, as the owner, has designated the goods, that property is not subject to the law that is essential to pious foundations. "A chaplaincy," as Santi writes (I. III, title V, n. 30), "is a certain ecclesiastical institution by which a cleric is bound to celebrate Mass according to the 'intention of the pious founder,' and it is required that the fruits of the goods designated by the same pious

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founder be received." And D'Annibale (I. III, n. 91) says: "...chaplaincies do not have their own proper nature, but they derive it from the 'will of those who establish them.' Nevertheless, without a dower to be given by the chaplain and some ecclesiastical function... they cannot even be understood." Therefore, a chaplaincy is a legal entity, which, in order to exist, requires a dower and a chaplain who enjoys it, in addition to the spiritual office that he must fulfill; if either of these is lacking, the chaplaincy does not exist (cf. Berardi, in I. C. U., at the end, App. De Benef. imp.).

IN FACT. - Indeed, with regard to the merits of the case, it is not irrelevant to note that we are not dealing with the goods described in clause 115, which are retained by the plaintiff, even as if they were the property of the Holy Province of the Most Holy Name of Jesus (Def. par., October 20, 1905; Restr. iur. et fact., before Sebastianelli and in another Restr., December 1, 1917; Archbishop of Manila, October 30, 1917, in Acta), but only with those that are designated in clause 116. Since these were left to the Convent of St. Andrew of Candaba, it must be determined whether the Convent, by that name, is to be understood as the Religious Augustinian Family, or rather as a parochial church. The RR. PP. Auditors initially maintained. Regarding the goods described in clause 116, the will of December 16, 1679, states: "I leave for alms to the Convent of this town of Can daba... the Prior, Father Giuseppe della Croce, at his will, establishes a chaplaincy, so that the souls of my parents and my brothers may have Masses celebrated." The testator's intention is quite clear: he wanted the Convent to be his heir, or legatee, who, at the time the will was made, was designated by that name and publicly held that position. Indeed, the Convent of Candaba, at that time, was not distinguished from the other convents of the Holy Province. It began on April 30, 1575, when the PP. Augustinians, in a Provincial Chapter held in Manila, introduced the house and doctrine in Candaba, but - in 1578 - an autonomous convent was established, assimilated to the other convents, whether with or without the care of souls, and considered as a moral person, with its own rights.

[*Latin ed. p. 192*]

The *Acta Apostolicae Sedis* records, with joy, the observance of its obligations and laws, including the law concerning enclosure (*Orbis Augustinianus*, by A. Lubin, pages 405 and following, Chapter. Provincial Decree of April 19, 1641). Therefore, the Convent of Candaba, like all other convents incorporated into the Holy Province, possessed the power to acquire property, whether through transactions during life or by inheritance. This was understood by the Convent of St. Andrew of Candaba, as was the case with all others, and it was in this respect that Lucy Gumamela considered it in her will, and she could not have considered it otherwise, since she bequeathed her property, as described in clause 116, to it. Indeed, the pious woman, in her will, treated the Convent in the same manner

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as she treated the Holy Province, using the same form of donation, designating the Provincial Superior for the Holy Province and the Conventual Prior for the Convent: to both she left the same faculty to erect chapels, and she made donations in the name of both the Holy Province and the Convent, so that in both clauses it is clear that she intended to favor the Religious of the Order of St. Augustine, in obedience to St. Augustine, to whom she was devoted: "our Father St. Augustine." The Religious of the Order of St. Augustine in the Convent of St. Andrew of Candaba performed all parochial duties. But not because they were true pastors fulfilling these duties, but rather because, in mission territories, all manner of authority had been granted to them, insofar as they constituted a legal entity. This is evident from the mandate of Hadrian VI in the Bull *Exponi Nobis*, issued on May 9, 1522, which was confirmed and even augmented by Paul III (February 15, 1535) and by Pius V (March 23, 1567), and extended to those places where dioceses had been established. With these concessions in mind, the Augustinian Fathers, sent to the ethnic peoples of the Philippine Islands to convert them, possessed, by order of the Definitorium, or Chapter, convened in the Convent of Culhuacan in Mexico, on February 12, 1564, the fullest power to found houses and monasteries of the Order in those places where it seemed expedient to them, and also to administer all the sacraments to all the faithful, whom, whatever their circumstances, they might encounter! And they performed all these things with only dependence on the Provincial Superior, without any regard for the jurisdiction of the Bishops. Hadrian VI granted and conceded to these preachers "all manner of his power," to the extent that it seemed expedient for the conversion and maintenance of the neophytes: "This faculty we grant and concede to you, as far as we can, by reason of our office. We grant you the faculty to administer all the sacraments... to all other faithful, whom, whatever their circumstances, you may encounter, according to what has been established by Hadrian VI and Paul III."

[*Latin ed. p. 193*]

The Roman Rota, in document 193, states: "And to all other prelates, this has been granted to you in this manner." It is also clearer that the concession made by the Supreme Pontiff Pius V in the aforementioned brief, whereby all and each religious are, as it were, dispensed from the office of parish priest: "To all and each religious, of whatever order, even those who beg, in the aforementioned parts of India, as in the very parts of those regions, the office of such a parish priest, for celebrating marriages and for administering the ecclesiastical sacraments, by the license of their Superiors... to preach and to hear confessions, without any requirement of the license of the local Ordinaries or of others whatsoever, may freely and lawfully do so, and by the authority of the present document, We grant and concede this license and faculty. And furthermore, so that in those parts, in which

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there are monasteries of religious who exercise the care of souls, nothing may be altered by the aforementioned Bishops, We decree and order by the same authority and in the same manner." Therefore, concerning the parish, at the time when Lucia Gumamela made her will, the matter cannot be discussed. And indeed, although several other, at least preliminary, actions were taken, there is absolutely no document concerning the erection of the parish of Saint Andrew of Candaba. However, it is noted that the election of the Priors of Candaba was, in some way, first subordinated to the Archbishop of Manila in the year 1759, it may be inferred that, at most, a parish existed only from that time. The parish patron affirms that the parish of Saint Andrew existed from the year 1679. And he contends that this can be proven: 1) from the Acts of the Provincial Chapter of Manila, in the year 1656, in which it is written: "Since our Holy Constitutions do not treat of the office of parish priests, which we exercise in this Province, and it is necessary to give a rule that..." for these words imply that a parish was erected; 2) from the decree of the law of May 23, 1559, promulgated by Philip II, King of Spain, by virtue of which the erection of convents was not permitted in the Philippine Islands, unless royal approval was obtained; since it is not established in this case that such approval was ever obtained, it follows that not a true convent, but a parish existed. This explains why the Augustinians, by virtue of the decree of October 23, 1771, were expelled from the convent of Candaba and were even deprived of their goods by clause 116: this would not have happened if it were a matter of a true convent, and not of a parish; for they were removed from one parish, in which secular priests were substituted. However, first of all, the privileges of the religious, as mentioned, were in some way extended by Saint Pius V; but it is not shown that true parishes existed in the Philippine Islands, and much less in the town of Candaba. Assuming the extension of privileges, it was necessary that laws be established to be observed by the religious who, as parish priests...

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Commentarium Officiale. They ought to have exercised parochial duties. This was decided by the Provincial Council: "Since our Holy Constitutions do not treat of the office of 'parish priests' which we exercise in this Province, and because it is necessary to provide a rule, so that everyone may fulfill that obligation as it should be, we order that the ministers with souls under their care, whether superiors or subordinates, be examined carefully..." For this reason, the parish is not presumed, but rather is entirely excluded; indeed, the prescription of the Provincial Council refers to a privilege granted by Pius V, which must be properly observed, and it uses the power granted to it by the Pope, without any request for permission from the Ordinaries. Thus, the Provincial Council of the year 1674 also speaks, not of parish priests, especially

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not of the parish priest of Candaba, but of faculties customarily granted by the Chapter to the Religious, by virtue of privileges: "We authorize the Reverend Provincial to administer the holy Sacraments, and we admit those whom he admits as ministers... We permit all ministers (of the cult) of this Province, whether superiors or vicars, to make use of the faculty in every way in the internal forum." But what is said in the second place in no way proves what is asserted. First, the assertion is based on no document; and therefore, it cannot be considered. But moreover, today, more than two centuries after the founding of this [religious house], its erection is legitimately presumed to have been carried out, with all the formalities required by the law of that time (Card. De Luca, De aliénât., disc. 1, n. 14; disc. 9, n. 3). Indeed, the Augustinian Fathers, having made full use of the authority granted to them by the Apostolic See, founded, in the Philippine Islands, not only a religious house, but also a Province, now called the Most Holy Name of Jesus, according to the rules of the Order, and in the year 1569, the first Provincial Chapter of Manila was held, which, celebrated every third year, granted the Provincial Superior the faculty to erect new monasteries according to the rule of the Order, to unite them, and to divide them. From this arose the religious house of Candaba in the year 1578, even though the law of Philip II would in no way have been an obstacle. For since royal power could not detract from the Apostolic Privilege, it is rightly inferred that the erection of this religious house was, at least tacitly, approved by royal authority. It does not contradict this that the Religious relinquished the parish of Candaba, by virtue of the decree of Governor De Anda, of October 23, 1771, although that decree did not speak of the suppression of religious houses. For is it not possible that the religious house of Candaba was also a parish at the same time? And if the Religious, deprived of the care of souls, were also stripped of their goods, this constituted a fact which cannot be confused with the law: for it was consummated by public authority after long and bitter disputes between the Augustinians and the delegates of the Archbishop of Mexico, and the first Bishop Salazar.

[*Latin ed. p. 195*]

The Roman Rota, composed of nineteen judges, of whom nineteen were religious, ruled that these goods should be denied to the religious. Therefore, the foundation of the parish was undermined, threatening its very existence, established as it was under the old law. Consequently, it is superfluous to inquire whether the term "Convent" in the year 1679 referred to a parish or rather to a Regular community; and this is all the more so, because, when dealing with a case where the meaning of words must be determined against contrary evidence, such evidence should be so clear as to remove any doubt. It may be conceded that, with the testimonies and documents presented, both today and in the past, the parish of Cand-

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aba was indeed established, and that a secular priest, designated by the title of "Prior," was appointed, and that the name "Convent" indicated and indicated the parish; but nothing follows from this in favor of the plaintiff priest. For the documents and testimonies presented on behalf of the priest do not pertain to the time of the old law; indeed, as far as the testimonies of witnesses are concerned, these cannot pertain to that time (De Luca, De indice, discourse XXI, n. 45). But, even granting that the documents and the testimonies of witnesses did pertain to that time, it must be admitted that the term "Convent" is ambiguous, as it could refer to either a monastic institution or a parish; the same could be said of the term "Prior." Therefore, it would be necessary to investigate what the testator's true intention was in using the terms "Convent" and "Prior," when she bequeathed her property and granted the power to erect chapels; an investigation which the plaintiff's advocate did not even attempt. Therefore, in this doubt, the better condition belongs to the possessor, who, in the year 1679, was the Convent of the Religious. Furthermore, since secular priests had replaced the religious in the care of souls in the parish, it is not surprising that, accustomed as the people were to dealing with the religious, they retained the same names, so that the parish was called a "Convent" and the priest was called a "Prior." But the opinion of the people does not change the truth of the matter, especially when considered in relation to the time of the old law. However, the plaintiff's advocate insists on a public instrument of January 25, 1681, in which Father Joseph of the Cross testified to the testator's disposition and ordered its execution: from which he draws several conclusions in his favor, which, however, neither can nor should be admitted. Indeed, in the aforementioned instrument, it is written: "Before me, the notary and the witnesses, appeared the Reverend Father Father Joseph of the Cross, Prior of the 'Convent' of Candaba,... and with the exhibited license of the Most Reverend Father Diego 'of Jesus,' he stated that Donna Lucia Guíñamela left it stipulated in clause 116, that the church of Saint Andrew in the aforementioned town of 'Candaba' should be burdened with forty-five cabalitas of cleared land..."

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary: "Regarding the crops and fruits of these arable lands and ponds, it is stated each year: 'eight Masses, four Vespers... the other four Compline.' Therefore, in the best possible manner, the Reverend Father Giuseppe della Croce, from the aforementioned town of Candaba, declares that, from this moment forward, he imposes, assigns, and establishes, forever, in the church and convent under the invocation of Saint Andrew, which he endows with forty-five *cabalitas* [a unit of measure] from these ponds, in his capacity as Prior of this convent, so that these may be recognized and held as its assets, and in view of these, now and forever, the aforementioned Reverend Father Prior of the

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aforementioned convent of Candaba, and those who will succeed him as Priors of the same, are obligated to say the aforementioned eight Masses each year. And to fulfill this obligation, he obligates the assets and revenues of the aforementioned Convent, because he recognizes that they abound in benefit and utility for it... And to all of this, the aforementioned Prior is bound in the aforementioned manner, and as he can be bound according to his Rules and Constitutions...". From these words, the aforementioned patron derives: 1st, that Father Josephuma Cruce, having fulfilled the vows to Lady Lucy Gumamela, designated the church of Saint Andrew, in which the donation would take effect, excluding the Convent; 2nd, that the same Father Joseph (who served as parish priest in Candaba, and is called "Prior of the town of Candaba") explained and put into practice the intentions of the founder not otherwise than as a parish priest, and that he founded [the endowment] "ratione officii parochialis, idest officii perpetuo adnexi Ecclesiae et Conventui" [by reason of his office as parish priest, that is, an office perpetually attached to the Church and Convent]; 3rd, that a chaplaincy was founded by this instrument in the church of Saint Andrew, and therefore it is forbidden to transfer it, along with the assigned assets, to anyone else. But, with regard to the first point, it must be observed that in the instrument of January 25, 1681, mention is made not only of the church of Saint Andrew, but also of the Convent, which, more often than the church, is mentioned; indeed, the church and the convent are mentioned together, so that they must be considered as one and the same thing declared: "The Reverend Father Giuseppe della Croce... imposes, assigns, and establishes (a pious endowment or chaplaincy) in the Church and Convent of Candaba under the invocation of Saint Andrew." This is not surprising. For Religious Conventus consist not only of a dwelling house in which communal life is maintained, but also of a church intended for the celebration of the sacred rites. "The church is said to be a member and part of the Convent itself, for whose use, and for the conservation of the Sacraments, it seems necessary, and there does not appear to be a notable difference between the cloister, or enclosure, and the church attached to it and incorporated therein" (De Luca, De par., disc. 23, n. 14). Therefore, in the aforementioned instrument, the church is mentioned demonstratively only, in order to indicate that the Masses, the burden of which is assigned to the Convent,

[*Latin ed. p. 197*]

The Roman Rota, in its judgment 197, held that the endowments were to be used for the celebration of Masses in the church; but furthermore, since the testatrix had bequeathed her goods to a certain community, without mentioning the church, Father Joseph could not assign them to the church, even if he truly wished to do so, because he did not have the right to change the will of the testatrix (Council of Trent, Session 5, De Reform.; cf. Santi,

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Book III, Title XXVI, n. 76). The argument presented secondly is not only broader than the context allows, but also does not harmonize with the entire conduct of Father Joseph of the Cross. For if he had acted only as a parish priest before a notary, he would have indicated this in some way, and would certainly have mentioned the care of souls that he exercised; but he remained silent about all of this. Furthermore, in the alleged hypothesis, the same Father was not compelled by the superiors of his order to obtain the power he actually obtained, and he did not declare that he wished to be bound "by the rules and constitutions" of his order, and, more importantly, for the security of the imposed obligation, he did not burden the goods of the community with the words: "For the fulfillment of the aforementioned, the goods and revenues of the aforementioned community are pledged"; nor did he state, in favor of the utility of the goods, that he ceded them "because he recognizes that they are redundant for the benefit and utility of the same..." All of these things clearly explain why, if one maintains that Father John of the Cross acted as Prior of the community, as he truly did, as appears from the document, then he assigned the disputed goods to the community, and imposed the burden of celebrating Masses upon it, to be perpetually fulfilled by the Prior, with the goods and revenues of the community burdened, because the donated goods were ceded for the benefit of the community. The argument presented first, which is read under number three, appears more serious, but this too admits of an easy response. For, whether a chaplaincy is lay or ecclesiastical, it is an entity to whose essence, as we have indicated, the chaplain and some spiritual office are necessarily required; therefore, it follows that in this case, it cannot be a question of a lay chaplaincy, nor of an ecclesiastical chaplaincy, for which even canonical erection was lacking. For there is no established chaplain to whom the goods are to be used; rather, all the goods, as described in clause 116, were bequeathed to the community of Candaba, under the condition, namely, with the burden of Masses, without any portion thereof being reserved to the chaplain; which was also recognized in the document of January 15, 1681. Nor is a chaplain designated, or a subject who, after a prior investiture, receives the revenues and fulfills the obligations of the chaplaincy. And if the Prior is named in this document, it is so that it may be indicated that the Prior, who represented the legatee community, undertook the burden of fulfilling the obligations assumed. If this were not the case...

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Commentarium Officiale. A regular chaplaincy ought to be admitted, that is, one held by Regular canons (Pirhing, I, III, title 5, n. 8 and 13 in fine); which the one appealing himself admits. The word "chaplaincy" used by the witness does not constitute an obstacle, but it is not related to the aforementioned instrument; for it is a generic term,

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and is used indifferently to signify a properly called chaplaincy, and also to express a simple bequest of Masses (Santi, III, title 5, n. 31); furthermore, a simple designation does not alter the essence of the thing (Rota, c. Mohnes, Hidruntina-Oappellaniae, May 10, 1697, § 18). Therefore, in this case, a chaplaincy, lacking all that is essential to its nature, cannot be maintained subject to ecclesiastical norms by which benefices are governed (Schmalgr., I, III, title V, n. 8); but a simple bequest is to be maintained (Reiff., I, III, title V, n. 15-16; Card. De Luca, De iur. pair., Disc. XV, n. 4; D'Annibale, loc. cit.; Rota, before Dunazzotto, Melphiten. - Legati pii, dec. 101, n. 1-2; Wernz, Ius decr., I, III, p. I, n. 196), and must proceed according to its own rules. Indeed, when such a bequest has been established not for the particular devotion of the material church of St. Andrew, but rather with respect to the Religious residing there, it is to be understood as demonstrative, not as a fixed condition; consequently, it follows the Religious, wherever they may go, leaving the church of St. Andrew behind. "Where a church is deserted by 'secular or regular clergy who are accustomed to reside there and to serve it,' then the doubt arises as to whether 'the obligations of Masses and anniversaries remain in that church... or rather, whether those same obligations pass with said clergy or Religious to another church...' And the distinction is this: either it is established that the bequests of Masses and anniversaries were not made for the particular devotion of that material church, 'but rather with respect to the clergy, or Religious residing there'; and, in such a case, if their body, or community, is not dissolved, but only a change of location is involved, especially within the same city or diocese, it is more fitting that these goods or rights, with their obligations, be taken with them, according to the well-known decision of Serafini... 'because they are considered to be demonstrative, as if that church, in which the nuns hear Mass and assist at divine services' (De Luca, lib. XIV, Adnot. ad Conc. Trid., disc. 17, n. 3-4; De Legatis, disc. 25, n. 4). Finally, the actor's advocate raises the defense of prescription, which, begun in the year 1771, when, after the Regular canons were removed, secular pastors were appointed, extends until the year 1854; for during this time, the pastor peacefully retained possession of the goods, which is more than sufficient for prescription. But this is not asserted correctly; for the time of possession of the goods...

[*Latin ed. p. 199*]

The Roman Rota must divide the matter pertaining to the parish into two periods: the first, beginning in the year 1771 and extending to the year 1826, when the Regulars were restored to the parish; the second, from the year 1826 until the year 1854, when the Religious were actually reintegrated into possession of their property.

Indeed, during the first period, it is impossible to speak of prescription; for the Religious, having been deprived of possession of their property by

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civil authority, could not, in any way, legally act to recover it; and therefore, prescription could not begin against them: "Against one who is not able to act, prescription does not run" (L. 30, G. de iur. dot., 1. 1, § ult., c. De ann praescr.). And this is all the more true because, in the first period, the possession of the property by the parish was not peaceful: for the Religious, exercising the rights that were permitted to them, contested such possession, appealing to the King of Spain and invoking the revocation of the decree issued by the Governor De Anda on November 9, 1771; a decree which, in truth, was revoked by the King on August 25, 1774, although the actual restitution of the property did not occur until the year 1854, although it was obtained by a royal decree on August 8, 1826.

In a letter dated November 9, 1774, given by the King of Spain to the Provincial of the Augustinians, the following is written: "Having seen this in my Council of the Indies, with the appeals made... by your Province, and by others existing in these Islands, having heard my Fiscal, and having received his opinion on this matter on November 20, 1772, I have resolved, among other things, by my Royal Decree of August 25 of this year, that the Religious who were removed should have restored to them the sequestered property, using for this purpose the 34 inventories prepared by order of the same Governor at the time of their execution, and, in the absence of those, sworn statements, which will be given by the same Religious who were removed."

Nor can prescription be invoked during the second period: for from the year 1826 to the year 1854, there is not sufficient time to elapse for prescription to occur according to the law, because, in order to prescribe against the Church and against ecclesiastical entities assimilated to it, such as convents, religious houses, etc., forty years are required (cap. 4-6, 8, De praesoript.); in this case, only a period of 28 years is available. Furthermore, since prescription is a very odious thing, it must be clearly proven by the one alleging it (De Luca, De iudic, disc. XXI, n. 8); in this case, it is not proven.

Therefore, the property of Candaba and the clauses 115 and 116 of the will of the Lady Gumamela rightfully belong to the Augustinians. Consequently, the parish priest Vincent Lopus has improperly received the fruits of those same properties, and therefore, he is obligated to restore them to the Augustinian Fathers (c. 1, n. 4, De rest. in integr., c. penult., De reb. eccl. non alienand).

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. Therefore, he is obligated to return the sum of 4618.31, commonly called pesos, which the Fathers of the Order of Saint Augustine were compelled to deliver to him by a sentence dated August 14, 1908: for there is no legitimate reason for them to retain these sums. However, concerning the fruits received from the day

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of the aforementioned possession of the goods, the Most Reverend Fathers, after making the aforementioned distinction between the fruits received before the requested restitution and those received afterward, decreed that these latter should be returned, but after deducting expenses: and this not only for the aforementioned reason, but also "because, once the process of restitution has begun, the possessor, with respect to the thing from which he receives the fruits, is considered, by a fiction of law, to be in 'bad faith' (arg. L, Sed etsi, § Even if he requests it beforehand, he must deliver it. However, 'a possessor in bad faith,' and anyone after the commencement of the litigation, is obligated to 'return all fruits' (L. Certum est C. De rei vindic.' (Reiff., lib. I, tit. XLI, n. 131)). But concerning these, they observed that not only are the fruits acquired by a three-year prescription not to be returned, as the appealed sentence correctly decreed, but neither are others, even if they still exist and have not been consumed. For concerning these, there is the opinion of the Doctors, which, although more probable and more in conformity with the law regarding restitution, is not certain (Reiff., loc. cit.); in doubt, the better condition of the possessor prevails: therefore, Vincent Lapis was not considered obligated to return these fruits to the Fathers of Saint Augustine. Having considered all of this in law and in fact, We, the undersigned Auditors from Tournon, sitting for the Tribunal, and with only God before our eyes, invoking the name of Christ, We decree, declare, and definitively sentence, regarding the proposed question: Whether the total sentence of February 7, 1916, should be confirmed or annulled, answering: Affirmatively with regard to the first part, Negatively with regard to the second part, that is, to be confirmed: and therefore, the fruits are to be returned by the parish priest Lapis to the Fathers of the Augustinian Order, as declared in the exposition of the sentence. We also wish that the expenses of both instances between the parties be compensated. Thus We decide, ordering the Ordinaries of the places and the ministers of the tribunals to whom it pertains, to enforce this Our definitive sentence, and to proceed against those who resist, according to the norms of the Code of Canon Law, particularly title XVII, book IV, using the executive and coercive means that are most appropriate and effective for the circumstances. Rome, in the Seat of the Tribunal of the Sacred Roman Rota, February 18, 1919. L. © From the Chancery of the Sacred Roman Rota. Tani, Notary. Rossetti, Ponens. Chimenti. Maximus Massimi.

[*Latin ed. p. 201*]

201 To Rome, Second Citation of the Edital HARLEMEN. REGARDING THE NULLITY OF MARRIAGE (DE GLABEEK-MASSA AR). Since it appears from the acts of the process that the Lady Elizabeth Mary Massaart (or Massaar), summoned in this cause, cannot be found, at the request of the plaintiff's advocate, William de Glabbeek, we hereby cite her by this present edict to appear, either in person or through a duly appointed procu-

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rator, before Us or Our academic assistant, in the Seat of the Tribunal of the Sacred Roman Rota (Palazzo Dataria - Via della Dataria, n. 94, Rome), on the eleventh day of July, 1920, to resolve the doubt or to subscribe to the following, and to designate a date, which will be given by the Rotal Turn for the definition of the cause in question. DOUBT: Does it appear that the marriage is null in the case? Ordinary pastors, priests, and all the faithful, who have knowledge of the domicile or place of residence of the aforementioned Lady, ought to take care, if and to the extent that it is possible, to inform her of this edital citation. Rome, from the Seat of the Tribunal of the Sacred Roman Rota, 30th of March, 1920. Franciscus Parrillo, Secretary.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary, Translation. TRIBUNAL OF THE HOLY ROMAN ROTE, ROME. Citation by edict, HARLEMEN. NULLITY OF MARRIAGE (DE GLEBEEK-MASSAAR). Since it is established from the records of the process that Mrs. Elisabeth Marie Massaart (or Massaar), the defendant in this cause, cannot be found, at the instance of the advocate for the plaintiff, Mr. Guillaume de Glabbeek, we hereby cite the aforementioned defendant to appear in person or through a legitimately constituted procurator, before Us at the seat of the Tribunal of the Holy Rote (Rome - Palazzo della Dataria - Via della Dataria, no. 94) on July 1, 1920, at 11 o'clock in the morning, to address the doubt reported below and to set the date for the presentation of the cause before the Rote. DOUBT: Is there evidence of the nullity of the marriage in the present case? The Ordinary authorities of the place, the pastors, the priests, and the faithful, having knowledge of the domicile or place of residence of the aforementioned defendant, must, insofar as possible, inform her of this citation. François Parrillo, Secretary. From the Chancery of the Tribunal, March 30, 1920. T. Tani, Notary.

[*Latin ed. p. 203*]

Diarium Romanae 203, Curia S. Congregationis Religiosorum.

NOTICE OF COMPETITION.

A competition is announced for the 20th of May next, at 8 o'clock (legal time), for a position of minor official in the Secretariat of the Holy Congregation of Religious. Clergy members who wish to participate should submit a similar request to the Most Reverend Cardinal Prefect, no later than May 12th, accompanied by the appropriate personal information, and a certificate of good standing from their respective diocesan curia and from the Most Reverend Cardinal Vicar of His Holiness. They shall also present documents attesting to their academic degrees or ecclesiastical studies. Knowledge of foreign languages will also be taken into consideration.

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From the Secretariat of the Holy Congregation of Religious, April 12, 1920.

L. S. MAURO M. SERAFINI, Abbot, O.S.B., Secretary.

S. Congregationis Rituum.

Tuesday, April 20, 1920, before the Most Reverend and Venerable Cardinal Andrea Frühwirth, Promoter of the Cause of Beatification and Canonization of the Venerable Giovanna Delanone, Foundress of the Sisters of Saint Anne, known as the Sisters of Providence, in Angers, the Preliminary Congregation of the Holy Rites was held, in which the Reverend Prelate Officials and the Reverend Theological Consultors discussed and gave their vote regarding the heroism of the virtues exercised by the same Venerable Servant of God.

Tuesday, April 27, 1920, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Holy Rites was held, in which, according to the judgment of the Most Reverend and Venerable Cardinals who comprise the same, the following matters were considered:

1) Introduction of the Cause of Beatification and Canonization of the Servant of God Gemma Galgani, virgin of Lucca.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary 2) concerning the revision of the writings of the Venerable Julian Maunoir, a professed Priest of the Society of Jesus; 3) of the Servant of God Alfred Pampalon, a professed Priest of the Congregation of the Most Holy Redeemer; 4) of the Servant of God John Merlini, a Priest of the Congregation of the Precious Blood; 5) concerning the granting and approval of the Office and Mass in honor of the Blessed Virgin Mary under the title of Dunes, venerated in the diocese of Lille.

SECRETARY OF STATE

By Letters of the Secretary of State, the Holy Father has deigned to appoint:

>• April 8, 1920. The Most Reverend Cardinal Theodoro Valfré di Bonzo, Protector of the Institute of the Ursulines.

>• April 10, 1920. The Most Reverend Cardinal Anthony Vico, Protector of the Congregation of the Sisters of the Holy Family of Bordeaux.

>• April 11, 1920. The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Institute of the Little Brothers of Mary.

>• April 12, 1920. The Most Reverend Cardinal Michele Lega, Protector of the Venerable Archiconfraternity of the Most Holy Crucifix Agonizing, in St. Nicholas of the Prefects, in Boma.

>• April 15, 1920. Monsignor Francesco Solieri and the Reverend Father

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Ludovico Nolan, of the Dominican Fathers, Consultors of the Holy Congregation of Religious.

>• April 24, 1920. The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Institute of the Handmaids of the Sacred Heart of Jesus.

>• April 25, 1920. The Most Reverend Cardinal Oreste Giorgi, Protector of the Order of the Friars Minor.

>• Monsignor Anthony Farolfi, Secretary of the Apostolic Nunciature of the second class.

[*Latin ed. p. 205*]

Diarium Romanae Curiae 205. By Apostolic Brief, the Holy Father has deigned to appoint an Assistant to the Pontifical Throne. April 17, 1920. Monsignor Raimondo Iaffei, Bishop of Forlì. April. Apostolic Protonotaries, as if participating: 1920. Monsignor Nicola Sebastiani, Chancellor of the Apostolic Briefs. Monsignor Stefano Faugier, of the Archdiocese of Lyon. Domestic Prelates of His Holiness: January 3, 1920. Monsignor Bernardo Moeller, of the Archdiocese of Cincinnati. January 19. Monsignor Francesco Leone Roberto Gassler, of the Archdiocese of New Orleans. January 23. Monsignor Francesco I. Beckmann, of the same Archdiocese. Monsignor Daniele A. Buckley, of the same Archdiocese. Monsignor Guglielmo Hichey, of the same Archdiocese. January 27. Monsignor Giovanni Francesco Prim, of the Archdiocese of New Orleans. March 29. Monsignor Vincenzo Keating, of the Archdiocese of Birmingham. April 7. Monsignor Giovanni Licitri, of the Archdiocese of Catania. April 14. Monsignor Antonio Witschko, of the Diocese of Sant'Ippolito. Monsignor Luigi Schmöger, of the same Diocese. April 15. Monsignor Giuseppe Valentino Donnelly, of the Diocese of Harbour Grâce. April 16. Monsignor Cataldo De Benedictis, of the Archdiocese of Trani. April 21. Monsignor Giuseppe Ghanima, of the Patriarchate of Babylon of the Chaldeans. HONORS. By Apostolic Brief, the Holy Father has deigned to bestow the following honors: The Grand Cross of the Order of Pius: April 20, 1920. To His Excellency, Mr. Agosto Leguia, President of the Republic of Peru. To His Excellency, Mr. Giovanni Mariano De Goyeneche y Gamio, Count of Guaqui, Ambassador of Peru to the Holy See. The Grand Cross of the Order of Saint Gregory the Great, civil class: February 15, 1920. To Mr. Giulio Maenhaut, Belgian Deputy. April 25. To His Excellency, Mr. Melitene F. Porras, Minister of Foreign Affairs of the Republic of Peru.

[*Latin ed. p. 206*]

20.6 Acta Apostolicae Sedis - Official Commentary: The Order of Saint Gregory the Great, Civil Class: The Commendatorship with Plaque, April 20, 1920. To Mr. Giacomo Rohner, Deputy to the Grand Council of St. Gallen, in Switzerland. The Commendatorship of the Order of Saint

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Gregory the Great, Civil Class: March 30, April 7, April 14, April 15, 1920. To Mr. Giovanni Gilbert, of the Archdiocese of Westminster. To Mr. Fortunato d'Almeida, Professor at the University of Coimbra. To His Excellency, Cheïk Khaz'al, Vice-Regent of Ahwas. To Mr. Ludovico Van de Werve, of the Archdiocese of Malines. The Knighthood of the Order of Saint Gregory the Great, Civil Class: March 28, March 29, March 30, April 7, April 10, April 12, April 13, April 14, April 21, 1920. To Mr. Vincenzo Casapian, residing in Constantinople. To Mr. Leonardo Gargano, of the Archdiocese of Salerno. To Mr. Carlo Precerutti, of the Archdiocese of Turin. To Mr. Clodoveo Uriarte, of the Archdiocese of Sucre, in Bolivia. To Mr. Nasri Baccasce, of Aleppo. To Mr. Giacomo Maro, of Basra. To Mr. Arturo Dorer-Rotb, of Murg, in Switzerland. To Mr. Alfredo Ramoni, Medical Doctor of the Sacred Apostolic Palaces. To Mr. Michelangelo Pulieri, of Rome. To Mr. Melchiorre Bernaert, of the Diocese of Gand. The Grand Cross of the Order of Saint Sylvester the Pope: March 30, 1920. To Mr. Giovanni Castelli, residing in Constantinople. The Commendatorship of the Order of Saint Sylvester the Pope: March 24, 1920. To Mr. Uberto Gennaro, of the Archdiocese of Turin. The Knighthood of the Order of Saint Sylvester the Pope: March 21, March 26, April 14, 1920. To Mr. Camillo Scaccia Scarafoni, of the Diocese of Veroli. To Mr. Allah lacir, a Latin Catholic of Bethlehem. To Mr. David Yousoufani Bey, of the Chaldean Patriarchate of Babylon.

[*Latin ed. p. 207*]

Diarium Romanae Curiae 207. MAJORDOMO OF HIS HOLINESS. By order of His Holiness, the following were appointed:

Secret Chamberlains, extraordinary:

August 23, 1918, Monsignor Vittorio Steska, of the diocese of Lubiana.

January 11, 1919, Monsignor Ignazio Ermanno Hergenroether, of the diocese of Erbipoli.

Monsignor Federico Roth, of the same diocese.

March 2, 1920, Monsignor Leone Gromier, of Rome.

April 6, Monsignor Francesco Huber, of the diocese of S. Ippolito.

Monsignor Giuseppe Aichinger, of the same diocese.

April 11, Monsignor Giuseppe Peyretti, of the archdiocese of Turin.

April 26, Monsignor Enrico Giuseppe Uberto Wonters, of the diocese of Ruremonda.

April 27, Monsignor Alessandro Glimati, of the archdiocese of Benevento.

Monsignor Michele Mossotto, of the archdiocese of Turin.

April 29, Monsignor Giuseppe Macho, of the diocese of S. Ippolito.

Monsignor Francesco Saverio Gleiss, of the same diocese.

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Monsignor Michele Masiello, of the diocese of Irsina.

April 30, Monsignor Lorenzo Solak, of the diocese of Cracow.

April 16, Monsignor Giacomo Boggio, of the diocese of Ivrea.

Monsignor Giulio Didaco, of the same diocese.

April 19, Monsignor Giovanni Damasceno da Silva Fiadeiro, of the Patriarchate of Lisbon.

Monsignor Giuseppe Gregorio d'Oliveira Tavares, of the same Patriarchate.

Monsignor Giuseppe Vyhnánek, of the archdiocese of Olmütz.

Monsignor Maurizio Rùzicka, of the same archdiocese.

April 20, Monsignor Ettore Castelli, rector of the regional seminary of Fano, of the archdiocese of Milan.

April 21, Monsignor David Rammo, of the Chaldean Patriarchate of Babylon.

Secret Chamberlains of Sword and Cape, extraordinary:

April 8, 1920, The Knight Filippo, of the noble family Paterno Landolina, of the archdiocese of Catania.

The Count Tommaso Garagnani, of the archdiocese of Bologna.

[*Latin ed. p. 208*]

Acts of the Apostolic See - Official Commentary 208 Chamberlain of Honour, wearing the peacock-blue attire of His Holiness: March 30, 1920. Monsignor Giovanni Ganzio Fiedor, of the diocese of Cracow. Chamberlain of Honour of the Sword and Mantle, extraordinary, of His Holiness: March 29, 1920. Mr. Renato Berga, of the diocese of Metz. Secret Chamberlain of Honour of His Holiness: April 17, 1920. Monsignor Michele Epifani, of the diocese of Subiaco.

NECROLOGY

March 5

April 26

April 27

April 12

April 19

April 20

April 21

1920.

Monsignor Edoardo Solar y Vicuña, titular bishop of Selge, auxiliary bishop of the bishop of La Serena.

Monsignor Carlo Taccetti, bishop of Gubbio.

Monsignor Ludovico Rajner, titular bishop of Cidiesso, auxiliary bishop to the Cardinal Archbishop of Strigonia.

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Monsignor Ludovico Giovanni Déchelette, bishop of Evreux.

Monsignor Francesco di Paola Mas y Oliver, bishop of Gerona.

Monsignor Francesco Bonnefoy, Archbishop of Aix-en-Provence.

Monsignor Giuseppe Dallepiane, bishop of Iglesias.

[*Latin ed. p. 209*]

Year XII - Vol. XII, June 1, 1920, No. 6. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE BENEDICT XV. ENCYCLICAL LETTER FROM THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS IN COMMUNION WITH THE APOSTOLIC SEE: CONCERNING CHRISTIAN RECONCILIATION AND PEACE.

BENEDICT XV, TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Peace, the most beautiful gift of God, "as Augustine says, nothing is more pleasing to hear, nothing more desirable to desire, and finally, nothing can be found that is better" in earthly and mortal affairs; this peace, which for more than four years has been implored by so many good intentions, pious prayers, and the tears of mothers, has finally begun to dawn upon the people. We, above all, rejoice greatly and are exceedingly glad. But, alas, this very joy conceived in our paternal heart is disturbed by many and most grievous things; for although, almost everywhere, the war has been brought to an end in some way, and certain agreements for peace have been signed, nevertheless, the remnants of ancient enmities remain; and you, Venerable Brothers, know well that no peace can endure, and that no treaties of peace can be valid, unless...

[The passage is incomplete in the provided text.]

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - The official commentary on the constitutions and decrees, unless mutual reconciliation through charity brings hatred and animosity to rest. Therefore, concerning this matter, which is certainly of the greatest importance for the common good, it pleases us to converse with you, Venerable Brothers, and also to remind your people more diligently. For we, having been raised to the dignity of this Chair by the hidden counsel of God, have never ceased, as long as war has raged, to strive, with whatever means we could, to ensure that all the peoples of the world would, as soon as possible, restore fraternal relations among themselves. Therefore, we urge prayers, repeat exhortations, propose ways to reconcile friendships, and, if it were permissible, attempt everything, with God's help, to open the way to peace, which would indeed be just and honorable, and stable, for men, now and forever; meanwhile, with a paternal heart, we strive diligently to alleviate, in every way possible, the various pains and sorrows that result from the fierce conflict. Indeed, the

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charity of Jesus Christ, which spurred us from the very beginning of this difficult pontificate, either to work for the restoration of peace, or to mitigate the horrors of war, now urges us, when some peace is finally agreed upon, to encourage all the children of the Church, and indeed the entire human race, to abandon long-standing hatreds and to embrace concord and mutual love. And it is certainly not without reason that we demonstrate to the human race the great harm that would be caused if, even with peace established, obscure animosities and enmities persisted among nations. For all the losses would be incurred by those things by which civil life is nourished and promoted, such as commerce, crafts, arts, and letters, which flourish through the common intercourse and tranquility of peoples. But, more importantly, the very essence and form of Christian life would suffer a grievous wound, since its entire power consists in charity, and the preaching of the Christian law, which is the Gospel of peace, would be called into question. 1 1 Ephesians, VI, 15. 1

[*Latin ed. p. 211*]

Acta Benedicti PP. 211 XV. Quia, ut scitis, et ut Nos vobis saepe commemoravimus, nihil tam frequenter et tam vehementer a Domino Iesu inculcatum est ad discipulos, quam hoc praeceptum de mutua caritate, sicut enim omnia comprehendit; et hoc ipsum Christus ipse novum et suum nominavit, et christianos hoc signum esse voluit, ut ab aliis facile discernantur. Denique, iam moriens, ipse hoc testatus est, et rogavit ut inter se diligant, et diligendo eam ineffabilem unitatem imitari velint, quae est in divinis Personis in Trinitate: « Ut omnes unum sint... sicut et nos unum sumus... ut sint consummati in unum ». Ergo, Apostoli, sequentes vestigia divini Magistri, et eius voce et praeceptis probe conformati, erant mirificae sedulitatis, ad fideles ita cohortantes: « But before all things have a constant mutual charity among yourselves. ». « Supra omnia autem haec charitatem habete, quod est vinculum perfectionis ». « Carissimi, diligamus nos invicem: quia caritas ex Deo est ». Bene, ergo, moniti sunt a Christo et a Apostolis illi fratres nostri priscorum temporum: qui quidem, etsi alii ex aliis nationibus erant, et inter se contrarii, tamen discordiarum memoriam voluntaria oblivione delentes, concordissime vivebant. Et vere, cum mortalibus inimicitiis, in societatis humanae sinu tum flagrantibus, mirandum in modum tanta mentium et animorum consensio discrepabat. Iam quae modo allata sunt ad praeceptum mutui amoris, eadem ipsa valent ad oblivionem iniuriarum: nec minus affirmate hoc praecipit Dominus: « Ego autem dico vobis: Dicitis: diligite inimicos vestros: benefacite his qui oderunt vos: et orate pro persequentibus et calumniantibus vos: ut sitis filii Patris vestri qui in caelis est: qui solem suum oriri facit super bonos ».

[*Latin ed. p. 212*]

Acto, Apostolicae Sedis - Commentarium Officiale 1 ”and the wicked.”

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Hence, that most serious statement of the Apostle John: "Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself." Finally, thus are we instituted by Christ the Lord to pray to God, that we may confess that we will be forgiven, if we forgive others: "And forgive us our debts, as we also forgive our debtors." And if it is sometimes difficult and arduous to comply with this law, the Redeemer of the human race, in order to remove all difficulty, not only offers the help of his grace, but also his own example, who, when hanging on the cross, excused those from whom he was so unjustly and indignantly tormented, saying: "And Jesus said: Father, forgive them, for they know not what they do. But they, dividing his garments, cast lots." Therefore, since we must above all follow the mercy and kindness of Jesus Christ, whose place we hold, though without any merit, following his example, we forgive with all our hearts those who, knowingly or unknowingly, have injured or are injuring our person or work with any insults or wounds, and we embrace all of them, individually and collectively, with the utmost care and benevolence, not omitting any, and we strive to repay them with benefits to the extent of our ability. It is fitting that Christian men, who are worthy of this title, should act in this way towards those who have harmed them, while they are still at war. 2 3 4 Christian charity is not content with merely hating our enemies and treating them as brothers; it also desires that we do good to them, following in the footsteps of our Redeemer, who "went about doing good, and healing all that were oppressed by the devil," and who consummated the course of mortal life, which he had filled with the greatest benefits for men, with his abundant blood. Therefore, John says: "In this we have known charity" 5 1 MATTH., V, 44-45. 2 1 JOHN., III, 15. 3 MATTH., VI, 12. 4 Luke 23:34. 5 Acts 10:38.

[*Latin ed. p. 213*]

213 Acta Benedicti PP. XV « Deus, quia ipse animam suam pro nobis posuit: et nos debemus pro fratribus animam ponere. Qui habuerit substantiam huius mundi et videt fratrem suum necessitatem habere et clauerit viscera sua ab eo: quomodo caritas Dei manet in eo? Filioli mei, non diligamus verbo neque lingua, sed opere et veritate. Numquam vero amplius dilatanda spatia caritatis visa sunt, quam hisce ipsis diebus, in summis angustiis quibus premitur omnes et laboramus: neque alias fortasse unquam hominum generi tam opus fuit, quam hodie communis beneficencia, quae a sincero aliorum amore nascatur plenaque sit devotionis et alacritatis. Etenim si circumspiciamus quacumque, pervagatus est bellicus furor, immensi terrarum tractus obiciuntur ubi solitudo et vastitas, ubi inculta et relicta omnia; redactae usque eo plebes ut victu, vestitu, et tectis ipsis careant; viduae et orphani innumerabiles, qui cuiuslibet opes indigent; incredibilis multitudo debilium, infantium potissimum ac puerorum, in affectis corporibus testantium belli huius atrocitatem. 1: Has

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tantas miserias contemplanti, quibus premitur humanum genus, sponte venit in mentem viator ille evangelicus, qui, descendens ab Hierusalem in Jericho, incidit in latrones, a quibus despoliatus, plagisque impositis, est semivivus relictus. Magna enim est inter utrumque similitudo; et quemadmodum ad illum, misericordia motus, Samaritanus accessit, qui, alligatis vulneribus, infuso oleo et vino, duxit eum in stabulum, et curam eius egit: ita ad sananda humanae societatis vulnera manum suam adhibeat oportet Iesus Christus, cuius quidem Samaritanus ille personam sustinebat. Iam hoc opus et munus tamquam proprium sibi Ecclesia vindicat, quae Iesu Christi spiritum custodit, ut haeres; Ecclesia, inquimus, cuius omnis vita mirabili beneficiorum varietate contexitur: ipsa enim "mater christianorum verissima, proximi dilectionem atque charitatem ita complectitur ut morborum, quibus pro peccatis suis animae aegrotant, omnis.

1: 1 Iohannae, III, 16-18.

2: Lucae, X, 30 sqq.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Commentarium Officiale: « among themselves, medicine prevails supremely »; hence, « with gentleness, children; with fortitude, young men; with quietude, the aged, exercising and teaching according to the age of each, not only of the body, but also of the soul. » – But these offices of Christian beneficence, by stirring up the minds, are so conducive to restoring public tranquility, that... Therefore, Venerable Brothers, we pray and implore you, with the very bowels of Christ's charity, to devote all your effort and diligence to this, so that those who are under your care may not only be encouraged « to lay aside anger, to forgive injuries, » but also, more effectively, be urged to promote all institutions of Christian beneficence, which offer suitable assistance of various kinds to those in need, consolation to the sorrowful, support to the infirm, and, finally, to all those who have suffered the greatest losses through war. We especially urge priests, who are ministers of Christian peace, to be diligent in this matter, which contains the very essence of the Christian life, that is, in recommending love for one's neighbor, even one's enemies: and « to all things, to all men » so that they may be an example to others, while others display hatred, enmity, and war, and they, on the contrary, conduct themselves with all zeal, pleasing and endearing themselves to the most loving Heart of Jesus, and to Him who, though undeservedly, sustains the place of Himself on earth. Furthermore, let Catholics, who devote themselves to writing, whether in books, treatises, or newspapers, be reminded and earnestly urged to « Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, » and to express this in their writing, not only abstaining from false and vain accusations, but also from all violence and insults in words, which, indeed, are contrary

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to the Christian law, and can only serve to irritate the wounds of those who are already wounded, especially if the soul is still fresh from the injury or has been only slightly touched by it. But those whom we now admonish individually concerning this office of charity to be cultivated, let the same be said to peoples long afflicted by the strife of war.

[*Latin ed. p. 215*]

The Acts of Benedict, Book XV, page 215, June, concern "that, after removing, as far as possible, the causes of discord, – while preserving, of course, just reasons – friendship and union be restored among themselves." For the evangelical law of charity is not different for individual men, nor for entire states and peoples, from which all individuals are ultimately drawn and constituted. Furthermore, after war, matters seem inclined, not only for the sake of charity, but also by a certain necessity, towards reconciliation among peoples, since nations, bound together by a natural bond of mutual need and, at the same time, of benevolence, are now more closely united with each other, and this refined cultivation of humanity and the increase of commerce greatly facilitate matters. Therefore, this forgetting of offenses and fraternal reconciliation of peoples, which the most holy law of Christ Jesus commands, and which the very reasons of human and civil society demand, this Apostolic See, having never neglected to urge this, as we have stated above, and having never allowed itself to be erased by any provocations or hatreds, now, more than ever, fosters and promotes it, as evidenced by the letters recently sent to all the bishops of Germany, and to another to the Cardinal Archbishop of Paris. Because, indeed, it protects and greatly promotes this concord among cultivated nations, and because it is customary for the governors and princes of states to meet and confer with each other in order to expedite greater matters, We, considering all things and the changed circumstances of affairs, and the great inclinations of the times, for the sake of promoting this same concord, so that We may not be alien to this purpose, We remit something of the severity of those conditions which Our Predecessors established by law, because of the overthrow of the civil authority of the Apostolic See, in order to restrain the more solemn visits of Catholic princes to the City. We openly declare that this Our leniency, which the gravest of times in human society seem to suggest and indeed demand, must not be interpreted as if the Apostolic See were abandoning *Litterae Apostolicae Diuturni*, July 15, 1919. *Epist. Amor ille singularis*, October 7, 1919.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis - Official Commentary 216, that the tacit abandonment of the most sacred rights, as if in the present circumstances, has finally been achieved in an abnormal state. Rather, We have seized this very opportunity, "which Our Predecessors have repeatedly reproached, not

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indeed for human reasons, but moved by the sanctity of office, so that they might defend the rights and dignity of the Apostolic See, We renew these things to them for the same reasons," again and more forcefully demanding that, with peace established among the nations, the Head of the Church cease to be involved in this condition, which greatly harms the tranquility of the peoples. Thus, with things restored, justice and charity restored, and peoples reconciled with each other, it is certainly to be hoped, Venerable Brothers, that all nations, with any suspicion removed, may coalesce into one, as if into an association, or rather, into a kind of family, both to protect the freedom of each, and to maintain the order of human society. To this association of nations, among many other things, the Church urges, that every effort be made to ensure that, with military expenses reduced, the immense burden of which the Republic can no longer bear, there may no longer be such advantageous wars, or at least that such a danger be averted as far as possible, and that each people, with free power, may preserve the integrity of its territory, within just and defined boundaries. But the Church does not allow the Christian nations, united by law, to neglect their efforts and endeavors for the sake of justice and charity, for the Church, being the most perfect example of universal society, possesses, by its own nature and its institutions, a wonderful power to unite men not only for their eternal salvation, but also for the well-being of this life, leading them through temporal goods so that they do not lose the eternal. Therefore, as history testifies, we have learned that the ancient European peoples, with their barbaric cruelty, have, since the spirit of the Church has penetrated them, gradually diminished their mutual animosity.

[*Latin ed. p. 217*]

The acts of Pope Benedict record that, after overcoming great differences and resolving discord, all were finally brought together into one society of the same kind, and that Christian Europe was born. Guided and supported by the Church, it preserves the diversity of nations, yet strives for a certain unity that fosters prosperity and glory. Augustine expressed this admirably: "This 'heavenly city,' while sojourning in the earth, draws citizens from all nations and gathers a fellowship of pilgrims in all languages, not concerning itself with whatever differences exist in morals, established laws, by which earthly peace is sought or maintained, but rather, it dissolves or destroys nothing of these, indeed, it even preserves and follows what, though different in various nations, is nevertheless directed towards the same end of earthly peace, provided that the religion is taught by which one supreme and true God is to be worshipped, it does not hinder." Thus, the same holy Doctor addresses the Church: "You join citizens to citizens, nations to nations, and indeed, all men, not only by society, but also by a certain brotherhood, in memory of our first parents."

Therefore, returning to the point from which we began writing, we em-

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brace all our children, and in the name of our Lord Jesus Christ, we again implore and urge them to change their hearts, to crush all mutual animosities and offenses with voluntary forgetfulness, and to adhere to each other with the most sacred bond of Christian charity, to which no one is a stranger or alien. Then, we greatly exhort all nations to strive for true peace among themselves with the spirit of Christian benevolence, uniting in one covenant, under the auspices of justice, that will endure. Finally, we call upon all men and all peoples to join themselves to the Catholic Church in mind and spirit, and through the Church to Christ, the Redeemer of the human race: and thus, as Paul said to the Ephesians, so we can say to all: "Now in Christ Jesus, you who were once far off have been brought near in the blood of Christ. For he is our peace, who has made both one, and has broken down the dividing wall of hostility..."

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Official Commentary « « extinguishing enmities in himself. And coming, he preached peace to you that were afar off: and peace to them that were nigh. No less fitting are the words that the same Apostle has for the Colossians: "Put away all lying, and all deceit; put away anger, and all malice; be kind one to another, and compassionate, and forgiving one another, as also the Lord hath forgiven you: But above all these things, have charity, which is the bond of perfection. And be ye filled with the Spirit, and be not filled with wrath, neither with foolishness, nor with anger, nor with reviling, nor with evil speaking. Be not ye one to another, thieves, nor covetous, nor full of wine, nor riotous, for of such things are the kingdom of God. For neither do the fornicators, nor the adulterers, nor the effeminate, nor liars, nor men that effeminate themselves, inherit the kingdom of God." Meanwhile, trusting in the protection of the Holy Spirit, the Paraclete, and confident in the patronage of the Immaculate Virgin Mary, whom We have recently ordered to be invoked by all as Queen of Peace, and also of the three blessed celestials to whom We have recently decreed the honors of the saints, We humbly implore, that "He may grant to His Church the gifts of unity and peace," and that He may renew the face of the earth with a new outpouring of His charity for the common salvation. As a pledge of this divine work and of Our benevolence, We impart to you, Venerable Brothers, and to your clergy and people, Our apostolic blessing. Given at Rome, near St. Peter, on the twentieth day of May, in the year of Our Lord 1920, in the sixth year of Our Pontificate. 1 2 3 BENEDICT PP. XV 1 2 3 Ephesians, II, 13 sqq. Colossians, III, 9-11. Secrets in the Solemnity of the Body of Christ.

[*Latin ed. p. 219*]

Acts of Pope Benedict XV. SACRED CONSISTORY. May 7, 1920. I. – SECRET CONSISTORY. The Most Holy Pope Benedict XV, has provided

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for the following churches, namely: To the titular archiepiscopal church of Apamea Cibotus, he appointed the Reverend Clement Micara, Apostolic Nuncio to the Republic of Czechoslovakia. To the cathedral church of Augsburg, the Reverend Joseph Calabrese, canon theologian of the cathedral of Susa. To the cathedral church of Brentwood, the Reverend Arthur Doubleday, urban pastor, and canon of the same cathedral of Brentwood. To the cathedral church of Lausanne, to which the title of Geneva is attached, the Reverend Marius Besson, professor at the major seminary of Freiburg im Breisgau. To the cathedral church of Zamboanga, the Reverend Joseph Clos, of the Society of Jesus. To the cathedral church of Loian, the Reverend William Harris, canon of the same cathedral of Loian, and rector of the episcopal seminary. To the titular episcopal church of Ee, the Reverend Florentius Du Bois De la Villerabel, general vicar of Amiens, appointed as an auxiliary bishop with the right of future succession to the Most Reverend Archbishop of Tours. Furthermore, the Most Blessed Father publicly announced another, already resigned, Sacred Prelate, namely: Lucerin, the Reverend Joseph Di Girolamo, official of the Congregation. S. Congrega-

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary II. - PUBLIC CONSISTORY REGARDING THE CANONIZATION OF THE BLESSED GABRIEL OF SORROW, THE BLESSED VIRGINS MARGARET MARY ALACOQUE AND JOAN OF ARC. The Most Holy Pope Benedict XV, about to receive the votes of the Most Eminent Fathers Cardinals and the Most Reverend Patriarchs, Archbishops, Bishops, and Abbots, spoke as follows: VENERABLE BROTHERS, From those things which have been duly reported to you in the two preceding Consistories, and also from the legitimate commentaries which you have examined these days, concerning the Blessed Gabriel of Sorrow, and concerning the Blessed Virgins Margaret Mary Alacoque and Joan of Arc, we indeed believe that there remains no doubt for you that these, while dwelling in this earthly life, shone forth with the signs of all virtues, and that, having ascended from this life to the heavenly homeland, more miracles have occurred through their intercession with God. Therefore, it remains for us to consult with you today concerning the increasing and glorifying of the blessed ones within the Church Militant. This is indeed a matter of great importance, since it has an intimate connection with the sanctity of the Faith; for it is a question of declaring these citizens of the heavenly Jerusalem to be blessed by us, with the authority of the Apostolic Magisterium, and of presenting them as examples of righteous living to the Christian people for imitation. And although We are confirmed in this weighty task by the promise and faith of Jesus Christ, it is nonetheless desirable that you also lend your prudence to us. Therefore, concerning the matter proposed, We ask you individually, Venerable Brothers, to express your opinion. After receiving the votes of the present assembly, the

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Most Blessed Father added these words: We also see that it pleases you, Venerable Brothers, that these three blessed ones be included among the Saints, according to the established custom and practice of this Apostolic See. Certain.

[*Latin ed. p. 221*]

From the acts of Pope Benedict XV, 221: Therefore, it has been decided and made known to Us that the aforementioned matters shall be carried out shortly at Saint Peter's in the Vatican, with solemn ceremonies: and We declare the thirteenth day of this month for the canonization of the Blessed Gabriel from the Virgin, and of Margaret Mary Alacoque; this day being sacred in memory of the Ascension of Jesus Christ into Heaven; and for the Blessed Joan of Arc, the next Sunday following, that is, the sixteenth day of this month. – Meanwhile, We implore you to commend the purpose of Our will to God with supplications, and do not cease to pray.

[*Latin ed. p. 222*]

322 Acta Apostolicae Sedis - Official Commentary ON THE SOLEMN CANONIZATION OF THE BLESSED GABRIEL OF THE SORROWFUL VIRGIN AND MARGARET MARY ALACOQUE, HELD IN THE VATICAN BASILICA, ON MAY 13, 1920, THE FEAST OF THE ASCENSION OF OUR LORD. In response to the threefold request, urgently, more urgently, and most urgently, made by the Consistorial Advocate, Dom Augustum Milani, to the Most Eminent Anthony Vico, Cardinal, Prefect of the Congregation of Rites, and Promoter of the Cause of Canonization, the Reverend Dom Aurelius Galli, Secretary of Briefs to Princes, on behalf of His Holiness, replied as follows:

I. It is permissible for him to bestow the highest honors of the Church upon these most blessed souls, which is, indeed, a source of great joy to our most holy Lord, and pleasing to him. For he foresees that the common piety will increase through the enhanced veneration and glory of these saints, since Gabriel, raised to heaven by the devotion of the Sorrowful Virgin, calls to console the heart of the Divine Mother, while Margaret, who was a disciple and special servant of the Heart of Jesus, vehemently invites us to know and love Jesus more deeply. Moreover, he sees that both of these are also opportune for these times, when mankind is ailing from wounds that require the maternal hand of Mary and the medicine of the charity of Jesus for healing. Indeed, the root of all the miseries with which we now suffer, publicly and privately, is the departure from Christ; therefore, we must return to His Heart, and, led by Mary, return, through whom the Savior shone forth for mankind. Furthermore, he is given the opportunity to fulfill a great desire and to please the holy Church, of which he greatly rejoices to see a most excellent part present in this majestic place. But, as he begins the solemn rite, he earnestly implores the wisdom of the heavenly

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court, and for this reason, he desires that all who are present here should, with him, be supplicants to God, invoking the protection of the Virgin Mary, Immaculate, of her most chaste Spouse, Joseph, of Peter and Paul, the principal Apostles, and of the entire heavenly court.

II. It also seems fitting to the Most Blessed Father to postpone the pronouncement of the solemn decree. In the meantime, he requests that all, by repeating prayers, invoke the Holy Spirit.

[*Latin ed. p. 223*]

Acts of Pope Benedict XV, 223, III. Having diligently observed all those things which, according to the custom and institution of this Apostolic See, ought to be observed, there remains no reason why the Most Blessed Father should further delay his judgment. Therefore, raise your spirits to listen, and receive the oracle of Peter living in Benedict. HOMILY OF OUR MOST HOLY LORD TO VENERABLE BROTHERS, BELOVED SONS: Remembering today the triumphant return of Jesus Christ to the Father, there is a great and most just cause for rejoicing for all those who love our Redeemer, as we see the nature of mankind established in the sublimity of heavenly glory, and we do not doubt that the Head of the holy Church will come with the same body. However, this great rejoicing should not exclude the remembrance of the Lord's Passion, for the Lord Himself, and the cross upon which He hung for us, willed to retain the stigmata in His eternal triumph, and He allows no one to enter heaven after Him, except through the royal way of the cross. Furthermore, we are reminded of the salutary consideration of the patient Jesus, besides the solemn commemoration of His ascension, also by the proper celebration of this day, and that through the most excellent providence of God, who governs the course of all things with inscrutable wisdom, and who most providentially arranges the affairs of His saints, so that good may arise for the Church at the proper time, and so that, after they have departed from the earth, they may be glorified in heaven. Indeed, that Jesus Christ, by the command of the Father, had to accomplish the work of the redemption of mankind before His ascension into heaven, as it was born of the ineffable love of God for men, so, as if to the end, it looked to this, that men might be inflamed to return to God. For from His most holy mouth, or rather, from His heart, came forth that voice: "God so loved the world, that He gave His only-begotten Son; and that whosoever believeth in Him should not perish, but have everlasting life." Therefore, from the moment that the eternal Son of God assumed the humility of our flesh, until...

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - The Commentary. The Father placed the right hand of the Victor, which is indeed filled with infinite charity, so that the Apostle commands that he who does not love our Lord Jesus Christ be

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anathema: but, since no one has greater love than this, that he lay down his life for his friends, there is nothing, indeed, that breathes such love and so powerfully attracts to redemption as the Crucified Jesus, of whom it is most truly said: "We have seen the folly of love in its excess." If ever there was a time in which men seemed to neglect their Redeemer, this is certainly it, when it can be affirmed that, forgetting eternal salvation, they devote all their cares and thoughts to earthly things. Therefore, the divine goodness, whose providence and care it is, is greatly to be praised and commended, by which it has happened that the honors of the Passion of Jesus Christ today convert the minds and hearts of men. Indeed, the task assigned to Margaret Mary by God is evident: to preach to all men, as she learned from Him, the riches of the Heart of Jesus. She therefore shows the world the Most Sacred Heart, adorned with thorns, redeemed by suffering, wounded and pierced by a lance, in order to signify that it was inflamed with the greatest love in the Passion. There shines forth in Gabriel a singular piety towards the Sorrowful Virgin, from which he received his name. But this feeling of piety is closely connected with the incredible devotion to the Crucified Jesus, so that one can easily recognize the worthy son of Paul from the Cross. But these two are held together by the closest bond of necessity: compassion for the sufferings of Jesus and the sorrows of Mary. For just as Adam had a companion in the first woman in his transgression, so too, in the reparation of our salvation, He wanted her to be a partner, whom, calling her a second woman from the Cross, He declared to be Eve again, that is, the Mother who suffers beyond all measure for all men, for whom she was dying in order to acquire life. With these auspicious beginnings that we celebrate, it is right to expect that a greater outpouring of the wounds of Christ will flow through Mary.

[*Latin ed. p. 225*]

The acts of Pope Benedict XV show that the outpouring of divine charity is already present. Nevertheless, it is necessary, either to stir up those Christians who are generally lukewarm, or to repair the great losses which the human race has suffered by departing so greatly from God. This, however, ought to be requested of God in all prayers, by all those who sincerely desire to see the Kingdom of Christ increased for the salvation of souls. We, however, who are here present, and for whom it is always good to adhere to God, let us diligently turn our attention to the saints of this novenary, let us follow their examples and virtues, and let us implore their patronage, so that, when the day of eternity shines upon us, we too, their companions, may be able to reign with Christ Jesus, to whom be praise, honor, and glory for all ages. Amen. ACTA, vol. XII, n. 6. — 1-6-929. 16

[*Latin ed. p. 226*]

Acts of the Apostolic See - Official Commentary ON THE SOLEMN

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CANONIZATION OF BLESSED JOAN OF ARC, HELD IN THE VATICAN BASILICA, ON MAY 16, 1920, THE SUNDAY WITHIN THE OCTAVE OF THE ASCENSION OF OUR LORD. In response to the threefold request, urgently, more urgently, and most urgently, made by the Consistorial Advocate, Mr. Virginio Lacoucci, by the Most Eminent Mr. Anthony Vico, Prefect of the Sacred Congregation, and Procurator for the canonization, the Reverend Mr. Aurelius Calli, Secretary of Briefs to Princes, on behalf of His Holiness, replied as follows: I. The Most Blessed Father welcomes with a most willing and grateful heart the solemn rite, desiring that, through the benefit of God, not only the blessedness of this day may be witnessed, but that he himself may preside over its celebration. For it is done today so that he, who was constituted by Jesus Christ as the teacher of truth and justice, may, with unwavering judgment, consecrate the virtues of the most innocent and most innocent virgin, bestowing upon her the highest honors, and at the same time, burying the disgrace of an unjust condemnation in eternal oblivion. In this, one may marvel at the plan of Divine Providence. For when Joan was oppressed by an unjust judgment, she was heard to call upon the Roman Pontiff; and that appeal, although it did not prevent the cruel punishment, would nevertheless have greater force and effect in the opinion of men. Therefore, recently, Gallia vindicated the name of the maiden of Orleans from all accusation; and now, after almost five centuries, with the authority and grace of God, the Most Blessed Lord, in the august assembly of the entire world, declares that very same maiden to be an example of sanctity, and presents her to all Christians to be venerated and imitated. And in this celebration, attended by inhabitants and guests, Gallia is especially delighted, beholding her most illustrious citizen, who publicly represents her person, and frequently seeing her sacred ministers; and she does not doubt that such zeal of this generous nation will be greatly beneficial to Joan of Arc, the savior of the homeland, to be honored. Meanwhile, as in so great a matter, he desires that all those present may implore God, using the prayers of the Blessed Virgin Mary, the Immaculate, of Joseph, her most blessed Spouse, of Peter and Paul, the princes of the Apostles, and of all the saints in heaven. II. Before the Most Blessed Father pronounces the solemn decree, judging it to be somewhat more fitting to invoke the divine light in this supplication, he commands that the Author of Wisdom, the Holy Spirit, be more earnestly invoked.

[*Latin ed. p. 227*]

From the Acts of Pope Benedict XV, Chapter III. At long last, the eagerly awaited hour has arrived, when the extraordinary virtues of Joan of Arc are officially recognized by the authority of Peter. Let the Catholic world hear, and let those who are accustomed to marvel at great deeds for the salvation of the homeland, now venerate this most brilliant light of the triumphant Church.

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HOMILY

MOST HOLY FATHER,

VENERABLE BROTHERS,

BELOVED SONS,

God is wondrous in His saints, for He "But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong" (1 Corinthians 1:27), and He presents to us a singular and outstanding example of virtue and wisdom in a woman, whose immortal name is already held in the highest esteem among men. Today, we celebrate the heavenly glory of this woman.

For among those who excel in holiness, and who serve as an example of righteous living to others, some are given, as Scripture says, as a sign and a portent. The life of Joan, which appears in a remarkable period of history, is replete with abundant and overflowing miracles, which, to all who are friends of truth, lead to the recognition and veneration of the divine Author. For she, a simple and uneducated girl, at the invitation of a mysterious voice, suddenly became bolder and more courageous, eagerly undertaking a task that was far beyond human capabilities. She exchanged the tranquility of her paternal farm for the labors of the camp, and the plow and spindle for the sword at Asti. She skillfully commanded large and warlike forces, accustomed to the care of sheep, and without hesitation, led them to victory after victory. Finally, she rightly arranged for the consecration of her king, who, beyond all hope and expectation, was freed from the siege of Orleans. She also revealed secrets of the mind, foretold the future, and performed deeds beyond the powers of nature: all of these things clearly indicate the presence of the Finger of God.

Indeed, there are, and may they be few, who, following her example, seek wisdom according to the flesh.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Commentarium Officiale: That which the Apostle condemns is this: that, while all that surpasses the measure of human nature is rejected as contrary to reason, they strive to explain these very marvels in such a way that they contend that they were accomplished not by any divine inspiration or influence whatsoever. But "they are darkened in their own cogitations": those things which, if God is removed from them, are testified by so certain and so illustrious monuments, immediately become something altogether incomprehensible to human reason. Al-

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though, indeed, France justly and deservedly glories in the renown of this most powerful nation, it is certainly fitting that the Mother Church should triumph all the more in the commendation of her virtuous daughter: for, if Joan was most necessary to her country at the most critical time, and if she was truly born for the salvation of her people, it is also most evident that whatever she accomplished, she accomplished all of it in order to strengthen the kingdom of Jesus Christ, especially among her own citizens. She sought nothing more diligently, nor pursued anything more vehemently, whether when, first of all, she implored the heavenly aid with fervent prayers, or when she ordered that the image of the Crucifix be preferred to any other banner in battle, or when, having emerged victorious, she attributed the victory not to herself, but to all things (referring the honor received to the true Arbiter). Moreover, she was so diligent in preventing the licentiousness of sin among her soldiers, that in her very presence, she would severely punish anyone she understood to have committed a fault. Now, since she was so diligent in propagating the kingdom of God, what wonder that she herself offered an example of obedience to the divine will? Indeed, this was clearly demonstrated, if ever, in the end of this most innocent life. With what great, what courageous spirit, did she endure the most unjust and most grievous punishment, in order to confirm the heavenly mandate entrusted to her! Already, as flames crackled around her virginal body, she kissed with the greatest affection the image of her Lord hanging on the cross, and commended her soul and her cause into the hands of Him to whom she had devoted her entire life. Behold, after the passage of five centuries, the virtues of Joan of Arc are magnificently celebrated among the sacred ashes of Peter, and the greatest honors are bestowed upon her name.

[*Latin ed. p. 229*]

The acts of Pope Benedict XV reveal that glory eternal, which has long been enjoyed with the Lord in Heaven, is now being attained by him. This did not happen by chance, nor without divine purpose, at this time when men generally refuse to allow Christ to rule over them in public affairs. But it must be that He reigns, – He whom the Father constituted heir of all things, through whom He made the ages. Therefore, "let kings understand and be instructed, that they may judge the earth," that a powerful and mighty nation, delivered from the highest danger and peril by the hand of a woman, belongs to Him to whose will and guidance the course of all human affairs is directed. Therefore, let them not refuse to obey and submit, lest they resist His will, either fruitlessly or with certain punishment. Following the example of Saint Joan of Arc, and under her patronage, let us serve Jesus Christ, God, with our minds and hearts in all things, for to

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serve Him is to reign now and forever. Amen.

[*Latin ed. p. 230*]

ACTA APOTOLICAE SEDIS - OFFICIAL COMMENTARIES 230. APOSTOLIC LETTERS. TO THE VENERABLE GOD'S SERVANT, LODOVIGA DE MANILA, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF CHARITY OF THE GOOD SHEPHERD, HONORS ARE DECREED. BENEDICT XV. For the perpetual memory of this matter. Among the families which God has willed to raise up through the course of centuries, not only for the protection and adornment of His Church, but also for the edification and benefit of human society, the most distinguished place is certainly held by that celebrated Sodalitas of young women, which has received the name of Charity. And indeed, the sisters of this society number nearly thirty-seven thousand, and they are wonderfully spread throughout all regions of the Catholic world, serving in colleges, orphanages, maternity homes, hospitals, prisons, and even in Castro de Ordiales among fighting soldiers, performing the offices of Christian charity, and rightly earning the admiration of all. As has happened with some other institutes of religious women, namely the Benedictines, the Poor Clares, and the nuns of the Visitation, who, besides their founders, namely Benedict, Francis of Assisi, and Francis de Sales, boast of their respective foundresses, namely Scholastica, Clara, and Joanna de Chantal, so too, two patrons are associated with this fruitful Society: one was the illustrious saint, to whose name no praise can do justice, Vincent de Paul; the other was that excellent disciple and spiritual daughter, partner and companion in works and labors, the Venerable God's Servant, Lodoviga de Manila, widow Le Gras. Born in Paris on the twelfth day of August, in the year 1591, of Lodovico de Marillac and Margaret Le Camus, pious and noble parents, she diligently cultivated her mind with studies of the liberal arts and philosophy, but she devoted herself even more diligently to the flourishing of piety and the guardianship of all virtues, with modesty as their watchword. Although a young woman of great beauty and of high birth, she so abstained from the pleasures of a corrupt age that she vowed herself to God in the ascetic monastery of the Capuchin nuns. However, the Almighty had other plans for His handmaid. After being orphaned by her father, and following the counsel of her confessor, in the year 1613, she married Anthony Le Gras, a noble man, and bore him a son, Michael Anthony, whom she carefully instructed in good morals. She lived and conducted herself admirably and prudently in her conjugal state for more than twelve years, and those in her household also experienced the excellent virtues of that mother of a family. When, after a long and grievous illness...

[*Latin ed. p. 231*]

The acts of Pope Benedict XV, page 231, recount how Anthony, a most

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gentle wife, patiently endured the reproaches and rebukes of her morose and irascible husband; her patience overcame his obstinacy, and through her piety, she secured a Christian and most peaceful end to her life. Having been released from the bonds of marriage, and again obtaining the freedom of the Venerable Handmaid of God, she took the vow of widowhood, and, as she had always desired, dedicated herself entirely to alleviating the misfortunes of the poor; and she willingly submitted herself to the discipline of Saint Vincent de Paul, who at that time was cultivating a most abundant harvest of charity. This apostolic man, so that no one should remain without help, without assistance in their need, or without consolation in their misery, had established a well-known Society of Charity, which, having spread rapidly both in Paris and elsewhere, provided remedies for all kinds of evils. The Venerable Handmaid of God was the very soul of these groups, following the footsteps of her master, and so zealously imitating his virtues, that she not only provided great assistance, but almost equaled him in his labors. No hardship of the road, no severity of the weather, no lack of food or drink, and no weakness of health, could deter the Handmaid of God from her constant practice of works of charity. But, having learned through both marriage and widowhood about all the miseries of human life, and in order that the Society of Charity might more fully achieve its purpose, she began to consider the establishment of a religious Congregation of girls and women, who, not being bound by the bonds of natural family, but not restricted by the laws of enclosure, would nevertheless live according to certain rules, and would be engaged in those very miseries which they were called to alleviate. The Venerable Handmaid of God revealed her intentions to Saint Vincent, who, astonished by the novelty of the idea, since at that time, according to the express law of the Council of Trent, all nuns were obliged to remain within the walls of the monastery, and the order of women living outside the cloister was not even conceived, hesitated for a long time, imploring heavenly light through fervent prayer. But when the saintly man recognized the opportunity of the proposed institution, and foresaw the abundant fruits that would come from it in the Lord, he willingly agreed with Louise to prepare for the founding of this new Society of the Daughters of Charity, and to draw up its rules. How much prudence was employed in drafting these laws, and how diligently the Venerable Handmaid of God anticipated the growth of the Society, can be easily seen from the remarkable diffusion of this institution. She commanded that the Daughters of Charity should be devoted to serving the poor, and should offer them all services with equal zeal and love. She wished that they should assist the sick, both at home and in hospitals, that they should feed orphans and those abandoned by their parents, that they should support the elderly and infirm, and that they should visit those imprisoned in public prisons.

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Finally, she wanted these gentle, yet strong, young women to be such that...

[*Latin ed. p. 232*]

The Acts of the Apostolic See – Official Commentary: They endured labors, without danger, but, urged by the charity of Christ, they were prepared to seek even death itself; they feared neither the remedies of the ungodly, nor the contagions of diseases, nor the blows of fiery projectiles. In the year of the restoration of salvation, 1638, the venerable Handmaid of God was admitted to pronounce the simple vows of poverty, chastity, and obedience; and, together with the first four sisters, she renewed them on the feast of the Annunciation of the Blessed Virgin Mary, in the year 1642. What remained of her life was entirely devoted to strengthening and expanding the religious family which she had founded. Continuously, new houses were opened, new foundations were established, and even while the law-giving Mother Lodovica was still living, the Daughters of Charity migrated not only to all the provinces of France, but also to Poland. Until the very last days of her mortal life, although she was often afflicted by illness, she actively presided over the Congregation, never neglecting her customary duties, and she instructed her daughters in the study of piety through word and example. Finally, when she was sixty-nine years of age, in the month of February of the year 1660, she was grievously afflicted by illness, and, feeling that death was imminent, she sent for her most beloved Father, Saint Vincent. But the saintly man, being older than eighty and weakened by age and illness, and unable to even rise from his seat, spoke these words, which then revealed the singular virtue of both the teacher and the students: "Lodovica: as far as you are concerned, now go; I will soon follow you into heaven." After being refreshed by the Holy Eucharist and anointed with the oil of the infirm, and after having blessed her Servants of God, her daughters who were present, and having exhorted them to observe the rules of the religious life, she peacefully fell asleep in the Lord. For about six months, Saint Vincent remained the surviving superior of his illustrious disciple and spiritual daughter. In two sermons, held before the election of a new superior, he celebrated the virtues practiced by the daughters of the Society of Charity, as was fitting, of the deceased Mother Lodovica; nevertheless, he cautioned them to be mindful that, although the people held the Handmaid of God in high esteem, no public or ecclesiastical honors could be conferred upon her! As was fitting, those daughters, obedient to the warnings of the saintly Father, offered themselves to the Society of Charity, and for centuries they have, with a spirit of humility, preserved and venerated the memory of the most pious foundress, remaining only within their own houses. But, as the fame of her sanctity constantly increased, and as the splendor of miracles grew, in Paris, where the Handmaid of God had ascended to heaven two hundred and twenty years before, an Ordinary process was instituted, based on the

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authority of her sanctity, virtues, and miracles, and with legitimate proofs.

[*Latin ed. p. 233*]

The acts of Pope Benedict XV, page 233, taken from those of Leo XIII, My Predecessor, record that on the tenth day of June, in the year 1895, the decree for the Introduction of the Cause was published. Afterwards, the question of whether the virtues exercised by her had reached the heroic degree was raised, and after other investigations were carried out according to the law, My Predecessor, of blessed memory, Pope Pius X, on the nineteenth day of July, in the year 1911, solemnly declared by a decree that the venerable handmaid of God, Ludovica de Manila, had attained the heroic degree of virtues. Subsequently, an investigation was initiated into the miracles which were said to have been wrought divinely through the intercession of the handmaid of God. And We, on the ninth day of March of the preceding year, 1919, having published a decree, declared with Our supreme authority that three miracles had been performed through the intercession of the aforementioned handmaid of God. Furthermore, since it was necessary to double the number of miracles, so that what was lacking in human evidence might be compensated for by divine judgment, and since it had been declared not long ago that there were only three miracles, We hastened to remove this one obstacle, intervening with Apostolic authority. Following, therefore, the example of Our Predecessors, who had used the same leniency in the Causes of the Founders of Religious Orders or Families, We granted a dispensation regarding the fourth miracle. Since, therefore, the judgment regarding the heroic virtues and the triple miracle had already been established, it remained for the Fathers to be asked whether the venerable handmaid of God could safely be reckoned among the blessed in Heaven. This was done by the Most Reverend Brother Vincent Vannutelli, of the Sacred Roman Church, Bishop of Ostia and Praenestinus, Dean of the Sacred College, and Relator of the Cause, in a general meeting held before Us in the Vatican buildings on the seventeenth day of June of the preceding year; and all those Cardinals who were entrusted with the observance of the Sacred Rites, as well as those Fathers Consultors who were present, responded unanimously in the affirmative. We, however, did not open Our mind on this matter of such importance, until We earnestly requested the support of the Fathers in fervent prayer. And having done this, finally, on the fourth Sunday after Pentecost, that is, on the eve of the ninth day of July of the same year, 1919, after having first duly celebrated the Holy Eucharist, We proceeded to the Vatican buildings with Our Venerable Brothers, Our Cardinals of the Sacred Roman Church, Anthony Vico, Bishop of Oporto and S. Rufinae, Prefect of the Congregation of Sacred Rites, and Vincent Vannutelli, Bishop of Ostia and Praenestinus, Dean of the Sacred College, and Relator of the Cause, and also with Our beloved sons, Angelo Mariani, General Promoter of the Faith,

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and Alexander Verde, Secretary of the Congregation of Sacred Rites, and with them present, We decreed that it was safe to proceed to the solemn Beatification of the venerable Servant of God, Ludovica de Marillac, widow Le Gras, foundress of the Society of the Daughters of Charity. Indeed, We believe that this happened not without the provident and wise counsel of God.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary: Whereas, in this our age, a most terrible war has broken out throughout Europe, whose insane fury has especially devastated the provinces of Galliae, and whereas this daughter of Catholic Galliae, and ornament and glory of that noble nation, this apostle of charity and mutual love among men, is raised to the highest honors of the altar; therefore, moved by supplications, both from the Congregation of Missions, which rejoices in Vincentius a Paulo as its founder, and from the entire Society of the Daughters of Charity, We, by Our Apostolic authority, and by the force of the present letters, grant the faculty that the venerable handmaid of God, Lodovica de Marillac, widow of Le Gras, may be publicly venerated under the title of Blessed, and that her relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful, and that images of her may be adorned. Furthermore, by the same authority, We grant that the Office and Mass may be recited annually concerning her, neither of Virgins nor of Martyrs, with prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. This recitation of the Office and the celebration of the Mass We grant only in the City and Archdiocese of Parisiensi, as well as in all churches and religious houses belonging to the Congregation of Missions and to the Society of the Daughters of Charity, wherever they may be, or in which the same Missionaries and Daughters of Charity serve, by all Christians who are bound to recite the canonical hours, and, as far as Masses are concerned, by all priests, both secular and regular, who attend the churches, in which the feast, on the fifteenth day of the month of March, is celebrated annually. Finally, We grant that the solemnities of the Beatification of the venerable handmaid of God, Lodovica de Marillac, widow of Le Gras, may be celebrated in the aforementioned churches of the Society of Missions and the Congregation of the Daughters of Charity, as well as in the Archdiocese of Parisiensi, with the Office and Mass of a double major rite; which We command to be done, by the Ordinary appointed for the purpose, within the first year after the same solemnities have been celebrated by Us in the Basilica Vaticana. Notwithstanding all Apostolic Constitutions and Ordinances, and Decretals concerning non-cult, and all other contrary things whatsoever. We decree that copies of these letters, even printed ones, shall have the same force in all discussions, even judicial ones, as if the original, provided that they are signed by the Secretary of

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the Congregation for the Protection of Sacred Rites, and are sealed with the seal of the Prefect. Given at Rome, near the blessed Peter, on the ninth day of the month of May, in the year 1920, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 235*]

Acta Benedicti PP. XV, 235, II. VENERABLE SERVANT OF GOD, OLIVER PLUNKET, ARCHBISHOP OF ARMAGH AND PRIMATE OF IRELAND, TO WHOM THE HONORS OF THE BLESSED ARE AWARDED. BENEDICT XV. For the perpetual memory of the matter. — From the time that the Kingdom of Christ, which is the Kingdom of God among men, began to spread, it was necessary, as the Divine Master foretold, that the flame of envy be kindled against it, so that those deceived by falsehoods and driven by cupidity might oppose and reject the doctrine of faith and morals, which had been divinely entrusted to it. Consequently, in the earlier centuries of the Christian era, faithful men and women of every age, sex, and rank, were seized and dragged to tortures and to death in great numbers, shedding their blood, and thus giving a shining testimony for the divinity of Christ and for the Church founded by Him. And this testimony was so eloquent, so firm, and so supported by such wonderful miracles, that it could rightly be said that the blood of the martyrs was the seed of Christians. Moreover, in subsequent times, the divine power and virtue of the Church did not lack such a testimony; for there were never wanting those who adored the Catholic faith, nor, on the contrary, those who were willing to shed their blood and their lives freely and piously for Christ and for the Church. This indeed occurred in the seventeenth century, when heresy raged in England, and the governors of the state, under the pretext of protecting the state, persecuted the most steadfast faith of the Irish, and devastated the regions and peoples of the island of Ireland with violence, slaughter, and torture. At that time, through the divine providence, the Church of Ireland, which deservedly is called the Island of Saints, was illuminated by the venerable Servant of God, Oliver Plunket, Archbishop of Armagh and Primate of Ireland, through his sanctity of morals, his diligent care for the flock, and his courageous martyrdom. He was born in the year of the restored salvation, 1629, in the town called Loughcrew, of a noble and ancient family, and, even as a boy, he so responded to the care and diligence of his relative, Patrick Plunket, then abbot of Santa Mariae Dublinensis, and later bishop of the churches of Ardagh and Meath, that, still an adolescent, he was already adorned with all virtues, and, far removed from youthful amusements, he gave examples of piety and zealously devoted himself to the salvation of souls. And he perceived that he was being called to the sacred ministry at that very time, when Peter Francis Scarampi, who, having discharged a

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pontifical mission, was returning from Ireland in the year 1647, and...

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary. A venerable servant of God, having reached the sixteenth year of his age, and originating from the same region, went to Rome. After completing a year of rhetoric, he was received into the Irish College of the Ludovisi. From the very beginning, he so illuminated the seat of excellent virtues with the praises of his character and intellect, that he was held in high esteem by his classmates and teachers as a shining example of religion, piety, and diligence. While diligently pursuing studies in philosophy and theology, he devoted himself with equal zeal to the disciplines of canon and civil law at the Roman university, commonly called "Sapientia." He surpassed his companions in integrity and sanctity of morals, and he treated them with such kindness and humanity that he attracted the affection of all. Upon completing his studies, he was ordained a priest in the year 1644, but, due to the Cromwellian persecution of Catholics, he was prevented from returning to Ireland to perform priestly duties. By order of his superiors, he remained in Rome for several years; during this time, he not only dedicated himself to the sacred ministry at the Oratory of Saint Jerome, and was entirely engaged in works of charity towards his neighbor, but also, having been appointed a lecturer in sacred theology at the Urbanian College of Propaganda Fide, he diligently fulfilled the office entrusted to him, to the benefit and approval of the students. At approximately the same time, he was co-opted as a consulter of the Sacred Congregation for the Propagation of the Faith, and in the year 1667, he was elected by the Irish prelates to the office of Procurator of the Bishops of Ireland at the Holy See. He performed his duties so commendably at the Roman Curia that he earned the admiration and goodwill of many prelates, among whom it is pleasing to mention Benedict Odescalchi, who later, under the name of Innocent XI, happily and most saintly held the supreme office of Peter. The office that had been entrusted to him, that of Bishop of Ireland, was fraught with countless difficulties due to the miserable condition of the Catholic cause in Ireland; but Oliver bravely and prudently confronted the evils and needs of his homeland, by ensuring that the best pastors were appointed to the episcopal sees, despite the continued persecution of Cromwell, and by dissuading the Irish from false brethren, who were spreading the Remonstrance of the Irish, a heretical sect that completely rejected the authority of the Pope. When, meanwhile, the Archbishop of Armagh had resigned from his archiepiscopate, our predecessor, Pope Clement IX, who knew the excellent virtues of this servant of God and considered him particularly suited for the episcopate, by a papal bull, on the ninth day of June, in the year 1669, elected him Archbishop of Armagh

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and also Primate of Ireland. The news of his election was met with great...

[*Latin ed. p. 237*]

The acts of Pope Benedict XV, number 237, record that great joy was felt by all, and that the Prelates and clergy of all of Ireland were deeply moved, as is evidenced by the letters of the most important men of that time. In the same year, on the thirtieth day of November, Oliver was solemnly consecrated bishop in the episcopal palace of Ghent, by the Bishop of that city, in the presence of the Irish Prelate from Ferns. Immediately after receiving his consecration, he traveled first to England, and then to Ireland, arriving there in March of the year 1677. Upon entering the territory of his diocese, he showed the greatest concern for the proper performance of his pastoral duties. He did not merely strive to regulate and nourish the Church in Armagh, but he worked to restore good discipline, which had almost collapsed throughout Ireland, and to bring the clergy back to a standard of a more holy life, so that he seemed to have been called to this by divine will. Therefore, the venerable servant of God prepared many diocesan and provincial councils with great effort and diligence, and led them to a successful outcome with the utmost prudence and skill; he took care to have the decrees of the Ecumenical Council of Trent promulgated in Ireland; he devoted his thoughts and efforts to upholding the reverence due to the Roman See; and he produced, with incredible diligence, warnings, commands, letters, and documents of every kind that pertained to the pastoral office. Because he spared no effort and feared no dangers in the exercise of his high office, it is not surprising that all non-Catholics, and even some wicked Catholics of Ireland, were opposed to this pious pastor, and longed for his death, not omitting any plot or attempt to destroy him. Therefore, when, in the year 1678, a conspiracy of heretics against the Catholics at court was feigned, and the Catholics were again persecuted, and Bishops and priests were punished by exile, and further penalties were imposed on those who refused to take an oath in which the king was declared to be their lord in all things, and in matters of faith, the most bitter enemies of the servants of God readily seized this opportunity to destroy him, although he, in order to escape the persecution of the heretics, prudently remained hidden in the safe recesses of his diocese. But when, upon receiving news of the illness of the Bishop of Meath, his kinsman, moved by charity, secretly went to Dublin to see him, whom he had instructed when he was a young man, and to minister to him in his last moments, and after his death, having performed the sacred rites and exercised his episcopal jurisdiction, he was thrown into the Dublin jail. From there, he was summoned before the court in the city of Dundalk, and since his accusers did not dare to testify openly against him, he could not be charged with any crime; indeed, the heretical judges refused to condemn him. Therefore, first in Dublin, and then in

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London, they enacted laws contrary to custom.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - The official record of the Kingdom, states that on the third of November, in the year 1680, under strict custody, he was held in the Newgate prison, during a harsh winter. On the third of May and the eighth of June of the year 1681, the trial was repeated in London, in which, although the usual judicial form was observed, the rights of justice and defense were violated in every possible way. For the judges, inflamed with hatred of the Catholic Faith and deeply offended by the Archbishop, not only denied the venerable servant of God, who was to defend his cause, and refused to summon witnesses from Ireland, but also, with hostile intent, suborned witnesses themselves, and, using deceit, and exciting hatred towards the religion, compelled the jurors to render a completely unjust sentence. Indeed, from the very records of the trial, it is clearly evident that the servant of God was truly condemned, not for treason or any other crime, for which there was no basis in truth, and which bore no resemblance to reality, but because of his episcopal and primatial dignity in Ireland, and his most steadfast profession of the Catholic Faith, which they falsely accused of treason under the guise of English law. Condemned to death on the fifteenth of June of the year 1681, the servant of God gave thanks to God that he might be crowned with martyrdom, and prepared himself with a tranquil and unconquered spirit for the most cruel punishment. From certain letters written from prison, it is gathered that he possessed heroic sentiments of mind and a steadfastness in his willingness to suffer for Christ; for he wrote: "I maintain a strong spirit, free from the terror of death"; "I desire to be dissolved and to be with Christ"; "Since I have encouraged others in Ireland with words, 'it is right that I should strengthen them by example.'" Addressing a large crowd of people, including all who were not Catholic, from the place of execution, having received the sacraments, he declared that he was innocent of treason or any act of betrayal, and that he gave thanks to the judges, asked for forgiveness from God for his enemies, and that he firmly and steadfastly maintained the Catholic Faith. On the first of July of the year 1681, he suffered a most terrible martyrdom; for he was hanged while still alive, then disemboweled, and finally cut into four parts. After his death, with the permission of the King, the dismembered remains of the venerable servant of God, as he himself had requested, were placed in the cemetery of Saint Giles in London; later, in the year 1693, they were taken to the German monastery of the Order of Saint Benedict in Lambspring, where they were placed in a monument built underground. But the body was transferred to the English Benedictine monastery in the city of Downside in the year 1833; and the head, since the year 1711, had been preserved incorrupt in Drogheda in Ireland, among the nuns of Saint Dominic. The piety of Catholics from Ireland and England towards the

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relics of the venerable servant of God immediately arose, and never diminished; for scarcely three years after his death, they requested permission to light candles.

[*Latin ed. p. 239*]

Acta Benedicti PP. XV 239: To set fire to the tomb of the Servant of God, and, from the year 1684, the Sacred Congregation of Propaganda Fide ordered the archbishops of Cashel and Armagh to duly inquire into the cause of the death of the Servant of God. However, as the veneration for the venerable Servant of God, Oliver Plunket, increased more and more over time, a cause for his beatification and canonization was instituted within the Sacred Congregation of Rites; and after all that which was necessarily to be treated in such a process had been completed, deliberation began concerning the martyrdom and the cause of the martyrdom of the venerable Servant of God, as well as concerning the signs or miracles. To ensure that this was done properly, a preparatory congregation was held on the 14th of July of the year 1914, a preparatory congregation on the 19th of June of the year 1917, and finally, a general congregation on the 5th of February of the year 1918; and after all matters had been investigated with the utmost diligence, We Ourselves, on the 17th of March of the year 1917, issued a decree, solemnly declaring that the martyrdom and the cause of the martyrdom of the venerable Servant of God, Oliver Plunket, were established, and that the process could therefore proceed accordingly. Since, according to the institutions of the Sacred Court, nothing remained except that the Cardinals Prefects of the Sacred Congregation of Rites, and others accustomed to giving counsel, should be asked whether they considered it safe to proceed with the solemn beatification of the venerable Servant of God, in a general meeting held on the 16th of April of the year 1918, before Us, then those same Cardinals of the Holy Roman Church, and those Prelates and Consultors who were present, unanimously responded that it was safe to proceed. We, in this matter of such great importance, hesitated to reveal Our mind, so that, after fervent prayers, We might first seek heavenly light. And indeed, having done so, on the day within the Octave of Ascension, that is, on the 12th of May of the same year, with the most devout Eucharistic Sacrifice, in the presence of Our venerable brothers, Anthony, Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent, Cardinal Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College and promoter of the cause, and the Reverend Lords Alessandro Verde, secretary of the same Sacred Congregation, and Angelo Mariani, promoter of the Faith, We solemnly decreed that it was safe to proceed with the solemn beatification of the venerable Servant of God, Oliver Plunket. Since this is so, moved by the prayers of the venerable brothers, the Bishops of Ireland and Australasia, We, by Our apostolic authority, grant that the same venerable Oliver

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Plunket be henceforth called by the blessed name, and that his body and relics be offered for public veneration, but not in solemn supplications; and We also permit that images of the same Servant of God be adorned with rays.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary. Furthermore, by Our authority, We grant that annually the Office of a certain Martyr be recited, with readings specifically approved by Us, and that a Mass specifically approved by Us be celebrated, observing the rubrics, but only in the dioceses of Hyberniae and Australasia, as well as in the churches and chapels of the College of Irishmen and other institutions of Irishmen existing in this Our esteemed city. Finally, We grant that the solemnities of the beatification of the venerable Servant of God, Oliver Plunket, be observed, with due observance, in the aforementioned dioceses of Hyberniae and Australasia, as well as in the church of the Irish College of Ludovisi, within one year from the same solemnities being duly performed in the Vatican Basilica. Notwithstanding the apostolic constitutions and ordinances and decrees concerning the prohibition of cults, and all other contrary things whatsoever. We wish that the copies of these present letters, even printed ones, should have the same force in discussions, and also in judicial proceedings, as would be given to them by the signification of Our will expressed in these letters, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites, and sealed with the seal of the Cardinal Prefect. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-third day of May, in the year 1920, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. III. TO THE VENERABLE SERVANT OF GOD, ANNA, OF THE ORDER OF THE MOST HOLY TRINITY, MOTHER OF THE FAMILY, AND THIRD ORDER OF REDEMPTION OF THE CAPTIVES, HONORS ARE DECREED. BENEDICT XV. For the perpetual memory of this matter. — As is written in the Sacred Scriptures: "Who shall find a virtuous woman? for her price is above rubies." Fortitude and honor are her garments: she opens her mouth with wisdom, and the law of mercy is in her tongue. Her children rise up and bless her; her husband also, and he praises her." This can rightly be applied to the venerable Servant of God, Anna Maria Taigi, mother of the family. And indeed, this handmaid of God, having the most perfect image of this strong woman exhibited by divine Wisdom, has demonstrated by her example that there is no condition of life in which it is impossible to practice Christian...

[*Latin ed. p. 241*]

Acta Benedicti PP. XV 241: The path to perfection is barred. The Church, the Bride of God, lacks neither "flowers" nor "roses," but while the records of virgins abound, the number of married women is much smaller. From

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this, it can easily be argued that the rarer the example of absolute sanctity is found in marriage, the more valuable it is to be considered. For since Christian marriage refers to the union of Christ with His Church, and is therefore called by the Apostle "This is a great sacrament," it has often pleased God to show that, with the help of heavenly grace, it is possible for a person to reach the height of perfection, even in this state, despite any apparent difficulty. This has been demonstrated in past ages by Elizabeths, Hedvig, and other princesses; and recently, at the close of the last century, the Most High wished to indicate this through a humble woman, who, although surrounded by the cares of marriage and forced to earn a living for herself and her family through manual labor, nevertheless gave a most precious example of perfect sanctity. In the noble city of Etruria, a servant of God was born on the twenty-ninth day of May in the year 1769, to pious and honest parents, Aloysius Giannetti, who ran a pharmacy, and Mary Sancta Masi. And on the following day, she was given the names Anne Maria Antonia Iesualda after being bathed in salutary water. The father, having fallen from a modest fortune into poverty, went with his wife and daughter to Rome, leaving their homeland. Thus, Anne, at the age of sixty, undertook a long journey on foot. While the pious mother lived as a servant in an honest family, the girl was entrusted to teachers named Pii at Santâ Agata de Agde. There, she was instructed in good morals and in domestic duties, which are essential for women of modest circumstances. Having grown into a young woman, and driven by the desire to help her parents, she began to work as a servant in the household of a prominent lady. But this beautiful young woman soon encountered dangers that threatened her virtue, and therefore she began to consider marriage, and fervently prayed to God to grant her a husband of her own character, with whom she could live a life of fear of the Lord and in honest poverty. With the consent of her parents, the marriage was arranged, and she was joined in matrimony to Dominic Taigi, a young man from the service of the Chisi family, from Milan. He was indeed pious and honest, but with rough manners and a sullen disposition. As Saint Augustine wrote of his holy mother Monica, so Anne Maria obeyed her husband with modesty and sobriety, as if she obeyed the Lord, and she endeavored to win him over to God. In the early years of her marriage, when she was in the prime of her twenty years, in order to please her husband, she indulged in the vanities of the world for a time, and did not refuse to wear elegant clothes and to walk with her hair neatly arranged. Soon, ACTA, vol. XII, n. 6. — 1-6-920. 17

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - The Official Commentary began to notice subtle signs and anxieties, from which she understood that, having abandoned the fleeting pleasures of worldly things, she was being compelled by God to pursue the path of perfection. And indeed, one day, having adorned

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herself with modest garments, she entered the Basilica of the Vatican, and a certain priest from the Order of the Servants of Mary, seeing a woman, felt an inner prompting to take note of her appearance, as if she were about to approach the confessional shortly, and to attain the summit of holiness. Anne, however, being unable to restrain the impulses of her conscience, and experiencing more vividly that she was being drawn to God, came to the temple of Saint Marcellus, and there she encountered the very priest, who was renowned for his virtue and sanctity of life, and who had been forewarned by a heavenly light near the Basilica of the Vatican. As soon as he saw her, the servant of God received her with paternal charity, and, revealing a wonderful divine inspiration, he confirmed the decision she had made, and encouraged her to persevere on the arduous path of virtue. Therefore, whatever vanity or extravagance might have been present in her attire or clothing, the servant of God completely rejected, and, with the consent of her husband and the approval of her confessor, she received the habit of the Third Order of the Most Holy Trinity for the Redemption of Captives, and in the sacred chapel of Saint Charles in Monte Quirinale, she was formally admitted to the Third Order with great joy in her heart. Clad in the religious habit, she began to restrain her flesh with fasts, sackcloth, and scourges, and to model her life on the example of the Crucified Christ; and, embracing a strict way of life, she subdued all the desires that, if unchecked, would command. Often, when she was overcome by the excessive rigor of defending against the sins of her past life, she was accustomed to strike her face against the ground until blood flowed; but her confessor forbade her from using such a form of penance, and the servant of God immediately obeyed. Meanwhile, she diligently performed the duties of a good wife and a devoted mother of a family, and thus she proved to be a perfect and exemplary model for all wives and mothers. From the earliest hours of the morning, she would rise and go to the nearby church to foster her piety and to partake of the Holy Eucharist; but scarcely had the dawn broken, when she would return to the confines of her home, to diligently attend to the affairs of her family and to fulfill the duties of her station. She bore seven children, four sons and three daughters; of these, some have already passed away, but those who remain have demonstrated the soundness of their lives and morals, and the religious and appropriate upbringing they have received. But, although she was devoted to domestic labors, providing for her children with the work of her hands, the venerable servant of God never neglected her heavenly studies.

[*Latin ed. p. 243*]

The acts of Pope Benedict XV, page 243, attest that she was, while praying, filled with heavenly delight and joy by God. She cultivated all virtues, both theological and moral, and excelled in the practice of each, so much so that, setting aside all others, she seemed to devote her whole heart to

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one alone. Living in a marital home that was almost like a monastery, this venerable handmaid of God suffered neither insults nor calumnies; rather, she endured these for Christ, with a fearless spirit, sparing her detractors, and striving to render good for evil. She was so inflamed with love for God that she was often compelled to restrain herself. However, even though this heavenly flame was consumed and hidden in Christ, it must be said that she did not fail to benefit her neighbors and civil society. Although she labored with a lack of material possessions, this venerable servant of God never neglected an opportunity to help those in need; and in both public and private calamities, illuminated by divine light, she offered herself as a victim for divine vengeance, striving, with unceasing prayer, to drive away the misfortunes afflicting others. Endowed with heavenly signs and divine charisms, she was often transported into ecstasy; she recognized the altar of the Eucharist by its scent; she distinguished the sacred species after consecration. But among all her gifts, there was one truly wondrous one, which she experienced for forty-seven years: as if the sun were placed before her eyes, she beheld, in that light, the presence of things both near and far, foresaw future events, scrutinized the hidden depths of minds, and understood any secret, however hidden. Having been so abundantly filled with these treasures of grace, she acquired a reputation for holiness even while she lived. People of all conditions flocked to this venerable servant of God to seek counsel in spiritual or temporal matters; and she received them kindly, occupied with domestic concerns, and dismissed them, refreshed by her very presence. She often restored the sick to health, whom the doctors had given up; she often brought obstinate sinners back to the path of righteousness. Princes, men of authority, and Cardinals of the Holy Roman Church did not hesitate to seek her out for matters of great importance; and often this humble woman taught the secrets of state to ambassadors from foreign nations. Having been tossed about by many troubles, and already infirm for a long time, she endured the pains of a severe illness with patience, and finally, in the sixty-eighth year of her life, "desiring to be dissolved and to be with Christ," she peacefully fell asleep in Him on June 12, 1837, as she had foretold. The fame of her holiness, with which she shone while living, increased after her death, strengthened by the splendor of miracles. Her body was first buried in Agro Verano, but ten years later, at the request of the Roman clergy, it was exhumed and found incorrupt, and transferred to Santa Maria Maggiore.

[*Latin ed. p. 244*]

244 The Acts of the Apostolic See – the Official Commentary – were published, and therein it was recorded up to the year 1865, until, in order to satisfy the wishes of the Order of the Most Holy Trinity, since the aforementioned venerable handmaid of God had, while living, expressed her desire to be buried in some church of the Order, she was interred in the basilica of

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Saint Chrysogonus, where she is presently preserved with singular devotion. These translations of the sacred body were seen to be very similar to a triumph, due to the frequent gathering of the citizens of Rome. Therefore, after collecting testimonies and conducting proper legal investigations, the cause was initiated before the Congregation of Sacred Rites, concerning the granting of the honors of the blessed to the venerable handmaid of God, and His Holiness Pope Pius IX, Our Predecessor, through a decree dated January 8th of the year 1863, appointed a commission for the introduction of the cause. Subsequently, with apostolic authority, an investigation was conducted into the virtues with which the venerable handmaid of God excelled during her mortal life, and, after all legitimate evidence had been duly considered, His Holiness Pope Pius X, Our Predecessor, through a decree signed on the fourth of the Ides of March in the year 1906, declared that the venerable handmaid of God, Anne Mary Taigi, had attained a heroic degree of virtue. Then, an investigation was initiated concerning the miracles which were said to have occurred through her intercession, and, after proper legal proceedings had been carried out, We, through a solemn decree issued on the eighth of the Ides of January in the year 1919, declared that there were two miracles. Since a judgment had been rendered concerning the heroic degree of her virtues and concerning two miracles, only one thing remained: to request that the Fathers consider whether the venerable handmaid of God should be safely enrolled among the blessed. This was accomplished by Our venerable brother, Anthony, Cardinal Vico, of the Sacred Roman Church, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites and Relator of the Cause, in a general meeting held before Us in the Vatican buildings on February 11th of the year 1919, and all the Cardinals of the Sacred Roman Church who were entrusted with safeguarding the sacred rites, as well as those Fathers who were present as consultants, responded unanimously in the affirmative. We, however, withheld our judgment, considering that prayers should be offered to God before rendering a final judgment in such a serious matter. And after having done so with all diligence, finally, on the First Sunday of Lent, that is, on the seventh of the Ides of March of the same year 1919, after celebrating the Holy Eucharistic Sacrifice, with Our Most Reverend Brother, Anthony, Cardinal Vico, Bishop of Oporto and Santa Rufina, Prefect of the Congregation of Sacred Rites and Relator of the Cause, present, as well as Our beloved sons, Angelo Mariani, General Promoter of the Holy Faith, and Alexander Verde, Secretary of the Congregation of Sacred Rites, We solemnly decreed that it was safe to proceed with the beatification of the venerable handmaid of God, Anne Mary Taigi. Therefore, We, also moved by the prayers of the entire Order of the Most Holy Trinity for the

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Redemption of Captives, by the authority.

[*Latin ed. p. 245*]

Acta Benedicti PP. XV 245. By the authority of these Apostolic Letters, We grant the faculty that the venerable handmaid of God, Anna Maria Taigi, a mother of a family, of the Third Order of the Most Holy Trinity for the Redemption of Captives, may henceforth be called by her blessed name, and that her body and relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the faithful, and that images of her may be made. Furthermore, by the same Apostolic authority, We grant that the Office [of prayers] be recited and Mass be celebrated each year, neither of Virgins nor of Martyrs, with proper prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that such Masses and the recitation of the Office may be performed only in this beloved city and its district, as well as in all temples and oratories throughout the world where the Order of the Most Holy Trinity for the Redemption of Captives is used, by all the faithful, both secular and regular, who are obliged to recite the canonical hours, and, with regard to Masses, by all priests who gather in the churches where the feast is celebrated. Finally, We wish that the solemnities of the beatification of the venerable handmaid of God, Anna Maria Taigi, be celebrated in this beloved city and its district, as well as in the aforementioned temples, with the Office and Mass of a double major rite, which We command to be performed on days designated by ordinary authority, within a year after the same solemnities have been duly celebrated in the Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances, and decrees concerning the prohibition of cults, and all other contrary things whatsoever. We decree that to these present Letters, or copies thereof, even printed, signed by the hand of a public Notary, and sealed with the seal of a person in ecclesiastical dignity or office, the same faith shall be given as would be given to the present Letters themselves if they were exhibited or shown. Given at Rome, near the blessed Peter, on the thirtieth day of the month of May, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary. LETTER TO THE REVEREND FATHER ALFRED, BISHOP OF WINNIPEG, EXPRESSING MOST SINCERE GRATITUDE. Venerable brother, greetings and the apostolic blessing. — We have read with great pleasure the pastoral letter, in which you have diligently instructed the faithful of your diocese concerning the sacred missions, which We, through Apostolic Letters, recently commended to the Bishops of the Catholic world. In it, your words flow like a rosary, whether you recall the great and abundant harvest and the present

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lack of workers in the vineyard of the Gospel, or whether you urge that seed be given to those who sow, and you extol the rewards promised to the merciful, or finally, whether you seek to find helpers and associates for these endeavors. Indeed, your words spring forth from a full heart, and from them We recognize that you are entirely devoted to the cause of the sacred missions, as has been stated. Commending you again for your holy purpose, and pursuing it with zeal, We, venerable brother, congratulate you from the heart, and We earnestly pray to God for the fruits of your labors, and for the auspicious outcome of these endeavors, and for the celestial union of merits, and as a witness to Our benevolence, We impart the apostolic blessing in the Lord with all our heart. Given in Rome, at Saint Peter's, on the nineteenth day of March, in the sixth year of Our pontificate. BENEDICT XV.

[*Latin ed. p. 247*]

8. The Congregation for the Propagation of the Faith, 247 ACTA SS. CONGREGATIONUM. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE APPROVAL OF THE WORK OF SAINT PETER THE APOSTLE. For the progress and stability of missions among foreign peoples, nothing contributes more, indeed, than the proper formation of indigenous clergy; which has been frequently proclaimed, not only by this Sacred Congregation, but also by the Supreme Pontiffs themselves. To prepare suitable support for such a noble purpose, a special Association, called the Work of Saint Peter the Apostle, was established, beginning in the year 1889, first in Gallia. This Association, later transferred to Helvetia, with the favor of several Bishops and this Sacred Congregation, has produced not inconsiderable benefits for the missions. In order that this excellent Work, now firmly established, may receive new strength, and may undertake greater advancements in these urgent needs of the missions, the Most Reverend Fathers of this Sacred Congregation for the Propagation of the Faith, in plenary sessions held on the 29th of last month of March, having received votes, which had been repeatedly expressed by the Moderators of said Association since its inception, decided to provide the Work of Saint Peter the Apostle with the approval of this Sacred Congregation, and to place it under the immediate jurisdiction of this same Sacred Congregation; and to approve its statutes, according to the attached copy, for a period of three years, for the purpose of experimentation. This decision of the Most Reverend Fathers, having been reported to His Holiness Pope Benedict XV on the 12th of the present month of April, by the undersigned Secretary of this Sacred Congregation, His Holiness benignly approved it in all respects, and declared it valid; and ordered the drafting of the present decree concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th of April in the year of Our Lord 1920. G. M. CARD.

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VAN ROSSUM, Prefect. L. © S. C. Laurenti, Secretary.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary II APPOINTMENTS By Brief Apostolic, the following were appointed: April 22, 1920. — The Apostolic Vicar of Tanganyika in central Africa, Reverend Father Joseph Maria Birraux, of the Society of African Missions. April 23. — The Apostolic Vicar of Senegal and Gambia, Reverend Father Aloysius Le Hunsec, of the Congregation of the Holy Spirit. May 4. — Coadjutor Vicar Apostolic of Southern Burma, with right of succession, Reverend Father Felix Perroy, of the Parisian Congregation for Foreign Missions. — The Apostolic Vicar of Shiu-kow, Reverend Father Aloisius Versiglia, of the Congregation of Saint Francis Salesius, Venerable Bosco. SACRED CONGREGATION FOR RITES REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, GEMMA GALGANI, VIRGIN. In the town of, within the archdiocese of Lucania, which region of noble Etruria is not lacking in examples of humanity and gentleness, as well as in the constancy of faith and spirit, she was born on March 12, 1878, to pious and honorable parents, Henry Galgani and Aurelia Landi. On the following day, in the parish church of Saint Michael the Archangel, she received the sacrament of baptism, and the name Gemma was given to her, as if foreshadowing the virtue and integrity of life by which she would shine forth in the future. Truly, from her earliest years, as her moderation in desires was admirable, so also did modesty and temperance characterize her speech, her gait, her dress, and her adornments. Attracted by the love of solitude, she devoted herself to works in her room, and sought to satisfy the fervor of her devotion, the study of true religion, and the desire for heavenly things. She declared that she had learned this way of living and acting from her most excellent mother and teacher, Aurelia. In the aforementioned church of Saint Michael, on May 26, 1885, she was anointed with sacred chrism and confirmed in the faith, and —

[*Latin ed. p. 249*]

The Holy Congregation of Rites, after nearly nine months, mourned the loss of the beloved mother, who was afflicted by a grievous illness and peacefully departed this life at the age of thirty-nine, her spirit sorrowful and afflicted, yet resigned and humble in the divine will. When the girl was nine years of age, she greatly desired to approach the Holy Table, and she earnestly requested and obtained this. Therefore, upon entering the religious house, she devoted ten days to spiritual exercises, and thus well prepared, on the Sunday of June 27th of the year 1887, she received for the first time the most holy Sacrament of the Eucharist, with great joy and delight. The feelings of faith and love that the innocent virgin experienced that day were revealed in the most delightful letters, beyond her years, to her

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beloved parents and her teacher of piety, writing among other things, these and similar words: "Then I recognized the power of Christ's promise: 'As the living Father hath sent me and I live by the Father.'" Then I understood that the celestial delights are far removed from earthly pleasures. Then I ardently desired to adhere to God and to be united with my Jesus Christ. Then I exclaimed: "O, how blessed am I! My beloved is mine, and I am His! God of my heart, and my God forever!" Furthermore, she revealed her intentions regarding the proper dispositions for receiving the sacraments, regarding frequent visits to the Eucharist, especially in times of affliction and distress, regarding directing her actions before God and for the glory of God, and finally, regarding invoking, at the hour of prayer, "Jesus, have mercy on me." As she grew older, Gemma, after the death of her parents, lived a fervent life in various Christian activities under the care of two excellent relatives. Afterwards, she was entrusted by her father to certain virtuous women, so that she might be instructed in good arts and morals in their private gatherings; then, she was sent to the nuns of Saint Zita, so that she might be perfected in studies and virtues. Among the students, she was outstanding in learning and discipline. At the age of fifteen, she was afflicted by a serious illness, and she was forced to return home; and, after her health was restored, she devoted herself to domestic affairs, and she was helpful to her brothers and sisters with her counsel and example, and she alleviated the needs of the poor and the needy, with her own industry, and even with a stipend obtained from her father. At the beginning of the year 1896, due to a lingering illness, the hardships of the family, and the recent death of her beloved father, she went to live with a relative in the town of Gamaiore, where she led a peaceful life, occupied with work, prayer, and other works of piety and charity, hidden in God. Meanwhile, it happened that a noble and wealthy man, captivated by Gemma's beauty and charm, asked her to be his wife; but she, having devoted herself entirely to God, prudently refused the offered marriage, and, in order to avoid the occasion, she returned to her parents' home, although in a miserable state, to live with another relative. Afterwards, as the illness worsened and the danger to her life persisted, novenas of prayers were instituted for the sick; at that time, it is said that Blessed Gabriel of the Virgin Perdo-

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - The official record states that, while she was sick and lying in bed, she appeared to and spoke with the Most Holy Heart of Jesus, with the intercession of the blessed Margaret Mary Alacoque, and that health would be obtained. As it happened, after the completion of the novena and the proper reception of the sacraments of confession and Holy Communion, the young woman immediately recovered. They also add that, on that occasion, Christ Jesus appeared to her, healed, as a father, and the Most Blessed Virgin Mary, as a mother, and promised to

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grant new graces and new favors, as befits a beloved daughter, with the utmost kindness. Truly, divine Providence quickly came to the aid of Gemma, who was in need. For, when a certain pious woman saw her frequently in church, modest and devout, she was moved by admiration and love, and received her into her large and respectable family, where the handmaid of God lived for about four years. There, attending to sacred duties daily and approaching the Eucharistic table, obeying her mistress, attending to household affairs, concerned for the care and health of the sick, and finally, through obedience, companionship, and conversation, she won the hearts of all, so that she was considered a gift of God, an angel in the flesh, and a comfort to the family. In the year 1899, she felt herself called to a more perfect state of life, and she stayed with the Salesian nuns for three weeks, exuding the fragrance of her virtue; but, at the advice of the doctors, she had to return home, although unwilling. Shortly afterward, together with three companions, she went to the Passionist nuns, living in the city of Cornetana, and requested to enter their monastery; but their superior admitted the three companions, but not Gemma, perhaps because of her delicate or nonexistent health. Neither her humble and fervent prayers could move the superior, nor her spiritual director, to whom she wrote, urging that the matter be addressed urgently. When, however, the monastery of those religious was to be established in the city of Lucania, she began to urge more insistently that it be done as quickly as possible, setting a deadline of six months for the beginning of the work; after which, she asserted, she would leave this life. This indeed happened, for Gemma, weak and infirm in body and health, but strong and rich in faith and virtue, having privately made her vows, strengthened by the most holy Eucharist and Extreme Unction, devoutly gazing upon the image of the most holy Crucifix, and placing it upon her heart, as a sign of her fervent love, fell asleep in the Lord, on the vigil of the Lord's Resurrection, on April 11, 1903, having barely completed her fifth decade of life. Immediately after her death, the desire to build the monastery of Lucania was renewed, which was begun and completed, under the auspices and approval of the Supreme Pontiff Pius X, with the consent and assistance of the Bishops of Etruria; and that religious, whom the handmaid of God had foretold would be their future superior, was appointed to the leadership of it by the Pope himself.

[*Latin ed. p. 251*]

Page 251. The Congregation of Rites. Hence, that pious virgin, Gemma Galgani, although without habit or religious profession, undoubtedly deserves to be mentioned among the religious daughters of Saint Paul of the Cross, by reason of her desire and devotion. After the solemn funeral rites were performed in the church, her body was buried in the cemetery, in a select tomb, with a funerary inscription placed above it, which concludes: "Sweet soul, may you find peace with the angels." Meanwhile, the fame of

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the sanctity of the Servant of God, which had surrounded her in life, after her death, spread more and more each day, even to foreign regions. Four years after her death, namely in the year 1907, in the month of October, an inquiry was begun in the ecclesiastical court of Lucania, concerning this very fame; and the procedural acts were completed in the year 1910 and transmitted to Rome, to the Congregation of Rites; from which acts and authentic documents, the synopsis of the life of Gemma, as mentioned above, was extracted. Finally, at the present time, the Reverend Father Aloysius of Saint Francis of Paula, general consulter of the Congregation of Christ's Passion, having, with due observance of legal order, everything prepared and nothing hindering the proceeding further, and also considering the petitionary letters of several Eminences of the Most Holy Roman Cardinals, of several Most Reverend Archbishops and Bishops, as well as of Abbots and superiors general of regular Orders and Congregations, the Most Eminent and Most Reverend Lord Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale and Promoter or Relator of this cause, in the ordinary meetings of the Congregation of Rites, on a designated day, convened in the Vatican palaces, proposed the following question for discussion: Whether a Commission for the introduction of the cause should be appointed, in this case and for this purpose? And the Most Eminent and Most Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the same Cardinal Promoter, having heard the voice and the written opinion of the Reverend Father Doctor Angelo Mariani, general promoter of the Faith, and having carefully considered everything, judged it fitting to respond: Affirmative, that is, that a Commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Pope]. On April 27, 1920. Subsequently, these matters were reported to our Most Holy Lord Pope Benedict XV by the undersigned Cardinal, Prefect of the Congregation of Rites; and His Holiness, approving the response of the same Congregation, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God Gemma Galgani, virgin, on the 28th day of the same month and year. A. CARD. VICO, Prefect of the Sacred Congregation of Rites, and Bishop of Porto e Santa Rufina. L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SUPREME TRIBUNAL OF THE APOSTOLIC SIGNATURE

TRIBUNAL OF MANILA FOR NULLITY AND RESTORATION IN WHOLE

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Between the Most Holy Province of the Most Holy Name of Jesus, of the Order of Discalced Carmelites of St. Augustine, represented by its legitimate procurator, Thomas Ambrosetti, advocate, who is resisting; and the Reverend Vincent Lapus, interim parish priest of the town of Candaba, in the archdiocese of Manila, represented by its legitimate procurators, Christopher Astorri and Felix Santi, advocates, who is appealing; with the intervention and dissent of the Promoter of Justice, appointed ex officio.

1. It appears that the first to bring the light of the Gospel to the Philippine Islands were the Brothers of the Order of Discalced Carmelites of St. Augustine, who arrived there at the beginning of the year 1565, endowed with all the faculties necessary for the purpose, among which were explicitly included "the founding of houses and monasteries of the Order," as well as "the administration of all the sacraments" and, in general, "everything that Apostolic authority, as much as it seems, is necessary for the conversion and maintenance of the new Christians" (Bull of Hadrian VI, May 9, 1522). In the town of Candaba, which is fifteen leagues from the capital city of Manila, they founded a mission center with the care of souls in the year 1575, which was later, in the year 1578, formally established as a monastery. Subsequently, on December 21, 1585, by virtue of Apostolic Letters dated February 13, 1578, the archdiocese of Manila was established; however, nothing was to be changed in the legal status of the aforementioned monastery, as prohibited by the Bull of St. Pius V, March 24, 1567, *Exponi nobis*, § 3: "We decree that in those parts [of India], where there are monasteries of religious orders, nothing shall be changed by the aforementioned Bishops, but that they shall remain with the same authority and in the same condition." The effect of this Bull of Pius V ceased, at least in law, by virtue of the Constitutions of Benedict XIV, *Quamvis ad confirmand-

[*Latin ed. p. 253*]

The Supreme Sacred Apostolic Tribunal decreed on February 27, 1746, and again, as the praised Pontiff himself recalls, on November 8, 1751, concerning the aforementioned Islands, extending the celebrated Constitution, *Firmandis*, issued on November 6, 1744. Hence, as the records show, the election of the Prior of Gandaba, who was responsible for the care of souls in that place, from the year 1750 onwards, appears to be entirely subject to the approval and confirmation of the Archbishop of Manila.

2. However, long before these Constitutions were promulgated, the pious woman, Lucy Gumamila, having, as she asserts, died without heirs ("because I have neither son, nor brother, nor near nephew, who 'can be my heir in the lands of Marinila, both high and low, and of my slaves and my movable property'"), wished to dispose of everything in favor of her soul and that of her relatives: "At present, I order that I leave everything for the alms of my soul and that of my parents." To this end, in the testament

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drawn up on December 16, 1679, after having made provisions in a long series of clauses regarding each of her movable goods, she ordered that her will concerning the immovable property be recorded as follows: Clause 115. "I declare that the lands of 'Mount Masin...' I donate for alms to the Province of the Most Holy Name of Jesus of our Holy Father Augustine, at the discretion of our Reverend Provincial, who shall make a chaplaincy thereof and apply Masses for my parents, for my brothers, as is fitting, and for myself. But the part that belongs to Mr. Gaspare Balactas shall not be included, because he is my co-owner. Let this be done by my executor, because such is my will." - 116. "I also declare that all my cultivated lands, which have no other owner than the alms for my soul, and after my debts and those of my mother have been paid, I leave for alms to the Convent of the Blessed Saint Andrew here in Candaba; at the discretion of Father Prior Giuseppe della Croce, a chaplaincy shall be established therein, so that the souls of my parents and I, and my brothers, may benefit from Masses. Let what I command be done." The executors of her pious will were then revealed to be the then Provincial, Brother John of Xeres, and his predecessor, Brother Joseph Duque, both of the O.E.S.A., "who shall remain in my place... as if I were there." After the testatrix's death, the General Chapter of the Most Holy Name of Jesus, of the same Order, in session on May 14, 1680, accepted both legacies with these words: "We authorize our Father Provincial so that, with his Definitorium, he may accept the chaplaincies founded by the woman Lucy Gumamila for this Province and for our Convent of Candaba, carrying out the necessary procedures of which we have been informed." And, in virtue of this authorization, and with the written license and mandate of their Provincial, Father Joseph a Cruce, the Prior of the Convent of Gandaba,

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale. Before a notary, an instrument was drawn up, on January 25, 1681, in execution of clause 116. According to this instrument, "it was stated that D. Lucia Gumamila... had stipulated in clause 116 that 45 *cabalitas* of land, situated, etc., be assigned to the church of St. Andrew in the aforementioned town of Candaba... so that, from the revenues, fruits, and produce of said arable land and ponds, eight Masses, etc., should be said each year; that in execution of the will of said testatrix, the Reverend Father Giuseppe Duque had urged this inscription according to the aforementioned testament and clause. Therefore, in the best manner... the Reverend Father Giuseppe della Croce declares that from this moment and forever, he assigns and endows the church and convent under the invocation of St. Andrew, endowed with said 45 *cabalitas*... in the capacity of Prior, which he is of this Convent, so that they may be recognized and held as its property, and that, from this moment and forever, the aforementioned Reverend Father

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Prior of said Convent of Candaba, and those who will succeed him as Priors of said Convent, are obligated to say, each year, the aforementioned Masses... from the revenues, fruits, and produce that said lands will yield... which shall remain perpetually as property of said Convent... of which possession has already been declared to have been taken, as the relevant titles are held by him, as he declares. And the aforementioned Father obligates himself in the aforementioned manner, as he may be obligated according to his rules and Constitutions, etc."

3. The occasion and reason for the controversies concerning these goods and actions today were as follows. In the year 1898, when the inhabitants of the Philippine Islands rose up against Spanish domination with arms, the Religious were also forced to leave. After the situation was subsequently settled, and the Islands were transferred to the authority of the United States of America, the Religious who returned to that Province were unable to fully restore the convent and church of Candaba, where an interim parish priest, "as interim parish priest," had been appointed by the Most Reverend Vincent Lapus. However, at the end of the year 1904, arguing that the chaplaincy of Gumamila and its property belonged to the parish, he requested that the property still held by the Augustinians be assigned to him, and he obtained a judgment from the Court of Manila on August 4, 1908. Although the Religious appealed, the judgment was declared to have become final in the matter, by a decree of the same Court on October 21, 1908, against which the Religious appealed to the Apostolic See. However, in the meantime, the Archdiocesan Court was urging the execution of the judgment, and a new cause for appealing to the Holy See arose. Indeed, although...

[*Latin ed. p. 255*]

The Supreme Sacred Apostolic Tribunal, both once and again, first in the introductory document and then in the judgment itself, has noted that the plaintiff has limited his claim to the goods mentioned in clause 116 ("considering, as the judgment states, that the plaintiff alleged... that the lands in question are those of the legate contained in clause 116 of the will"), but, nevertheless, in the execution of the judgment, without setting any limits other than these: "lands enclosed within the territory of Delayap," the Reverend Father Lapus requested and, through a new decree of the Tribunal dated June 5, 1909, obtained permission to enter into possession of the entire estate, or "the Candaba Estate, located in the districts of Delayap and Talang, in the territory of Candaba, with an area of 2153.48 hectares," although within the same estate are also goods pertaining to the preceding clause, namely clause 115. Therefore, the entire matter was presented before the Sacred Roman Rota under the following questions: "I. Is there a place for complete restitution according to the judgment of the Tribunal?" And, in the affirmative: "To whom does the ownership of the disputed

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goods (with their fruits) belong, bequeathed by the pious woman Lucy Gumamila in this case?" To these questions, the Reverend Father D. Bo. Me. Sebastiani, Dean, responded on February 7, 1916: "I. Affirmative; II. It pertains to the Augustinian Fathers of the Province of the Most Holy Name of Jesus" (Cf. Acta Ap. Sedis, VIII, p. 275). The defeated party then appealed, also bringing this case before the Supreme Tribunal, in order to have the decree for the provisional execution of the first judgment revoked; for that decree, having been confirmed by my decision (Ibid., X, p. 39), is now fully in force and effect, with the Religious having been restored to provisional possession of the disputed goods under the usual conditions. The judgment of the second instance, delivered by the Reverend Father D. Rossetti on February 18, 1919, fully confirmed the previous one (Ibid., XII, p. 183); therefore, the defeated party, in order to defend itself against the final judgment, in accordance with canon 1902, I, filed an appeal with this Supreme Tribunal, before which the case was heard, with the Advocate of Justice intervening and arguing, on two questions, in accordance with the procedures of canons 1603, § 1, n. 3 and 4, 1604, § 3, as usual: "I. Does the nullity of the final judgment in this case exist, and, in the negative: II. Is there a place for complete restitution in this case?" Therefore, the case was thoroughly examined, and all preparations were duly made, in a plenary session of the Eminent and Reverend Fathers held on the Sabbath, March 6, 1920, in the Vatican Apostolic Palace, the Eminent Fathers, after hearing the report of the Eminent and Reverend Lord D. Orestes Cardinal Giorgi, the presiding judge, and after the questions were proposed, responded: "I. Negative; II. Affirmative; with the expenses borne by both parties, and with the task of drafting the decision assigned to me.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary 4. And indeed, it is unnecessary for me to elaborate on why the complaint of nullity, promoted by the appellant, was rightly rejected. The appellant did not in any way prove that the sentence had fallen into any vice of nullity, either curable or incurable, as enumerated in canons 1892 and 1894, nor did he demonstrate a lack of any essential element according to canon 1680. Furthermore, it could not be demonstrated to the Fathers that the appellant was attempting to establish, in the will or in the testamentary instrument, the meaning we have extensively quoted, that wherever the words "Convent" and "Prior" occurred, they should be understood to refer to the parish and the parish priest; and it appeared false, even upon examining the relevant passage of the testamentary document, where the words "Doctrina" and "ministry" are explicitly mentioned, which the appellant claimed did not belong to the testatrix, and furthermore, that the testatrix had used no words whatsoever to designate the office of care of souls and its subjects to the Convent and Prior. Therefore, the petition to obtain a new investigation regarding the

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current use of language by the inhabitants in this matter was rightly and deservedly rejected by the Turno Rotale. Moreover, before the clearest evidence, both of the will and of the instrument, from which the bequeathed goods and tributes appeared to be destined for the Convent, and which were received by the same, the appellant vainly attempted to argue that the Religious had not recognized these goods as their own, while it is entirely certain, even from the very fact of the contested litigation, that the Religious had retained possession of these goods since the year 1904. It was observed in the very text of the sentence that certain things appeared which, at first glance, seemed to have been improperly stated: for example, that from the beginning of the sentence, the petition presented by the appellant to the Manila Tribunal was not accurately represented; that it was generally stated that the testatrix had the mere power to found a chaplaincy; that the sentence created a dilemma between the true parish and the Convent, omitting, as it were, the "doctrines, and other duties and offices pertaining to the care of souls," as Benedict XIV recalled in the cited constitution, especially § 4, which encompasses everything that the recently published Code includes under the name of "quasi-parish"; that the same sentence did not sufficiently demonstrate, in this case, that the testatrix intended to found either a regular or a lay chaplaincy, according to canons 1412, 2°, and 1544 and following. But these and other similar points could, in the first place, all be subject to a comprehensive explanation; but "in matters of interpretation, the most benign interpretation must always be taken, so that, according to the teaching of Julian, 1. 15 ff. de reb. dub. actus, 'it is better that it should be valid than perish'" (Decis. Signat, typis ed., II ser. 1845-1854 decis. 9, § 5; 279, § 3, etc.); and secondly, those things which were alleged to be incorrect did not touch upon the essential elements of the sentence, but were entirely insignificant to the dispositive parts of the sentence, from which alone the res iudicata is estimated: "For the reasons which persuaded the judges to render the sentence are not..."

[*Latin ed. p. 257*]

The Supreme Apostolic Tribunal "establishes a matter as judged, but the matter judged arises from the dispositions of the sentence" (Decision of the Apostolic Signatura, cited, decree 14, § 2). 5. Therefore, the request for circumscription lacked any foundation whatsoever. But this cannot be said of restitution in integrum. Indeed, the letter of the Code which we use (canon 1905, § 2, n. 4) clearly commands that this extraordinary remedy be granted, if it is demonstrated by clear and unambiguous proofs that "the prescription of the law has evidently been neglected"; for "this benefit is granted more by favor of the law than by favor of the litigants," as has constantly been held by the discipline of Our Order (cf. Decision, cited, 70, § 2; 204, § 22). And by "the law" here, it is not only the general prescription of the Code that must be understood; but also particular prescriptions and

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statutes, to which no part may contravene, such as the statutes of a foundation, the last will and testament, agreements, and other similar things, which, if neglected in the matter of restitution in integrum under this head, allow for the granting of the prescription of the law, as has been affirmed in countless decisions of the Apostolic Signatura (cf., for example, from the cited, decree 204, where the matter concerns only the statutes of marriage). It is most important that principle, that the parties can enact the law as they please in entering into an agreement; cf. Reg. CLXXXV in VI: "Contracts are recognized as taking their law from agreement." But in this case, it was clear that the matter judged had limited the inquiry to the intention of the testator, in order to demonstrate that the legacy was intended for the family, and not for the parish or quasi-parish. However, it was certainly necessary to proceed further: for the law requires that it be inquired, as also appears from canon 533 § 1, n. 3, whether "the property of Fondi has been legally assigned for the benefit of the worship of God or for some other benefit in that very place!"; and n. 4 not only "if money has been given to the parish or mission," but also "if it has been given or donated to religious persons in view of the parish or mission"; these prescriptions are not merely newly given laws, but rather, even by reason alone, they are derived from that firm and unwavering principle, that it is necessary to consider very carefully what the testator himself intended. 6. The obvious necessity of this further inquiry was easily demonstrated in this case: first, because the testator herself, or, as we have seen, undoubtedly the executor of her will, who acted as if he were another testator, "come se io fossi loro," determined that Masses be said according to clause 116 (which alone is relevant to our question) in that very place, i.e., in the church of Saint Andrew in Candaba, where the bodies of the testator's parents rested and where she ordered herself to be buried. This is narrated, as we saw in the public instrument (n. 2), by the executor: "that D. Lucia Gumamila left "disposed that... in the church of St. Andrew in Candaba... every ACTA, vol. X II, n. 6. — 1-6-920, 18

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary « for eight Masses, etc. »; this, he states, is demanded by religious obligation: « in 'execution of this will... in the best way... forever... in the 'church and in the convent under the invocation of St. Andrew... from now and 'always, he is obligated to say each year the aforementioned Masses, etc. ». - Given this, it becomes difficult to apply the interpretation (p. 198) made by Cardinal De Luca (ibid.), which proceeds by considering the opposite, namely « when 'it is established that the Masses and anniversaries were not established for the 'particular devotion of that place materially, but rather with respect 'to the clergy or religious residing there ». - Indeed, from the law imposed, perhaps by the testator, or certainly by the executor, to perpetually say

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these Masses from now and always in the aforementioned church, it seems rather that the opposite is the case, and that these obligations cannot be fulfilled elsewhere, even if a Religious should go there, without leaving the church of St. Andrew, unless a special indult from the Holy See is granted, according to canon 1551, § 1. 7. Moreover, it is necessary to further investigate whether the same goods, mentioned in clause 116 (which demonstrated that the legacies had been given to the Convent or regular house), were given to the regulars as such, or repetitively, and not, rather, to the house itself, but with a view to the parish or mission. For, unless this is proven, the contrary presumption prevails, according to canon 1636, § 1: « Unless the contrary is proven, 'it is to be presumed that those things which are given to the 'rectors of churches, even of religious, are given to the church ». It is easily understood that here, the term "church" is understood in the broadest sense, and is not limited to the parish in the strict sense; and furthermore, the term cannot be understood to mean a monastery or convent, unless we wish to create a useless repetition of canons 580, § 2 and 582, as if it were not enough to have the well-known principle: « Whatever a monk acquires, the monastery acquires ». Therefore, the meaning is: where there is a church, as in our case, whose rector is a monk or a convent, whatever is given to this rector is presumed to be given to the church, unless the contrary is proven. This meaning is manifestly derived from the well-known constitution of Leo XIII, Romanus Pontifices, May 8, 1881 (cf. Act. Ap. Sed., II, 267 ss.), from which the canon is taken, which, although extended to the Philippine Islands on January 1, 1910 (cf. Act. Ap. Sed., VIII, 296), nevertheless, in this matter, has the force of a declaration of common law, as is noted therein: « For in these 'decisions, nothing has been done that does not 'fully agree with the most common teachings of 'common law. For any offering given to a 'parish priest or another rector of a church, 'for any pious reason, is itself acquired for that 'pious reason ». Furthermore, the aforementioned presumption of law is clearly established by the same Constitution: « Finally, so that no one may 'fall into error or disagreement... 'we believe it is necessary to define that 'those monies and those things which are given 'to religious ».

[*Latin ed. p. 259*]

The Supreme Apostolic Tribunal 259 understands the "obligations" presented to it in the context of their mission. Indeed, it is established that, concerning such matters, the primary consideration must be what the testator or donor intended; and if this is not apparent, it has been decided [by some, formerly] that the parish priest or rector of the church should presume that the donation was given. However, there is a significant deviation from this rule, as certain experts in ecclesiastical law testify, a practice that has almost become common, whereby, today, almost exclusively those offerings made in the church during Masses, and those offered for the administration of

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sacraments, for blessings of marriages or of women after childbirth, for funerals and burials, or for other similar functions, belong to the parish priest; while almost all other offerings are, by custom, applied to the church itself, or to chapels, or to other certain purposes (Reiftenst., 1. III, title 30, no. 193; Van Espen, *Jus eccl. univ.*, p. II, section IV, title 11, chapter 10, nos. 20, 21). Furthermore, if a donation is made to a parish priest or rector, from whom the faithful receive spiritual assistance, it can hardly be presumed that a different judgment should be made when the church is endowed with goods, by which the decorum of religion and the support of the clergy can be provided, than when the church does not have such a wealth of goods, and is sustained solely, or primarily, by the generosity of the faithful. In the latter case, the donors should be considered to have intended to contribute to the splendor of divine worship and the dignity of religion."

How clearly this doctrine of the law applies to our case, no one can fail to see: and since the same, nevertheless, appeared to have been overlooked, or at least not sufficiently considered, by the judgment rendered, it was necessary, according to the norm of the same doctrine, to render a new judgment concerning the bequest, clause 116, and therefore, against the final judgment, a restoration in integrum was undoubtedly to be granted, according to the explicit precept of the law. And so it was decreed, pronounced, declared, and ordered that this definitive sentence be made public law, and that it be commanded to be executed by all to whom it applies; not only, etc.; but also, etc.

Given in Rome, from the halls of the Supreme Tribunal, on the 6th of April, 1920.

Ubaldus Mannucci, Voting Member of the Signatura.

L. © S.

VISA

Evaristus Lucidi, S. A. S. T., Secretary.

Josephus adv. Fornari, Notary.

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, May 18, 1920, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Venerable Cardinals, and with the votes of the Reverend Prelates Officials and the Theological Consultors composing the Sacred Congregation of Rites, a New-Preparatory Congregation was held, to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God, Andrea Uberto Fournet, a secular Priest, Founder of the Congregation of the Daughters of the Cross, commonly called the Sisters of Saint Andrew.

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SECRETARY OF STATE. APPOINTMENTS.

By letters from the Secretary of State, the Holy Father deigned to appoint:

May 1, 10, 11, 11, 14, 16, 19, 21, 24, 27, 1920.

The Most Reverend Cardinal Michele Lega, Protector of the Sanctuary of Polsi in Aspromonte, Calabria.

The Most Reverend Cardinal Oreste Giorgi, among the Most Reverend Protectors of the Pontifical Theological Academy.

The Most Reverend Cardinal Guglielmo van Rossum, Protector of the Congregation of Saint Charles Borromeo, having its Mother House in Trebnitz.

The Most Reverend Cardinal Oreste Giorgi, Protector of the Institute of the Sisters of Charity of the Immaculate Conception of Ivrea.

The Most Reverend Cardinal Gaetano Bisleti, Protector of the Daughters of Charity of Montpellier.

The Most Reverend Cardinal Guglielmo van Rossum, Protector of the Oblates of Mary Immaculate.

The Most Reverend Cardinal Oreste Giorgi, Pontifical Delegate of the Church and Monastery of Saint Clare in Naples.

Monsignor Francesco Marchetti Selvaggiani, Apostolic Nuncio in the Republic of Venezuela.

Monsignor Filippo Mauri, Prelate with voting rights of the Supreme Tribunal of the Apostolic Signature.

The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Hermits of Saint Augustine.

[*Latin ed. p. 261*]

The Roman Curia Diary, with a Brief Apostolic Document: The Holy Father has deigned to appoint:

Assistants to the Papal Throne:

December 29, 1920.

Pontifical: April 1920.

Monsignor Emilio Ferrais, auxiliary to the Cardinal Archbishop of Catania.

May: Monsignor Francesco Moretti, Bishop of Narni and Terni.

Apostolic Protonotaries, as if participating:

April 25, 1920.

May 30.

May 8.

May 9.

May 11.

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May 17.

May 20.

May 21.

Monsignor Felice Sznarbackowski, of the diocese of Lueeoria.

Monsignor Donato Venditti, of the archdiocese of Taranto.

Monsignor Eugenio Caulle, of the archdiocese of Rouen.

Monsignor Anthony Müller, of the diocese of St. Gall.

Monsignor Alessandro Baczynskyj, of the archdiocese of Lviv of the Ruthenians.

Monsignor Giulio Baudriller, of the diocese of Angers.

Monsignor Thomas, of the archdiocese of Paris.

Monsignor Enrico Debout, of the diocese of Arras.

Monsignor Giacomo Giuseppe Ryan, of the archdiocese of Cashel.

Monsignor Enrico Maria Massimiliano d'Allaines, of the diocese of Orleans.

Domestic Prelates of His Holiness:

March 16, 1920.

Monsignor Donaldo Mac Dougal, of the diocese of Argyll and the Isles.

April 24.

Monsignor Arturo Mamoli, of the diocese of Reggio Emilia.

May 8.

Monsignor Giovanni Marino Van Oers, of the diocese of Breda.

May 9.

Monsignor Giuseppe Fietta, of the diocese of Ivrea.

May.

Monsignor Francesco Saverio Fritschi, of the diocese of St. Gall.

May.

Monsignor Tito Wojnarowski, of the archdiocese of Lviv of the Ruthenians.

May.

Monsignor Alessio Piasecki, of the same archdiocese.

May 12.

Monsignor Raffaele Ruggiero, of the diocese of S. Agata dei Goti.

May 14.

Monsignor Carlo de Boismarmin, of the archdiocese of Bourges.

May.

Monsignor Giovanni Girbeau, of the same archdiocese.

May 15.

Monsignor Giovanni Gaire, of the archdiocese of Regina.

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May.

Monsignor Zeffirino Marois, of the same archdiocese.

May.

Monsignor Giorgio Stefano Grandbois, of the same archdiocese.

May.

Monsignor Emanuele Bechetoille, of the archdiocese of Lyon.

May 17.

Monsignor Leone Thibault, of the diocese of Angers.

May 18.

Monsignor Domenico Amato, of the diocese of Telese and Cerreto Sannita.

May.

Monsignor Guy Anichini, of the archdiocese of Palermo.

[*Latin ed. p. 262*]

262 Actu Apostolicae Sedis - Commentarium Officiale 1, May 20, 1920. Monsignor Mose Cagnac, of the archdiocese of Bourges.

21 ″ ″ Monsignor Giuseppe Emilio Borrel, of the diocese of Tarentaise.

″ ″ ″ Monsignor Eugenio Maria Filiol, of the diocese of Orléans.

HONORS: With Apostolic Briefs, the Holy Father deigned to bestow the following honors:

The Order of Saint Gregory the Great, civil class, Commander:

April 25, 1920. To Mr. Leopoldo Candiani, of the archdiocese of Milan.

May 13, 1920. To Mr. Baron Tommaso Carizzi, of the diocese of Télese and Cerreto Sannita.

May 15, 1920. To Mr. Knight Gastone Lepercq, of the same archdiocese.

To Mr. Knight Renato Mouterde, of the same archdiocese.

To Mr. Alfonso Turgeon, of the archdiocese of Regina.

To Mr. Knight Giovanni de Cessac, of the diocese of Limoges.

The Order of Saint Gregory the Great, civil class, Knight:

May 3, 1920. To Mr. Lawyer Lodovico Renato Sallé, of the diocese of Bayeux.

May 12, 1920. To Mr. Count Emanuele de Las Cases, French Senator.

May 14, 1920. To Mr. Giorgio Mairot, president of the regional union of French Catholic youth in Burgundy.

To Mr. Alfredo Douard, vice-president of the regional union of French Catholic youth in Franche-Comté.

To Mr. Enrico Jarry, general vice-president of French Catholic Youth.

May 15, 1920. To Mr. Stefano Berne, of the archdiocese of Lione.

To Mr. Giacomo Brac de La Perrière, of the same archdiocese.

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To Mr. Andrea Bellin, of the same archdiocese.

To Mr. Beniamino Chomel, of the same archdiocese.

To Mr. Augusto Deriard, of the same archdiocese.

To Mr. Giuseppe Fichet, of the same archdiocese.

To Mr. Emilio Paillard Metty, of the diocese of Châlons.

To Mr. Alessandro Souriac, general president of French Catholic Youth.

May 17, 1920. To Mr. Nicola Dekker, of the diocese of Harlem.

[*Latin ed. p. 263*]

From the Roman Curia Diary, 263. The Commandery of the Order of St. Sylvester the Pope: May 6, 1920. To Mr. Carlo Nîmes Teixeira, from the Patriarchate of Lisbon. The Knighthood of the Order of St. Sylvester the Pope: April 28, 1920. To Mr. Galileo Giobbe, of Rome. May 13. To Mr. Carlo Dumortier, of the Archdiocese of Malines.

BY THE GRACE OF HIS HOLINESS: With the tickets of His Eminence, the Most Reverend Monsignor, the Papal Chamberlain, the Holy Father deigned to appoint:

Extraordinary Secret Chamberlains to His Holiness:

March 26, 1920. Mons. Salvatore Gangarelli, of the Archdiocese of Catania.

April 13. Mons. Guglielmo Enrico Völker, of the Diocese of Bois-le-Duc.

April 16. Mons. Alessio Apuzzo, of the Archdiocese of Amalfi.

April 29. Mons. Luigi Di Meo, of the Diocese of Sessa Aurunca.

May 1. Mons. Zenobio Pâclisan, of the Diocese of Alba Giulia and Fogaras.

May 20. Mons. Ettore Baranzini, of the Archdiocese of Palermo.

May 22. Mons. Giorgio Coote, of the Archdiocese of Westminster.

May 22. Mons. Lionello Evans, of the same Archdiocese.

May 22. Mons. Giovanni Cauley, of the Diocese of Monterey and Los Angeles.

May 22. Mons. Ildefonso Montero Diaz, of the Archdiocese of Seville.

Secret Chamberlains of Sword and Cloak, Extraordinary to His Holiness:

February 4, 1920. Mr. Fermin Carlos de Yeregui, of the Archdiocese of Montevideo.

May 6. The Count Prospero Keller, of the Archdiocese of Paris.

May 22. The Count Giuseppe Ignazio Caverò y Alcibar, of the Diocese of Saragozza.

May 25. Mr. Daniele Girona y Llogostera, of the Diocese of Barcelona.

[*Latin ed. p. 264*]

Acta Apostolicae Sedis - Official Commentary

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264 Honorary Chamberlains in the purple cassock of His Holiness, April 20, May 1, 1920.

Most Reverend Monsignor Palmerino Mastrojacono, of the diocese of Trivento.

Most Reverend Monsignor Ottavio Platau, of the diocese of Cambrai.

Honorary Chamberlains of the Sword and Mantle, extraordinary, of His Holiness:

April 24, 1920.

Mr. Francesco Çeballos y Gonzales, of the diocese of Cadiz.

May 6, 1920.

Mr. Pasquale Pinto, of the diocese of Capaccio Vallo.

May 11, 1920.

Mr. Alfonso Schelstraete, of the diocese of Bruges.

Mr. Giovanni Lane Mullins, of the archdiocese of Sydney.

NECROLOGY

May 8, 1920.

Most Reverend Monsignor Francesco Ferreira da Silva, titular bishop of Siene and prelate of Mozambique.

The Most Reverend Cardinal Giulio Boschi, Bishop of Frascati.

May 15, 1920.

Most Reverend Monsignor Pietro Luigi Péchenard, Bishop of Soissons.

May 27.

[*Latin ed. p. 265*]

Year XII - Vol. XII, July 1, 1920. No. 7. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE BENEDICT XV. APOSTOLIC CONSTITUTIONS. I. ERECTION OF A NEW ABBEY IN CARDIFF. BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. The illustrious deeds of the Benedictine Order, for the increase of the glory of the Church, have been experienced not only in other regions of Europe, but also in the island of England, where the sons of Saint Benedict, together with the Christian religion, introduced human and civil culture. The solicitude of these monks has not been lacking, even when that most noble nation was torn from the womb of the Roman Church, but rather it has grown daily, especially in this our age. Therefore, a considerable share of credit must rightly be attributed to the efforts and endeavors of this same Order, if so much and so great an increase in the Catholic faith has been achieved in England in these times, so that, in many places there, it seemed fitting to re-establish the sacred hierarchy. Having these merits of the Benedictine Order before Our eyes, We, by Apostolic Letters, given in Cambria, on the seventh day of the month of February, in the year one thousand nine hundred and sixteen, in the second year of

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Our Pontificate, concerning the episcopal see transferred from Neoportus to the city of Cardiff, and raised to the dignity of an Archdiocese, and at the same time, a new ecclesiastical province established in the principality of Walliae, We have decreed:

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary: "that the chapter in the place of Belmont, near Hereford, and the episcopal seat there, should be maintained in their established state... so that the Archbishop of Cardiff would have two chapters, one secular and one regular, and two cathedral churches." However, while Apostolic Letters were being requested concerning the establishment of rules for both chapters, the esteemed son Cuthbert, Abbot Butler, President of the Anglo-Benedictine Congregation, together with other Abbots of the same Congregation, considered that it would be beneficial to the Church if he were to renounce the cathedral privilege and the cathedral chapter that had been granted to the Belmont community. Therefore, with the consent of the aforementioned Abbots and of the Belmont Monastery, in letters dated the twenty-fourth of January of this year, one thousand nine hundred and twenty, he declared to Us that he was prepared, if it pleased the Apostolic See, to renounce these privileges, adding that it would be pleasing to him, in order to preserve the memory of the relinquished cathedral dignity, if the Belmont Monastery were to be established as a true and proper Abbey of the Benedictine Order. We, perceiving that the proposal of the President of the aforementioned Congregation was based on just causes, decreed and admitted the prayers presented by him. Therefore, by these Apostolic Letters, sealed with the leaden seal, we accept the renunciation of the aforementioned privileges of cathedral status and chapter, already granted to the aforementioned monastic church and religious house, and at the same time, we establish and constitute the Belmont Monastery as a true, proper, and independent Abbey, according to the prayers, just as all other Anglo-Benedictine Abbeys are, with all the rights, privileges, and obligations that pertain to them, according to the canonical laws and constitutions approved by the Holy See, and of the aforementioned Order, together with its own family, under an Abbot chosen from that family, according to the norms of the Constitutions of the aforementioned Congregation. Furthermore, knowing the merits that the Benedictine Order has earned for the Church and for religion in England, from the time of Gregory the Great, Our Predecessor, and also recognizing that this present renunciation has been carried out solely for the greater good of the Church, we declare that the Apostolic See will never forget the merits of the Benedictine Order, and will gladly take care of the memory of these benefits, as far as humanly possible, and will never cease to ensure that among the prelates of England, one of the disciples of Saint Benedict will

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undertake the governance of a diocese, and that he will illuminate it, as has been the case in times past, with knowledge and virtue.

[*Latin ed. p. 267*]

The Acts of Pope Benedict, 267, XV: These present documents, and everything contained within them, even those things which any individual may be interested in, or may presume to be of interest to them, shall not, if they have not been heard, and if they have not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, ever be subject to any flaw of deceit, or of trickery, or of nullity, either by reason of Our intention, or by any other means, even a substantial and unforeseen defect; but rather, they shall always be considered valid and efficacious, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they pertain; and if, contrary to this, anything should happen, knowingly or unknowingly, through any authority, it shall be entirely void and of no effect, and We decree it so. Notwithstanding any rules established in synodal, provincial, general, and universal councils, in special or general Apostolic Constitutions and ordinances, and in any other dispositions of Our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever. We decree that the same full faith shall be given to copies of these documents, whether handwritten or printed, if they are accompanied by the endorsement of a public notary, and are secured with the seal of someone holding an ecclesiastical office, as would be given to the original documents if they were presented or shown in court, both within and outside of it. Therefore, no one shall be permitted to infringe upon what is established in these Our documents, or to dare to contradict them with reckless audacity. If anyone should presume to attempt this, let them know that they will incur the wrath of Almighty God, and of the blessed Peter and Paul, His Apostles. Given at Rome, near the blessed Peter, in the year of Our Lord nineteen hundred and twenty, on the twenty-first day of the month of March, in the sixth year of Our pontificate.

© C. CARD. DE LAI, Bishop of Sabina, Secretary of the Sacred Congregation Consistorial.

P. CARD. GASPARRI, Prefect of the Secretariate of State.

Iulius Campori, Apostolic Protonotary.

Raphael Virili, Apostolic Protonotary.

Registered in the lead book of Canon Law, volume XX, number 22.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary II of the MOHILOVIENSIS Division and the Erection of the New Apostolic Vicariate "DE FINLANDIA" BENEDICT, Bishop, Servant of the Servants of God, for the Perpetual Remembrance.

Among the concerns of the Supreme Pastor, it has always been that dio-

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ceses which are too extensive should be divided for more suitable pastoral care and administration, especially when circumstances or the conditions of the place itself seem to suggest or demand it. Since it is most fitting, and the times permit, that the region of Finland, which until now belonged to the Archdiocese of Mohilev, be separated from the aforementioned Archdiocese; We, having carefully considered all matters, having received the favorable opinions of the venerable brothers Achilles Ratti, titular Archbishop of Naupactensis, Apostolic Nuncio in Poland, and the current Metropolitan of Mohilev, and after consultation with the Sacred Congregation of the Consistory, by these present letters, we separate the aforementioned territory of Finland from the Archdiocese of Mohilev by Apostolic authority, and we erect it into a new, distinct Apostolic Vicariate, to be called "de Finlandia," which shall be entirely subject to the Sacred Congregation for the Propagation of the Faith.

These present Letters, and everything contained within them, even if someone, whether by their own interest or by presuming their own interest, has not heard of them, and has not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of surreptition or fraud, or nullity, or of Our intention, or by any other means, even a substantial and unforeseen defect, be deemed invalid, impugned, or brought into controversy, but rather, they shall always be considered valid and effective, having been made and issued with full knowledge and authority, and shall have their full and complete effects and shall be inviolably observed by all to whom they apply; and if, contrary to this, anything should happen to be attempted concerning these matters, by anyone, knowingly or unknowingly, with any authority, We declare and decree that it shall be entirely void and of no effect.

[*Latin ed. p. 269*]

269 The acts of Pope Benedict XV. Notwithstanding the rules established in synodal, provincial, general, and universal councils, in special or general Apostolic constitutions and ordinances, and in any other dispositions of Our predecessors, the Roman Pontiffs, and all other contrary things whatsoever. We wish that the same faith be given to these letters, whether transcribed or printed, if they are accompanied by the endorsement of a public notary, and sealed with the seal of someone constituted in ecclesiastical dignity, in judgment and outside of it, as would be given to them if the original documents were presented or shown. Therefore, no one is permitted to infringe upon what is established in these Our letters, or to dare to contradict them with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the Blessed Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty, on the

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eighth day of the month of June, in the sixth year of Our pontificate.

O. CARD. S. B. E. © CAGIANO CARD. DE Episcopus Cancellarius.

S. Raphaël Lodovicus

Loco C. plumbi Reg. in Cane. Ap., vol. XX, n. 38.

Virili, C. LAI Sabinensis Consistorialis Secretarius.

Protonotarius Apostolicus.

Schüller, Protonotarius Apostolicus.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary III. CONCERNING THE EXCHANGE OF TERRITORIES BETWEEN THE DIOCESES OF SAMOGITIA AND RIGA. BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD. It is of the greatest importance that the dioceses of Fismes should coincide with the boundaries of the civil territories, so that the faithful may communicate more easily and without any difficulty with their Ordinaries. However, after the new political constitution of the states of Lithuania and Latvia, it happened that a principal part of the civil province of Curland, which previously belonged to the Diocese of Samogitia and to another republic, remained within the boundaries of the Republic of Latvia. The civil government of this Republic requested that this part of Curland be separated from the Diocese of Samogitia and united with the newly established Diocese of Riga, in Latvia. When to this request was added the favorable opinion of our venerable brothers, Francis Karevié, the present Bishop of Samogitia, and Achilles Ratti, titular Archbishop of Naupactus and Apostolic Nuncio in Poland, We, after mature consideration, deemed it fitting to grant the request. Therefore, by these present Letters, with apostolic authority, We decree that the part of the territory of Curland which has been assigned to the state of Latvia be separated from the Diocese of Samogitia and permanently and in all respects united to the Diocese of Riga. Furthermore, these Letters and everything contained therein, even if anyone, for whatever reason, or presuming their own interests, should claim that they have not been heard, or that they have not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of fraud, or of nullity, or of our intention, or by any other means, even a substantial and unforeseen defect, be noted, impugned, or brought into controversy, but these shall, as if made and issued with full knowledge and authority, always remain valid and shall have and obtain their full and complete effect, and shall be maintained by...

[*Latin ed. p. 271*]

271 The acts of Pope Benedict XV are to be inviolably observed by all to whom they apply; and if, in any way, by any authority, knowingly or

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unknowingly, anything should happen to contravene them, we will and decree that it is and shall be entirely null and void. Therefore, having established the foregoing, and ordering that all things be carried out accordingly, we appoint our beloved son Anthony Springovicz, elected Bishop of Riga, and grant him the necessary and appropriate powers, including the power to delegate, to effectuate the aforementioned matter to anyone in ecclesiastical dignity, and furthermore, we impose upon him the obligation to send, within six months from the date of these letters, an authentic copy of the completed execution to the Sacred Congregation of the Consistory. Notwithstanding any rules in synodal, provincial, general, and universal councils, special or general constitutions and ordinances Apostolic, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions. We wish that these Letters, even when transcribed and printed, and signed by a public notary and confirmed by someone in ecclesiastical dignity, be given the same full faith, in judgment and outside of it, as would be given to them if the original were presented or shown, as these present letters. Therefore, no one is permitted to infringe upon what is established in these Our Letters, or to dare to contradict them with reckless audacity. If anyone should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given in Rome, on the ninth day of the ninth month, in the year one thousand nine hundred and thirty-seven, in the month of June, in the year of Our Lord, under the pontificate of Our Most Holy Father.

O. CARD. CAGIANO © S. B. E.

Chancellor.

CARD. DE LAI

Bishop of St. Raphael.
Ludovicus Loco C. plumbi.
Beg. in Cane. Ap., vol. XX, n. 89.
Virili, C.
Protonotary.
Schüller,
Consistorial Secretary.
Apostolic.
Protonotary Apostolic.

[*Latin ed. p. 272*]

272 From the Apostolic See - Official Commentary on the APOSTOLIC

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LETTER announcing the beatification of the VENERABLE SERVANTS OF GOD, commonly known as "St. Charles Lwanga and his companions, the Uganda Martyrs." BENEDICT XV. For the perpetual memory of the matter. — It is still debated who first brought the Christian faith to Africa; however, it is certain that the religion flourished and thrived there from the apostolic age, and Tertullian describes the purity with which the African Christians lived, in such a way that it deeply moves the hearts of those who read it. Indeed, this region seems to be unsurpassed in its abundance of illustrious men and martyrs. Among these, it is pleasing to remember the martyrs of Scillita, who shed their blood for Christ in Carthage, under the proconsul Publius Vigellius Saturninus; and from the recorded questions of the trial, which still exist happily today, it is clear what constancy and generous simplicity of spirit they showed in their response to the proconsul, and how they professed their faith. It is also fitting to remember Potamia, Perpetua, Felicitas, Cyprian, and "many other martyr brothers," whom the Acts generally mention; and furthermore, the people of Utica, also known by the name of Massa Gandiga, either because they were burned alive, as Aurelius Prudentius recounts in Hymn XIII, or for some other reason, as Augustine seems to believe. Not long after, heretics, then the Vandali, and finally the Mahometans, so devastated and destroyed Christian Africa that, after having produced so many illustrious heroes for Christ, and after having boasted of more than three hundred episcopal sees, and after having held so many councils for the defense of the faith and discipline, it almost completely lost all semblance of humanity and descended into barbarism, with the Christian spirit extinguished. However, in more recent times, there have been those who, driven by a thirst for knowledge, dared to explore these interior regions; and, with no less zeal, missionaries, filled with the spirit that animated the Apostles, armed with nothing but the Cross, and confident in their unwavering faith in God, penetrated these hidden regions. Among these heralds of the evangelical wisdom, the Missionaries of Africa, commonly known as the White Fathers, hold a most honorable place, having as their founder and legal father, the Most Reverend Charles Martial Lavigerie, the first Archbishop of the restored Archdiocese of Carthage and Cardinal of the Holy Roman Church. Among them, in the very beginnings of their Institute...

[*Latin ed. p. 273*]

The acts of Pope Benedict XV record that, on a day filled with auspicious omens, it so happened that, having been entrusted by the Apostolic See with the Vicariate of the Upper Nile, in the year 1778, they entered the kingdom of Uganda, situated in the heart of Africa, where, eight years later, twenty-six negroes, most of whom were still young, performed such an admirable martyrdom, that it is fitting to say that they not only emulated the ancient heroes of Christian Africa, but also, through a double martyr-

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dom of chastity and religion, recalled the sweetest memory of the blessed Agnes. But it is best to explain the matter in order, and to unfold the events in a narrative, which brought glory to the Church of Christ, and, given the circumstances, a new and splendid glory. Therefore, when the missionaries, whom we have mentioned, established the station of Santa Maria de Rubaga, and the King of Uganda, Mtesa, showed no resistance to the propagation of the Christian faith, such zeal was aroused that many hundreds of catechumens offered themselves to be instructed by the preachers of the divine word, so that the entire region might rejoice in the hope and expectation of the best fruits. However, shortly thereafter, King Mtesa, incited by the Muslims, who feared that if the Christian religion prevailed, they would suffer a loss in the trade of slaves, which they had freely practiced, gradually changed his intentions and finally resolved to resist the propagation of the faith, even by force, if necessary! Given this state of affairs, the missionaries prudently withdrew for a time; but, shortly afterward, when the king died, his son, Muanga, who was kind and well-disposed, and who succeeded to the throne, urged them to return to the capital. And when they returned, he received them kindly, and openly promised that, since he had succeeded his father, having been favored by God through the prayers of the Christians, he would not only call the best of them to himself and raise them to positions of honor in the kingdom, but also that he himself would encourage all the people subject to his rule to embrace the religion. He ordered several of the Christians or catechumens to be present in the royal court, and indeed, not without his own benefit; for, since the nobles, opposed to new things, had secretly decided to kill the king, some of the Christians in the court, having learned of this, secretly warned Muanga to be on his guard, and added that he could fully trust both himself and all the people under his jurisdiction, that is, two thousand armed men. Meanwhile, the king's chief minister, and also the author of the conspiracy, although he obtained forgiveness for himself and his associates from Muanga, nevertheless, burned with a stronger hatred for the Christians than before; what is more, he heard that he would be removed from his office, and that Joseph Mkasa, a Christian, would be appointed in his place. Therefore, he seized every opportunity to whisper to the king that those who professed the Christian religion were to be considered capital enemies; he would certainly remain faithful to the king, as long as he was small.

[*Latin ed. p. 274*]

Acts of the Apostolic See - Official Commentary, number; but, if at any time they had surpassed the others in number, they would have removed him from among them, in order to promote someone of their own to the royal dignity. But another thing was added to this, and it was more powerful, namely, the envy with which King Muanga was incited to perse-

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cute the Christians; for when, through the detestable works of the Mohammedans, he began to indulge in vices contrary to nature, which is a thing that is always opposed, he could never achieve it, so that the Christians might behave like boys in the royal court. Thus, what should have been turned to the honor of religion, became a danger to religion. Finally, it came to bloodshed, and Muanga declared to the first administrator that he wanted all those who prayed to be put to death: these are the beautiful words with which our people were designated. It is not known exactly how many victims were pleasingly offered to God in this persecution; but it is certain that, as we have already said, twenty-two negroes distinguished themselves above all others, whom it is useful to divide into two groups, according to the manner of their death: one group, consisting of thirteen, who were burned alive; the other group, consisting of nine, who were killed by various kinds of torture. From the first group, almost all of the royal boys were: Charles Lwanga, Mbaga Tuzindé, Bruno Séron Kuma, James Buzabaliao, Kizito, Ambrose Kibuka, Mgagga, Gyavira, Achilles Kiwanuka, Adolphus Ludigo Mkasa, Mukasa Kiriwanvu, Anatolius Kiriggwajjo, Luke Banabakintu. Charles Lwanga, born in the town of Bulimu and baptized on the 15th of November, 1885, won the admiration and goodwill of all through his excellent qualities; and King Muanga himself held him in high regard, because he diligently carried out the tasks entrusted to him. When he was in charge of the royal boys, he encouraged them to preserve the faith and chastity, rejecting the wicked and impious enticements of the king; bound in chains, he also openly encouraged the catechumens to persevere in their devotion to the faith, and he proceeded to the place of execution with admirable fortitude, being only twenty years old. - Mbaga Tuzindé, a royal boy, son of Mkadjanga, one of the most important and cruelest of the executioners, was still a catechumen when the persecution flared up, and he was baptized by Charles Lwanga shortly before his condemnation. His father repeatedly begged to save him from death, asking him to either renounce the Catholic religion, or at least to abjure it and promise to cease praying. But the courageous young man replied that he knew and approved of the cause of his death, and that he did not want to inflame the king's anger against his father: he asked that he not be spared. Then Mkadjanga ordered one of the younger executioners to strike his son, who was barely sixteen years old, on the head with a club, and to deliver his lifeless body to the fire along with the others. - Bruno Séron Kuma, born in the village of Mbalé and baptized on the 15th of November, 1885, was from a...

[*Latin ed. p. 275*]

The acts of Pope Benedict XV record that a certain individual departed from his household because he followed the *catholica* sect. After serving King Mtesa, and upon the succession of Muanga, he abandoned his posi-

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tion in order to earn a living. Included among the Christian courtiers, at the age of twenty-six, he strengthened his companions through word and example in a glorious struggle.

James Buzabaliao, baptized with water on the fifteenth day of November in the year 1885, inflamed with a singular zeal for promoting religion, strove with all his might to attract and encourage others, including Muanga himself, who had not yet ascended to the paternal throne, to embrace the Christian faith; for this very reason, the king, a most powerful young man, condemned him, ordering his execution at the age of twenty.

Kizito, a pure soul, younger than the others, who at the age of thirteen years suffered martyrdom, was a son of the nobility of the kingdom, distinguished for his innocence and firmness of spirit. Shortly before he was cast into chains, he received baptism from Charles Lwanga. The lascivious king, a most powerful young man, tried in vain to entice this brave boy to himself. He rebuked certain Christians who had fled in such a way that they remained standing before King Muanga, their fear dispelled; and as he was being led to execution, he encouraged his companions, so that none would lose heart, to proceed together, holding hands.

Ambrose Kibuka, also from the court, was baptized on the seventh day of November in the year 1885, and he retained the faith ardently and steadfastly, even to the most atrocious death, which he suffered for Christ at the age of twenty-nine.

Mgagga, a royal boy, still a catechumen, bravely resisted the king's obscene solicitations, and, having confessed himself a Christian, was cast into prison with the others. Before he was detained, he received baptism from Charles Lwanga, and, like the others, he faced martyrdom with a tranquil spirit, at the age of sixteen.

Gyavira, also from the court, was beloved by King Muanga because of his handsome appearance, but the king could not, for all his efforts, entice him to indulge his lust. Still a catechumen, he was condemned to death by Muanga after publicly professing his faith, and on the night of his condemnation, he was baptized by Charles Lwanga and, along with the others, was led to the place of execution by the executioners, at the age of seventeen.

Aches Kiwanuka, a royal boy, born of Mitiyana, was baptized on the seventeenth day of November in the year 1885. After bravely confessing his faith before the king with a firm spirit, he was bound in chains with his companions and thrust into prison, and he again affirmed that he would never abandon the *catholica* religion, and he proceeded to the final execution with great fortitude, at the age of seventeen.

Adulphus Ludigo Mkasa, a courtier, distinguished for his integrity of character, as well as his diligence and patience in his labors. Having received baptism on the seventeenth day of November in the year 1885, he retained the *catholica* faith with sanctity, and he constantly professed

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it with the others until death, which he suffered for Christ at the age of twenty-five.

Mukasa Kiriwanu, a royal boy,

[*Latin ed. p. 276*]

276 *Acta Apostolicae Sedis* - During the official proceedings, when the executioners were leading Charles Lwanga and his companions to the hill of Namugongo, when asked if he was a Christian, he affirmed it, and along with the others, he was led to execution. This catechumen, who had not yet received baptism, attained the baptism of blood, and at the age of nineteen, he achieved eternal glory. - Anatolius Kiriggwajjo, a royal boy, was baptized on the seventeenth day of November in the year 1885, and he retained the precepts of the Christian life with such firmness of mind that he rejected the honor offered to him by the king, which seemed to threaten his eternal salvation. He openly professed the Catholic faith along with the others, and he met his common death with them at the age of sixteen. Finally, from this group, we mention Luke Banabakintu, who, born in the county of Ntlomo, diligently served a certain nobleman, named Mukwenda. On the twenty-eighth day of May in the year 1881, he received baptism and confirmation, and for the first time attended the sacred Mass; from that most blessed day, he shone as an example to others through the integrity of his morals and the observance of the precepts, and he had nothing he valued more than to converse with his friends about divine matters. Although he could easily have avoided death, he preferred, being led to his death, to stand firm in the Lord, having been betrayed to the king's men. Imprisoned, he lived there with a joyful spirit, until, along with the others, at the age of thirty, he shed his life for Christ. - All of those whom we have named were led to the hill of Namugongo on the third day of June in the year 1886, even as the sun had risen. Upon arriving there, with their hands tied behind their backs and their feet bound, each of them was wrapped in a basket made of reeds; a pyre was built, and such bundles of reeds were placed upon it. With their feet set to the fire, that flock of victims was slowly and painfully tortured; the flame crackled, feeding on the bodies of the saints; a murmur of lamentations was spread into the air, and the cries for help grew louder because of the severity of the torments; the executioners were astonished, not hearing any cries or groans from the dying men, something they had never witnessed before. Thus, the fire consumed all those most chaste and most courageous heroes together, and at the same time, all of them were received into the heavenly mansions. - In another group of nine black men are counted the venerable servants of God, Matthias Kalemba Murumba, Athanasius Badzekuketta, Pontian us Ngondwé, Gonzaga Gonza, Andrew Kagwa, Noë Mawgalli, Joseph Mkasa Balikuddembé, John Mary Muzéi (Iamari), and Dionysius Sebuggwao. - Matthias Kalemba Murumba was fifty years of age when he suffered martyrdom. Having been chosen for

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the office of judge, and after having converted from the Mahometan and Protestant sects to the Catholic religion, he received baptism on the twenty-eighth day of May in the year 1881, and in order not to unjustly harm anyone, he relinquished his office. With modesty and gentleness of spirit,

[*Latin ed. p. 277*]

From the acts of Pope Benedict XV, page 277, it is recorded that he was so zealous in the propagation of the faith that he not only instructed his own children to live piously, but also taught the Christian doctrine to all those he could. The first minister of the king, before whom he was brought, ordered that a very grave man, who bravely professed his faith, should have his hands and feet cut off, and pieces of his flesh torn from his back, to be burned before his eyes. Therefore, the executioners led the venerable servant of God, who was going about cheerfully and with joy, to a barren and desolate hill, so that he would not be disturbed by the sight of those performing this most atrocious act. They carried out the commands with meticulous precision, so that the renowned martyr might suffer longer. By this art, they forced blood to flow from his limbs, so that, three days later, certain servants, who had come there to collect firewood, heard a faint and weak voice calling out for water. Matthias, whom they had so horribly mutilated, was thus seen. Frightened, the armed men fled, abandoning the dying imitator of Christ to complete solitude.

Athanasius Badzekuketta, chosen among the young men of the royal household and baptized on the 17th of November, 1885, diligently followed the precepts of God and the Church. So great was his desire for martyrdom that he begged the executioners, who were leading him to the place of execution with others, to kill him immediately. Thus, this valiant young man was torn apart by repeated blows on the 26th of May, 1886, at the age of twenty-nine.

Pontianus Ngondwé, born in the village of Bulimu and a courtier of King Mtesa, later served as a servant in Muanga. Even as a catechumen, he appeared so animated by Christian spirit that he overcame his harsh and irritable nature. However, during the persecution, he received baptism on the 18th of November, 1885, and shortly thereafter, he was thrown into prison with others. When the executioner Mkadjanga, who was leading him to the hill of Namugongo to be punished, repeatedly asked him on the way if he followed the Christian religion, he affirmed it twice, and twice the executioner cut him with a spear, and threw his severed head into the road on the 26th of May, 1886.

Gonzaga Gonza, a royal boy, was baptized on the 17th of November, 1885, and diligently performed the duties of religion, especially excelling in the virtue of charity. As he proceeded to the place of execution and was hindered by shackles that could not be loosened, preventing him from walking with a full stride, he was repeatedly pierced by spears by the executioners,

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and he attained martyrdom on the 27th of May, 1886, at the age of twenty-nine.

Andrew Kagwa, born in the town of ßünyoro and who had been very familiar with the prince and then the king, received the sacraments of baptism, confirmation, and the Eucharist on the 30th of April, 1882. Because of his excellent qualities of mind, he was dear to all, and he not only instructed all who approached him in the ways of...

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - The official commentary informed with Christian wisdom, and also, when the plague once afflicted the region, he devoted himself to all things, embracing the sick with singular charity, baptizing many, and commending them to Christ, and then arranging for their burial. When the chief advisor of the king was exceedingly troublesome, he instructed his children in Christian doctrine, and finally, with the king's consent, he ordered that the advisor be seized and killed, adding that he would not rest until the executioner had presented to him the severed hand of Andrea. Thus, on the twenty-sixth day of the month of May in the year 1886, at the age of thirty, the venerable servant of God departed for heavenly joys, having attained them through martyrdom. - Noè Mawgalli, a servant of the Mukwenda chiefs, who made vessels for food, greatly flourished in Christian virtues. Baptized on the first of November in the year 1885, he was pierced with a spear by men whom the king Muanga had sent out to destroy the homes of the Christians, and he died on the thirty-first day of the month of May in the year 1886, at the age of thirty. Iosephus Mkasa Balikuddembé, born in the district of Buwama, was chosen by the king Mtesa because of his piety, to serve him day and night and to care for him when he was ill. His son, Muanga, just like his father, had complete confidence in the venerable servant of God; therefore, he not only appointed him as the head of all the servants of the royal court, but also wanted to be considered among them, if he had done anything worthy of reproach. On the thirtieth day of the month of April in the year 1881, he was baptized and confirmed, and he first attended the Holy Sacrifice, which he then frequently received. Showing forth gentleness of spirit, charity, and a love of religion, he not only converted many young people to Christ, but also, with counsel and exhortation, instructed the royal children and other courtiers not to obey the lusts of the king Muanga. When the king learned of this, he began to oppose the venerable servant of God, until, the chief advisor, who envied Iosephus, was overcome by his anxieties, and ordered him to be put to death. Iosephus, refreshed by the heavenly banquet, was taken to the place of Mengo, where, after declaring that he would forgive the king and advise him to repent, he became the first victim of persecution, and was thrown into the fire by the executioner, his head being cut off, on the fifteenth day of the month of November in the year

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1885, at the age of twenty-six. - Ioannes Maria Muzéi (Iamari), born in the district of Minziro, bore such gravity of character that he was honored with the name Muzéi, that is, "old man"; he was also distinguished by prudence, charity, gentleness of spirit, generosity to the poor, and love for the sick, and he devoted his money and his efforts to redeeming captives, whom he instructed in the Christian faith. It is said that he learned all of catechesis in a single day; he was baptized on the first of November in the year 1885, and he received the sacred chrism the following year, on the eleventh day of the month of June. After Iosephus Mkasa, his dearest friend, was sacrificed, when he learned that he himself was to be killed by the king,

[*Latin ed. p. 279*]

The acts of Pope Benedict XV reveal that he did not wish to conceal himself, nor did he flee; indeed, he presented himself to the King, accompanied by a certain Kulugi, and was ordered by the King, for some reason, to go to the first minister. He did so, although he suspected treachery, because he believed that he was being separated from him for the sake of religion. The first minister of the King then ordered him to be thrown into a pool, which was located on his estate, on the twenty-seventh day of the month of January in the year 1787.

Dionysius Sebuggwao, born in the county of Bunono, received baptism as a young boy on the seventeenth day of the month of November in the year 1785, and flourished in integrity of character. When King Muanga asked him whether he taught two servants the rudiments of the Christian faith, and he affirmed it, he was struck with a spear and his head was ordered to be cut off. Thus, Dionysius died as a martyr on the twenty-sixth day of the month of May in the year 1786, at the age of sixteen.

Whoever reads the acts of all these martyrs will surely marvel at the wisdom, the tranquil constancy of mind, and the spirit of faith with which they answered the questions of the King, the first minister, and the executioners, and will clearly see the divine promise of Christ fulfilled: "But when they shall deliver you up, take no thought how or what to speak." It is also evident that the martyrdom of these venerable servants of God was followed by glorious signs. Indeed, not only did all the persecutors die in such a miserable manner that it is clear that they wished to receive from God the most just punishments, which corresponded in a remarkable way to their guilt, but also, immediately after the execution of these twenty-two Africans, the fervor of souls to embrace the Catholic faith increased so much that it is due to the blood of the martyrs, as testified by the indigenous people themselves, that the religion has been and continues to be spread more and more widely day by day. And, in truth, forty-three years after these events, several hundred thousand catechumens and the baptized are numbered in that region.

For these reasons, a canonical inquiry was instituted regarding the mar-

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tyrdom of these twenty-two Africans; after these were duly completed, Our Predecessor, Pope Pius X, signed a decree on the fourteenth day of the month of August in the year 1912, concerning the introduction of the cause for the beatification or declaration of martyrdom of the venerable servants of God, Charles Lwanga, Matthias Murumba, and their companions, commonly known as "of Uganda."

After We ourselves granted permission, on the nineteenth day of the month of December in the year 1918, for the investigation of the martyrdom and the cause of martyrdom, as well as of the signs or miracles, although not yet fifty years had elapsed since the death of the Venerable Servants of God, finally, in a General Congregation held before Us, in which all those present, including the Most Reverend Cardinals presiding over the Congregation of Rites, and the Consultors, presented their opinions, We, on the second Sunday...

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Official Commentary for the Quadragesima, that is, the ninth and twentieth days of February, this year, we solemnly decreed that the martyrdom and the cause of martyrdom of the venerable servants of God, Charles Lwanga, Matthias Murumba, and their companions, are established. Furthermore, We ordered that the same Most Reverend Fathers and Consultors be asked whether they believe it is safe to proceed to grant the honors of blessedness to these same venerable servants of God. This was done by Our Venerable Brother, Cardinal Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator of the Cause, in a general meeting held before Us on the third and twentieth days of March of the current year; and all, both the Most Reverend Cardinals entrusted with safeguarding the rites, and those Consultors present, responded that it is safe to proceed. Nevertheless, in this matter of such importance, We resolved to open Our mind only after having sought the help of prayers. Having done this in the meantime, finally, on the Sunday in Albis, that is, the tenth day of April, having diligently performed sacred rites, and with the Most Reverend Cardinals Anthony Vico, Bishop of Oporto and St. Rufina, Prefect of the Congregation of Holy Rites, and Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator of the Cause, and also Angelo Mariani, General Promoter of the Faith, and Alexander Verde, Secretary of the Congregation of Holy Rites, present, We issued a solemn decree stating that it is safe to proceed to the solemn Beatification of the venerable servants of God, Charles Lwanga, Matthias Murumba, and their companions, the Martyrs, whom We have enumerated above individually, commonly known as "of Uganda." Since this is so, moved by the prayers of many Archbishops, Bishops, and religious orders, as well as the entire Congregation of Missionaries of Africa, by Our Apostolic authority, through the force of these letters, We grant that

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the venerable servants of God, Charles Lwanga, Matthias Murumba, and their twenty companions, the Martyrs, whom We have mentioned above individually, may henceforth be called Blessed, and that their relics, not however to be carried in solemn processions, may be exposed to public veneration, and that images of them may be displayed. Furthermore, by the same Apostolic authority, We grant that the Office and Mass may be recited for them each year on the feast of the Most Holy Martyrdom of St. Stephen, with proper prayers approved by Us, according to the rubrics of the Roman Breviary and Missal. However, We grant that the recitation of the Office and the celebration of the Mass may take place only in all and each of the houses of the Missionaries of Africa, who are commonly called the White Fathers, and in all Prefectures and Vicariates Apostolic entrusted to that Congregation, or to be entrusted in the future, by all the faithful who are bound to recite the canonical hours, and, as far as the Mass is concerned, by all priests, both secular and regular, in the churches, on the days in which the feast is celebrated.

[*Latin ed. p. 281*]

Acta of Pope Benedict XV, page 281, section 15: "To those confessing [their faith]." Finally, We grant that the Solemnities of the Beatification of the aforementioned Venerable Servants of God may be celebrated in the houses, prefectures, and vicariates mentioned above, on a day determined by the Ordinaries, within the year following the celebration of the same solemnities in the Vatican Basilica. Notwithstanding any Apostolic Constitutions and ordinances, and decrees concerning non-cult, and any other contrary provisions whatsoever. Furthermore, these Letters, even in printed form, shall have the same force and effect in all discussions, even judicial ones, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites and are sealed with the seal of the Prefect. This is so that they may be held in the same regard as the signification of Our will expressed in these Letters. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixth day of the month of June, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. The Venerable Servants of God, Maria Magdalena Fontaine, nun of the Institute of the Servants of Mary, and her companions, Clotilde Soc, and Angela, nuns of the Congregation of the Ladies of Divine Providence, and Magdalena, and three companions of the Saint Ursula of Saint Francis Borgia in Valenciennes, are to be beatified.

BENEDICT PP. XV. For the perpetual memory of this event.

— From its very beginnings, the Church of God has never ceased to offer wondrous examples of fortitude, watered by the blood of martyrs, for our times and for all times. This is also evident in that immense and wicked sedition which, towards the end of the 18th century, ravaged all

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of France, and which sought to extinguish the ancient faith of that noble region. Indeed, during that sedition, the glory of the Church was renewed, as were the crowns and palms of martyrs, and the sacred virgins, emulating the deeds of those who defended the faith of old, did not hesitate to suffer the most atrocious torments for Christ, and even to sacrifice their lives in blood.

— Among these, fifteen Virgins are to be beatified, the first four of whom belong to the Society of the Ladies of Charity, namely, the sisters Maria Magdalena Fontaine, Maria Francisca Lanel, Teresia Fantou, and Joanna Gérard; and the remaining eleven are... [The text is incomplete.]

[*Latin ed. p. 282*]

282 The Apostolic See – An Official Account concerning the nuns of the Ursuline Order, who bear the names Maria Clotilde of Saint Francis Borgia, Maria Scholastica of Saint James, Anna Josephina, Maria Ursula of Saint Bernardino, Maria Aloisia of Saint Francis of Assisi, Maria Laurentina of Saint Stanislaus, Maria Augustina of the Sacred Heart of Jesus, Maria Natalia of Saint Aloysius, Anna Maria, Maria Francisca, and Maria Cordula of Saint Dominic. Four of these were in the city of Cambray, while the others were in Valencia, where, with eager willingness, they suffered the penalty of death, condemned for their hatred of the Catholic faith. Although, when speaking of martyrs, "only death contains the essence of heroism," and therefore it is not necessary "to inquire into the life lived before," it is nevertheless fitting to briefly and summarily outline the lives of these Christian heroines, so that their faith may be recognized through their actions. As for the four young women of the Daughters of Charity, it had been ordained that they should reside in the same religious house in the city of Arras, which had been established there by Saint Vincent de Paul and his beloved disciple and spiritual daughter, Louise de Marillac, while they were still living and working. The pious community was led by Maria Magdalena Fontaine, who, even as a young girl admitted to the Institute of the Daughters of Charity, had so progressed in virtue that she was appointed to lead the house, and in this role, she demonstrated exceptional prudence combined with strict observance of the rules. When the most terrible storm was approaching, she ordered the younger members of the community, who were more exposed to danger, to return to their families or to flee to other countries; she herself remained in Arras with three faithful companions. These companions in labor and glorious suffering were Maria Francisca Lanel, Maria Teresa Fantou, and Joanna Gérard, all born in France and most deserving daughters of the Institute of the Daughters of Charity, who, just as the Bishop, and also the venerable Father Vincent de Paul, and the foundress of the Order, Louise, had instilled in them a true and native spirit. And indeed, even amidst the civil unrest and dangers that loomed, they did not cease their customary works of charity and comfort for the poor and

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the sick, but rather, they persevered with greater constancy and zeal in this particular duty of their profession, amidst all kinds of hardships. When they were urged to consider their own safety and to seek a safer place, so that they would not abandon the poor, they steadfastly refused: until it was finally imposed upon them, which they knew they could not fulfill while remaining true to their conscience and to the rights of their religion. When they were forced to swear an oath, which was called a declaration of liberty and equality, the fearless virgins, with no less firmness, rejected it, and therefore, they were imprisoned and sent to public prisons. Transferred to the city of Cambray, while under custody, they...

[*Latin ed. p. 283*]

The acts of Pope Benedict XV record that in Solaize, 283 individuals, exercising the apostolate of charity, were captured. They were repeatedly and urgently requested to testify in court and to reaffirm their oaths, but, displaying the steadfastness of the ancient martyrs, they steadfastly refused; and for this reason, they were condemned to death. The execution of these individuals followed shortly thereafter. As they proceeded to their deaths, they recited the Rosary and the praises of the Virgin, and, as if celebrating a triumph, they were filled with heavenly joy, singing the hymn "Hail, star of the sea." One after another, they were struck down by the sword, and ascended to the embrace of the heavenly Bridegroom; the last to receive the fatal blow was the Antistite, Mary Magdalene Fontaine. This woman, before submitting her head to the sword, proclaimed a significant prophecy: she declared to the assembled crowd that she and her companions would be the last victims of that persecution; and this prophecy was fulfilled. Indeed, these religious sisters were, in truth, the last victims of that persecution in the city of Cambray. This final execution of the Daughters of Charity took place on the twenty-sixth day of the month of June, in the year 1684. Now, if we turn our attention to the Ursuline nuns, who, amidst the same turmoil, suffered martyrdom in Valenciennes, we shall find equally striking examples of Christian virtue and steadfastness. Clotilde Joseph Pailiot, who was twenty-seven years old, upon entering the Ursuline convent in Valenciennes, took the religious name of Mary Clotilde Angela, after Saint Francis Borgia, and, having begun a life of regular observance, she so quickly gained the esteem and trust of her sisters that she was chosen to lead a Sodality. It is remembered that the tasks entrusted to her were accomplished with angelic sweetness, and that she excelled in virtues to such an extent that she was not only beloved by all, but also regarded as an example. Prudence, combined with gentleness of spirit, was particularly evident in her, and this caused the regular observance to be observed with the utmost care in her religious community. She also excelled in the education of young girls, and many of those she educated either maintained the most righteous way of life or dedicated themselves to God as virgins. Mary

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Margaret Joseph [Leroux], upon entering the convent, took the religious name of Mary Scholastica, after Saint James, and she devoted herself to piety no less than to the praise of letters and manual labor. Her sister, Anne Joseph Leroux, although she took religious vows in the convent of the Poor Clares, is rightfully counted among the Ursuline virgins who were killed for their faith. After the dissolution of the Poor Clares' monastery, she came to Valenciennes, to meet a glorious death for the faith, wearing the Ursuline habit. Hyacinth Augustine Gabriella Bourìa, to whom the religious name of Mary Ursula, after Saint Bernardino, was given, always conducted herself in such a way that she seemed like an angel on earth, due to her singular devotion to purity and humility. Mary Genovefa Joseph Ducrez, in religion called Mary Aloisia, after Saint Francis of Assisi,

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - An official commentary. These women, shining examples of regular life, have always been. Joanna Regina Prin, who, in religion, was called Maria Laurentina, and Saint Stanislaus, although weakened by poor health, did not diminish her zeal for charity, nor did she ever neglect any of her duties. She was a teacher of games, and devoted herself diligently to the pious instruction of young girls. Maria Magdalena Iosepha Dejardin, who in religion was called Maria Augustina of the Sacred Heart of Jesus, faithfully maintained the Ursuline habit which she had put on, until her death, and she did not wish to remove it when the infamous law for the suppression of convents was enacted. She was of fervent intellect, and so eager for martyrdom that even the shortest delay seemed too long to her. Maria Aloisia Iosepha Vanot, in religion called Maria Natalia of Saint Aloysius, lived her life in perfect observance of the rules, and earned the benevolence and esteem of families who entrusted their children to her for education, because she vigilantly cared for their education. Maria Augustina Erraux, in religion called Anna Maria, showed the most intense love for God, and stirred up her students to love the Lord through word and example. Maria Lievina Lacroix, whose name in religion was Maria Francisca, called by divine inspiration to a life of perfection, was first received among the Birgittine nuns, having made her vows; then, when the monastic orders were suppressed, she joined the Ursulines of Valenciennes, and followed them to a glorious end. Finally, Joanna Aloisia Barré, in the monastery called Maria Cordula of Saint Dominic, added herself to the Ursulines as a convert, and wished to die a precious death with them, so that she would not abandon her beloved Mother Superior and her sisters. These ten sisters, all of whom were born in Gallia, under the discipline of Mother Superior Maria Clotildis Angela of Saint Francis Borgia, strove with great zeal and enthusiasm to pursue the path of Christian perfection in the monastery of Saint Ursula in the city of Valenciennes, which they had bravely embraced upon entering

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religion. Among the principal duties of their profession was to instruct and educate young people, especially girls, in the Christian faith. This task, which was laborious for the sisters themselves and most beneficial to the entire human race, aroused the fierce anger of the enemies of the name of Christ against these sacred virgins. Therefore, first they were driven out of the convents and exiled, and then, when the city of Valenciennes was recovered by Austrian troops, and they returned, as if to a desired port, to their Ursuline monastery, a few months later, the city was conquered by factions, the Austrians were driven out, and the religious sisters fell again into the hands of the impious. Along with the Mother Superior, they were thrown into prison under the false charge of emigration.

[*Latin ed. p. 285*]

In the annals of Pope Benedict XV, page 285, under the pretext of [something unspecified], they were condemned to death. Among them was their Superior, Mary Clotilde Angela, who, undeterred by the face of death, when questioned by the judges, gave answers worthy of a martyr, using that very tongue which the ancient defenders of the faith employed, according to that divine promise: "But when they shall deliver you up, take no thought how or what to speak." (Matthew 10:19). First to be led to the scaffold were five nuns, namely Mary Natalia Vanot, Mary Laurentina Prin, Mary Ursula Bourla, Mary Aloisia Ducrez, and Mary Augustina Dejardin, who, reciting the psalm "Have mercy on us, O Lord, have mercy on us." (Psalm 122:3), ascended the gallows. It can be argued that their desire for martyrdom is evident from the fact that Sister Dejardin, with swift steps, attempted to climb the steps of the scaffold ahead of her companions in death; but she was restrained by her sister and the executioners, in order to maintain order. And so these virgins suffered martyrdom on the seventeenth day of October, in the year 1694. Five more followed, along with Superior Mary Clotilde Paillot, namely Josephina Leroux, Mary Leroux, Francisca Lacroix, Anne Maria Erraux, and Mary Cordula Barré. These, a few days later, that is, on the twenty-third day of the same month and year, were handed over to the executioners to have their heads cut off; and, lest profane hands defile these sacred virgins consecrated to God, they themselves cut off their hair with their own hands, and bared their necks for the axe. Encouraged by their pious Superior, and raised up by the sweet hope of being united in marriage to their awaited heavenly Spouse, they proceeded to the scaffold, singing the Ambrosian hymn and the litanies of the Virgin, with the people present, and the executioners themselves marveling at their fortitude. Following the example of the Divine Savior, who, already crucified on the summit of Calvary, did not resist his executioners, but kissed their hands before they cut off his head, they did not shrink from kissing the hands of those who were about to behead them. Shortly afterward, they were put to death, and, with the

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palm of victory added to that of their companions, they were joined to their heavenly reward. After this precious death of these pious virgins before the Lord, as Saint Cyprian said: "they purchased immortality at the price of blood and received a crown from the consummation of virtue," the fame of their martyrdom spread among the people. The martyrdom of the Ursuline nuns, even of the young girls, was also called a true and formal martyrdom by serious historians, and they began to be considered as martyrs of Christ, slain in hatred of the faith, and to be venerated. Therefore, a cause was begun to be considered by the Congregation of Sacred Rites, in order to grant the honors due to these Blessed Martyrs, and in the Diocese of Cambray, where within its boundaries, two bands of virgins had obtained the crown; the ordinary process was adorned, and all the circumstances of the case were carefully considered, so that on the twenty-ninth day of May, in the year 1907, Pope Pius X, Our Predecessor, signed the decree for the introduction of the Cause. The question of martyrdom is now being considered.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary concerning the cause of martyrdom, and since, after a fourfold examination, it has been established that the intercession of fifteen young virgins occurred, and that this was solely due to hatred of the Christian name, We, by a solemn decree issued on the eve of the ides of July in the year 1919, declared that the martyrdom and the cause of martyrdom of the venerable handmaids of God, Mary Magdalene Fontaine and three of her companions, as well as Mary Clotilde Angela, founded by Saint Francis Borgia, and ten of her companions, are established. It so happened that, as was hoped, this decree declaring the martyrdom of the four Daughters of Charity was published on the very same day that another decree was promulgated concerning the bestowal of honors upon the blessed souls of the foundress of the Institute of the Daughters of Charity, the venerable handmaid of God, Louise de Marillac. Regarding the signs or miracles, it was determined that the Cardinals and Consultors of the Sacred Congregation should be asked whether, with the approval of the martyrdom and the cause of martyrdom, and also with the dispensation from the signs or miracles, it would be safe to proceed to the solemn beatification of these handmaids of God. This was accomplished by Our Venerable Brother, Vincent Cardinal Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, Relator of the Cause, in general meetings, before Us in the Vatican buildings, on the second day of the month of December of the preceding year; and all the Most Reverend Cardinals, as well as the Fathers Consultors present, unanimously responded "affirmative." However, in a matter of such importance, We refrained from revealing Our mind until We had obtained the help of the heavenly wisdom of the Fathers. And after having obtained this through fervent prayers, fi-

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nally, on the eve of the Kalends of March of the following year, that is, on the second Sunday of Lent, after the Holy Eucharist had been celebrated according to the proper rite, with the Most Reverend Fathers present, and with the presence of the Most Reverend Fathers Anthony S.R.E. Cardinal Vico, Bishop of Portus and of Saint Rufina, Prefect of the Congregation of Sacred Rites, and Vincent S.R.E. Cardinal Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator of the Cause, together with Our beloved sons, Angelo Mariani, General Promoter of the Faith, and also Alexander Verde, Secretary of the same Congregation of Sacred Rites, We solemnly decreed that it is safe to proceed to the solemn beatification of the aforementioned handmaids of God. Since this is the case, We are also moved by the prayers of the Missionaries of Saint Vincent de Paul and the Daughters of Charity, as well as of the entire Congregation of Nuns of Saint Ursula, and by Our Apostolic authority, in the presence of all, We grant the power to the venerable handmaids of God, Mary Magdalene Fontaine and three of her companions, namely Mary Francisca Lanel, Francisca Fantou, and Joanna Gérard, of the Congregation of the Daughters of Charity, as well as Mary Clotilde Angela, founded by Saint Francis Borgia, and ten...

[*Latin ed. p. 287*]

The acts of Pope Benedict XV, page 287, concerning those of Sociae, namely: Maria Scholastica of Saint James, Anna Joseph, Maria Ursula of Saint Bernardino, Maria Aloisia of Saint Francis of Assisi, Maria Laurentina of Saint Stanislaus, Maria Augustina of the Sacred Heart of Jesus, Maria Natalia of Saint Aloysius, Anna Maria, Maria Francisca, and Maria Cordula of Saint Dominic, who are religious of the Order of Saint Ursula, shall henceforth be called Blessed; and their bodies and relics, although not to be carried in solemn processions, are to be presented for the public veneration of the faithful, and their images are to be adorned with rays. Furthermore, by Our authority, We grant that the Office and the Mass of the Common of the Martyrs be recited for them, according to the rubrics of the Roman Missal and Breviary. We grant that the recitation of this Office and the celebration of the Mass be permitted, with regard to the Blessed Virgins of Charity, in the dioceses of Cambray and Arras (-Boulogne-Saint-Omer), as well as in those where they were born, and also in all temples and houses wherever located that belong to the Vincentian Missionaries and the Virgins of Charity, and also in the places where these virgins perform their duties; and with regard to the Blessed Nuns of Saint Ursula, in the diocese of Cambray and in the houses and temples of the Nuns of Saint Ursula, by all the faithful, both secular and regular, who are obliged to recite the canonical hours; and with regard to the Masses, by priests who gather in the churches where the feast of the Blessed are celebrated. Finally, We grant that the solemnities of the Beatification of these handmaids of God be celebrated with the Office and Mass of a double major rank, and

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We grant that this be done in the aforementioned dioceses and in the temples or oratories that We have named, on a day designated by the Ordinary, within one year after the same solemnities have been celebrated in the Patriarchal Basilica of the Vatican. Notwithstanding the Apostolic Constitutions and Ordinances, as well as the Decrees concerning non-cult, and all other contrary things whatsoever. We decree that copies of these Letters, even printed ones, shall have the same full faith given to them in all discussions, even judicial ones, provided that they are signed by the Secretary of the Congregation of Sacred Rites and sealed with the Prefect's seal, as would be given to Our Letters that clearly express Our will. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of June, in the year 1920, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Official Commentary on the LETTER to the Reverend Father Paul Albera, Director of the Pious Society of Saint Francis de Sales, concerning the forthcoming Eighth International Congress of the Salesian Cooperators, to be held in Turin. Beloved son, health and apostolic blessing. — The news that you have given us concerning the forthcoming Eighth International Congress of the Salesian Cooperators in Turin, which will be marked by the inauguration of the monument erected in memory of the venerable John Bosco by the gratitude and piety of his children, has been received by Us with such joy, and at a time which, We believe, is most opportune to call upon all parts to gather the best energies of the faithful, to restore them to their maximum effectiveness for the good cause, and especially to achieve that most noble goal upon which the program of the venerable Don Bosco is based, namely, the salvation of youth. In such a provident initiative, We see a new testament of the vigilant and discerning activity of the great Salesian family, and of the practical sense with which it, faithfully following in the footsteps of its glorious Founder, is guided in its generous and holy endeavors. Therefore, We do not doubt that, as from the previous Congresses, so too from this new solemn assembly, the cohesion and zeal of the cooperators will be strengthened, and at the same time, new impetus and new strength of adaptation will be drawn by the many works in which, like a giant tree, the Pious Union of Saint Francis de Sales branches out its activity in the dioceses and parishes of almost the entire world. The noble program that the wisdom and holiness of the Founder traced for the Salesian Cooperators when He instituted them, cannot fail to bring forth among the Christian people the most tangible and precious fruits of eternal life. Therefore, We wholeheartedly wish that this program be the subject of useful deliberations at the forthcoming Congress, in harmony with the needs of these most grievous times, and We have firm confidence that the mystical figure of Don Bosco, as it will rise in

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marble before the basilica of Mary, Help of Christians, so too will it remain vividly present in the spirit and heart of all his children, and will foster ever more devotion to the Virgin Mother of God and frequent attendance at the most holy Eucharist, the source of charity and of life. For this purpose, We impart—

[*Latin ed. p. 289*]

The Acts of Pope Benedict XV are received with all the affection of the soul, beloved son, worthy successor of Don Bosco, to your confreres scattered throughout every region of the earth, to the co-operators and benefactors, to the students of the Salesian Institutes, to all the works of the Congregation, and in particular to those who will participate in the upcoming International Congress, the apostolic blessing. From the Vatican, May 15, 1920. BENEDICT PP. XV

To the Most Reverend Fathers, Natalem, Archbishop of Mutina, Guidonem Mariam, Archbishop of Parma, and other Bishops of the Emilia region: We express our gratitude for the literary matters sent.

Venerable brothers, greetings and apostolic blessing.

Those matters which you, assembled in Mutina, communicated to us in common letters, have been approved by Us and are pleasing. These are the deliberations which have been presented, so that, in this great concern for charity, the life of the clergy may be made more bearable, and the purpose of celebrating the upcoming provincial council may be fulfilled. Although these are not the resources of the Church, so that suitable provision may be conveniently made for the support of the clergy, it is nevertheless necessary for the bishops to strive to accomplish something in this matter. For, besides what justice demands, the dignity of the house of God is also considered, inasmuch as the dignity and honor of those who serve at the altar are also considered, and those who contemplate the sacred military service at the altar are not deterred by the fear of poverty. The provincial council falls at an opportune time for you to celebrate it after the promulgation of the new Code of Canon Law. Your deliberations will, in fact, provide much greater benefit. In the meantime, we are pleased to see that you are diligently preparing for the council, both by arranging the necessary matters and by providing for all that is required; and that, so that the grace of God may be readily granted, we impart our apostolic blessing, a testament of our benevolence, to you all, venerable brothers, to the clergy and to the people, each of you, in the Lord.

Given at Rome, near the blessed Peter, on this twelfth day of June, in the sixth year of Our pontificate.

BENEDICT PP. XV

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[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary III TO PETER, Most Holy Cardinal-Priest LA FONTAINE, Patriarch of Venice, AND TO BARTHOLOMEW, Most Holy Cardinal NENSE, and to the Bishop VERONESE, ANTONIUS, Archbishop of Udine, and to the other Bishops of the Venetian region: CONCERNING THE APPLICATION OF CHRISTIAN PRINCIPLES IN SOCIAL MATTERS. Beloved sons and venerable brothers, greetings and the apostolic blessing. — We have learned from the letters which you recently sent to Us, that you are greatly concerned about the popular movements which are presently disturbing the tranquility of this region; not only because the matters involved are difficult and complex, but also because the very Faith is placed in danger. We share your concern with heartfelt sympathy, especially because it is Our greatest desire to promote Christian reconciliation and to work for the eternal salvation of the people. First of all, you have rightly established certain institutions for the benefit of the workers, which, if guided by the principles of Christian wisdom, can resolve any disputes that may arise among those who contribute to or work in them. And certainly, as We recently wrote to the Bishop of Bergamo, these institutions can be of great benefit, provided that they are based on Catholic principles and obediently submit in all matters pertaining to religion, morals, and doctrine to the authority of the Church. For the Church alone possesses a certain and effective remedy for the many evils that exist in such matters, in accordance with the eternal laws of justice, which today we hear proclaimed with great emphasis throughout the human race. And these laws must be observed, but within their proper limits, so that they may remain just and stable. Therefore, while we encourage the wealthy to strive for generosity and to follow justice rather than the law, we also urge the working class to be careful that, if they demand anything unreasonable, their own Faith may not be endangered. For this is the insidious tactic of the adversaries: to persuade even the Church to demand the unreasonable; and when the multitude cannot obtain it, to lead them to apostasy. Therefore, all extremes of action must be avoided; for such extremes are always present when force is used, and hatred is fostered among the classes of citizens, or when the many differences that exist in human fraternity and equality are neglected, or finally, when in the pursuit of fleeting things, all human...

[*Latin ed. p. 291*]

From the acts of Pope Benedict XV, page 291, the end of life is considered. Indeed, the poor and the needy know that We pursue them with a special care, as they are closer to the image of Jesus Christ, our Lord. But We are concerned that, perhaps, when they demand what is due to them, they may sometimes go so far as to, neglecting their duties, infringe upon the rights of others, which the Religion commands must be observed as sacred,

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just as much as their own. The adversaries teach that violating the rights of others is permissible, a view highly approved by those who place all of human happiness in this mortal life; but violated rights cry out eternally. Therefore, let the working class hear the voice of the Church, even if it seems to offer less than the adversaries; for it is not a deceitful promise, but one that promises what is just and lasting. And let them remember that the Church, although the mother of all, embraces them, as We have said, with a special care; and let the wealthy defend, if they must, not because they are wealthy, but because they are defending those who are unjustly wronged. Furthermore, the wealthy should support the Church, trusting in its maternal love and equity. You, Our beloved sons and venerable brothers, devote yourselves to striving for the peaceful progress of the people; and since Catholic associations contribute greatly to this end, it is your duty to ensure that these associations flourish and thrive everywhere. In these associations, let men of all ages work diligently; the younger ones offering active virtue, the older ones providing prudence, counsel, and experience; and let the clergy participate neither in unrest nor, much less, in sedition, but rather, by suggesting the best of all things in words and by example, let them encourage the people to remain tranquil and peaceful. Therefore, We highly commend these associations to the benevolence of the lords of industry; and We are confident that, with God's help, they will contribute greatly to the common good, especially if they never deviate from obedience to ecclesiastical authority nor from the law of Christian charity. As a pledge of heavenly blessings and a testament to Our paternal benevolence, We impart, with heartfelt affection, the Apostolic Blessing to you, Our beloved sons and venerable brothers, and to the entire clergy and people, in recognition of your vigilance. Given in Rome, at St. Peter's, on the fourteenth day of the month of June, in the sixth year of Our pontificate. BENEDICT XV.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary IV TO THE MOST REVEREND FATHERS, JOHN, Archbishop of PERUSINUM, PETER, Archbishop of SPOLETANUM, AND OTHER BISHOPS OF UMBRIA: CONCERNING THE ANNUAL EPISCOPAL CONVENEING RECENTLY HELD. Venerable brothers, greetings and the apostolic blessing. — It was fitting that in the aforementioned convocation you deliberated concerning the restoration of your people to a more rigorous practice of Christian virtues. For although "They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart," as it is written in Jeremias 12:11, this is particularly suited to our age, in which the desire for wealth, pleasures, idleness, and luxury so captivates many people that their hearts are very far from God. This abundant harvest of troubles is commonly attributed to

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political and economic affairs, by which cities are pressed down more and more each day. But this is indeed true: yet it is truer that men are held to their duties not so much by the reverence of God as by the laws, and that they labor not so much from a lack of earthly things as from forgetfulness of heavenly things. May the divine grace fructify your deliberations and undertakings, and as a witness to Our benevolence, We impart the apostolic blessing to you all, venerable brothers, to the clergy and to the people of each of your dioceses. Given at Rome, at Saint Peter's, on the fourteenth day of June, in the year 1920, in the sixth year of Our pontificate. BENEDICT XV. TO GEORGE, PREBENDARY OF THE HOLY ROMAN CHURCH, CARDINAL GUSMINI, ARCHBISHOP OF BONONIENSEM, AND OTHER ARCHBISHOPS AND BISHOPS OF THE REGION OF FLAMINIA: OFFERING THANKS FOR CERTAIN OFFICIAL LETTERS. Beloved sons and venerable brothers, greetings and the apostolic blessing. — We are pleased, not without reason, that you have received the principles and admonitions of the Catholic doctrine, which We recently deemed it necessary to recall in Bergamot.

[*Latin ed. p. 293*]

From the Acts of Pope Benedict XV, page 293: It is necessary to be diligently vigilant. For daily difficulties and disputes so inflame minds that they scarcely can control themselves. It is fitting that they should think and act correctly in the first place. Although it is permissible for those who live miserably to seek a better fortune for themselves, it is not permissible to seek this through disturbances and violence, without any distinction between just and unjust means. No one can fail to see what the endeavors of those men will be who, in defending the rights of workers, despise and scorn social organizations. Therefore, we implore you, our beloved sons and venerable brothers, and all others who preside over associations of Catholic workers, that they may undertake a good struggle, upholding justice and maintaining discipline. We give you heartfelt thanks for the services you have rendered; and to you, to the clergy and to the people, to each and every one of you, we impart, as a pledge of our heavenly solicitude and a token of our benevolence, our apostolic blessing in the Lord. Given in Rome, at St. Peter's, on the twentieth day of June, in the year 1920, in the sixth year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 294*]

Acta Apostolicae Sedis – Official Commentary
ACTA of the HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

Concerning "The Events of Loublande"

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Following the publication in the Acta Apostolicae Sedis (Vol. X, No. XII, p. 113, I), on March 12th of the current year, of the Decree of the Holy Office concerning the aforementioned visions, revelations, prophecies, etc., commonly known as "The Events of Loublande," and also the writings pertaining to them, issued on the 10th of that same month, and approved and confirmed by His Most Holy Lordship on the 11th, certain versions, interpretations, and explanations of the aforementioned Decree have been published in some French newspapers and periodicals. These endeavors seek to entirely exclude the meaning intended by the Holy Congregation concerning the reprobation of these matters, or to reduce it to a mere lack of juridical approval by the Supreme Ecclesiastical Authority.

Lest the faithful be led into error concerning the true intention of the Holy Congregation by these arbitrary and false versions, interpretations, and explanations, the Most Eminent and Reverend Lords, Cardinals, General Inquisitors in matters of faith and morals, with the approval of the Most Holy [Pope], have ordered the publication of the authentic French version of the aforementioned Decree, which follows.

DECREE CONCERNING "THE EVENTS OF LOUBLANDE"

In the plenary assembly of Wednesday, March 10, 1920, after the purported visions, revelations, prophecies, etc., commonly known as "The Events of Loublande," and the writings pertaining to them, had been examined, the Most Eminent and Reverend Cardinals, General Inquisitors in matters of faith and morals, after the prior vote of the Consultors, decreed: "After mature deliberation, the Holy Congregation declares that the purported visions, revelations, prophecies, etc., commonly understood as 'The Events of Lou-"

[*Latin ed. p. 295*]

The Most Holy Congregation of the Holy Office, as well as the writings pertaining to it, cannot be "approved." And on the Thursday following, the 11th of the same month, Our Most Holy Father, Pope Benedict XV, during the ordinary audience granted to the Reverend Assessor of the Holy Office, approved and confirmed the resolution of the Most Eminent and Reverend Fathers, and ordered its publication in the Acta Apostolicae Sedis. "Given at Rome, from the Palace of the Holy Office, on the 12th of March, 1920. " L. Castellano, "Notary of the Supreme Congregation of the Holy Office."

SACRED CONGREGATION CONSISTORIAL CONGREGATION

Concerning the Exchange of Territories of the Dioceses of Cologne and Paderborn.

Most Holy Father, Pope Benedict XV, by decree of the Sacred Congre-

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gation Consistorial, dated June 2, 1920, has decided that the properties belonging to the family Schulte-Kemna, which are part of the parish of Steele, in the Archdiocese of Cologne, shall be separated from the said parish due to the great distance from the parish church, and shall be permanently and in all respects united to the parish of Wattenscheid, in the Diocese of Paderborn.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on June 3, 1920.

C. CARD. DE L A I, Archbishop of Sabina, Secretary.

L. j$ S. f V. Sardi, Archbishop ad honorem, Caesarien., Assessor.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary II

MANIZALES-CALI: DECREE CONCERNING THE SEPARATION AND UNION

In order that the care of souls in the region of La Balsa, recently erected as a municipality called Alcalá, may be more easily managed, the Most Reverend Father Gregory Nazianzenus Hoyas, Bishop of Manizales, requested that the Apostolic See separate it from his diocese and unite it with the Cathedral Church of Cali; moreover, because the region and municipality, of which we speak, are located within the civil province commonly called Valle, in which the Diocese of Cali is established. Therefore, Our Most Holy Father Benedict XV, with the consent of the Most Reverend Father Helladius P. Perlaza, Bishop of Cali, and with the support of the Most Illustrious and Reverend Lord Henry Gasparri, titular Archbishop of Sebasteni, Apostolic Nuncio in the Republic of Colombia, and in order that what is necessary may be done, and considering the interests involved, by this Consistorial Decree, the aforementioned region of La Balsa, or the municipality of Alcalá, together with all the faithful who reside there, is separated from the Diocese of Manizales and united to the Diocese of Cali, contrary to anything to the contrary notwithstanding.

Furthermore, to carry out this decree, the same Most Holy Father appointed the Most Reverend Father Emmanuel Joseph Cayzedo y Cuero, Archbishop of Medellin, granting him the necessary and appropriate powers, including the power to delegate to any man holding an ecclesiastical office, in order to effect what is intended, but imposing upon him the obligation to send to the Holy Congregation Consistorial, within six months, counted from the present time, a certified copy of the execution completed.

Given at Rome, from the offices of the Holy Congregation Consistorial, on the 11th day of June, 1920.

[Signature] C. CARD. DE LAI, Bishop of Sabina, Secretary.

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[Signature] L. S. S. F. V. Sardi, titular Archbishop of Caesarea, Assessor.

[*Latin ed. p. 297*]

The Most Holy Congregation Consistorial, 297 III, MARIANOPOLITANA and IOLIETTE. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. For some time, certain faithful of the parish of Saint Anne of the Plains, in the archdiocese of Marianopolitan, numbering approximately twenty-five families, have petitioned that, due to the excessive distance from the parish church, they be incorporated into the neighboring parish of Saint Joachim, in the diocese of Joliette. Now, the Most Reverend Ordinaries of Marianopolitan and Joliette, having previously consulted with each other, presented a suppliant petition to the Apostolic See, so that the wishes of those faithful might be fulfilled. Wherefore, the Most Holy Pope Benedict XV, graciously accepting their prayers, and by the fullness of Apostolic power and authority, and in order that what is necessary may be done, and with the consent of those concerned, hereby decrees, by this present Consistorial Decree, that the entire territory which comprises Rang Ste-Claire and Field number 467, from number 509 inclusive, Concession du Trécarré, from number 325 to number 333 inclusive, as well as Concession de la Plaine, from number 306 to number 324 inclusive, be separated from the aforementioned parish of Saint Anne and from the archdiocese of Marianopolitan, and be permanently and with all rights and obligations pertaining to this diocese, assigned to the parish of Saint Joachim and to the diocese of Joliette. In order to ensure the execution of the foregoing, His Holiness appoints the Reverend Father Paul Bruchesi, Archbishop of Marianopolitan, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to carry out the aforementioned purpose; and obligates him to send to this Holy Congregation, within six months, counted from the date of the present decree, an authentic copy of the completed execution. All contrary decrees notwithstanding. Given at Rome, from the halls of the Most Holy Congregation Consistorial, on this 19th day of June, 1920.

† Eg C. CARD. DE L A I, Bishop of Sabina, Secretary.

† L. S. f V. Sardi, Archbishop of Caesarea, Assessor.

ACTA, vol. XII, n. 7. — 1-7-1920.

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary IV

PROVISIONS CONCERNING CHURCHES

Decrees of the Most Holy Consistorial Congregation.

His Holiness Our Lord Benedict XV, has provided for the following

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churches, namely:

May 15, 1920. — To the cathedral church of Pharaonensi, he appointed the Reverend Marcellinus Anthony Mary Franco, vicarius capitularius of the same church.

June 1st. — To the cathedral church of Leiriensi, he appointed the Reverend Joseph Alves Correia da Silva, canon of the cathedral church of Portugallensis.

June 10th. — To the titular archiepiscopal church of Philippopolitanae, he appointed the Reverend Emmanuel Mentes da Conceição Santos, deputed as coadjutor to the Most Reverend Archbishop of Eborensis.

June 15th. — To the cathedral church of Aterradensi, he appointed the Reverend Emmanuel Nunes Coelho, parish priest in the archdiocese of Adamantina.

June 16th. — To the titular episcopal church of Syenensi, he appointed the Reverend Prudent Contardo, priest of the Congregation of the Most Holy Redeemer, ecclesiastical governor or vicarius generalis of Temucensem, diocese of Ssmae Conceptionis.

June 20th. — To the cathedral church of Peace in the Bolivian Republic, he appointed the Reverend Celestino Loza, canon of the same cathedral church of Peace.

June 28th. — To the titular episcopal church of Loriensi, he appointed the Reverend Thomas Molloy, priest of the diocese of Bruklyniensis, deputed as auxiliary to the Most Reverend Bishop of Bruklyniensis.

V. APPOINTMENTS

His Holiness Our Lord Benedict XV, by decree of the Most Holy Consistorial Congregation, has appointed:

June 1, 1920. — The Reverend Paul Eugène Roy, titular archbishop of Emi D. Seleuciensem, Cardinal Coadjutor to Louis Nasarie Bégin, with the right of archiepiscopal succession of Quebecensis.

[*Latin ed. p. 299*]

SACRED CONGREGATION OF THE COUNCIL, 299.

SACRED CONGREGATION OF THE COUNCIL

CIRCULAR LETTER TO THE REVEREND ORDINARIES OF ITALY.

Most Reverend Lord,

If religious instruction of the Christian people is necessary at all times,

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it is all the more so in these calamitous times, in which every effort is being made to undermine, from its very foundations, the religious and social order. And the new Code of Canon Law, in the chapters concerning catechetical instruction (can. 1329-1336) and sacred sermons (can. 1344-1348), prescribes specific rules for the teaching of Christian doctrine to children and adults, and for the explanation of the Gospel to the people. There is no doubt that the Reverend Ordinaries of Italy, in their enlightened zeal, have instilled in the parish priests and others who have care of souls, in a manner dictated by prudence and solicitude for the flock entrusted to them, the strict observance of the wise provisions established by canon law.

However, with the intention of giving greater impetus to religious instruction and of assisting the action of the Reverend Ordinaries in a matter of such vital importance, this Sacred Congregation, with the full approval of the Holy Father, invites the Reverend Ordinaries of Italy to respond, according to their knowledge and conscience, and as soon as possible, to the following questions:

I. What measures, if any, have been taken to implement the aforementioned provisions relating to the explanation of the Gospel and the teaching of the Catechism?

II. Have any special penalties been imposed by the Bishop against those who have been in transgression?

III. Do all the individual parish priests of the diocese and others who have care of souls:

a) explain the Gospel to the people on all Sundays and other days of precept?

b) on the aforementioned days, do they explain the Christian doctrine to adults, and if not, and for what reasons, has the custom of some kind of holiday been introduced?

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary IV. Whether the parish priests and others having care of souls teach the Catechism to children, either by themselves or through others; a) at what time and in what manner they teach it; b) whether they prepare the children for Confession, for the Sacrament of Confirmation (cresima), and for First Holy Communion, and in what manner and at what time; c) whether the Confraternities of Christian Doctrine have been established in each parish; d) whether and what other means have been used for the instruction of the Catechism to those who have not received such instruction. V. Let the names of those parish priests and pastors of souls be indicated who do not fulfill the duties noted under numbers III and IV. VI. What measures have been taken by the diocesan authority against the transgressors. VII.

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Whether, for these transgressors, in addition to the action of the Ordinary, the intervention of this Sacred Congregation is required. VIII. Whether the secular and regular clergy dedicate themselves to the teaching of the Catechism in the parishes, and if not, for what reasons. Let the names of the individuals and religious institutes be indicated. IX. Let the other measures that could be taken by the Holy See be indicated, so that the canonical provisions regarding the teaching of the Catechism and the explanation of the Gospel may be effectively put into effect. Rome, from the Secretariat of the Sacred Congregation of the Council, May 31, 1920. D. CARD. SBARRETTI, Prefect. G. Mori, Secretary. II. NOTICE. Whereas the Reverend Camillus Ferré, of the diocese of ßlesensi (Blois), has collected a collection of Misses, let all the faithful know that no one has been granted the power to do this. Rome, from the offices of the Sacred Congregation of the Council, on June 10, 1920. I. Mori, Secretary.

[*Latin ed. p. 301*]

The Holy Congregation of Religious issues the following warning: The Holy Congregation of Religious deems it opportune to warn the Superiors General of Religious Congregations of pontifical right, who have not yet appointed a General Procurator to conduct the affairs of their Institute before the Holy See, in accordance with Canon 517, § 1, of the Code of Canon Law, that each Religious Institute of pontifical right must appoint a General Procurator who will carry out said affairs, and who must be drawn from the ranks of that same Institute. In order that the General Procurator may be able to fulfill the duties entrusted to him, it is necessary that he have his habitual residence in the City, according to established practice. Given in Rome, from the Secretariat of the aforementioned Holy Congregation of Religious, on the 4th of June, 1920. L. & S. Maurus M. Serafini, Abbot, O.S.B., Secretary.

THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH: APPOINTMENT OF AN ORDINARY FOR APPEALS, ACCORDING TO CANON 1594, § 2.

According to Canon 1594, § 2, of the Code of Canon Law, for appeals: The Most Reverend Archbishop of Melbourne has designated the Ordinary.

This designation was approved by His Most Holy Eminence, Pope Benedict XV, on the 20th of March, 1919.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary. ACTS OF THE DATARY OFFICES OF THE APOSTOLIC CHURCH OF THE HOLY CROSS IN THE CITY OF MILAN. BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, to his beloved son ANDREA CAROLO, holding the title of Saint Anastasia, sends greetings and Apostolic Benediction to the CARDINAL and ARCHBISHOP of Milan. The priests, members of

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the Congregation of the Most Holy Stigmata of Our Lord Jesus Christ, in the year 1897, on their property near Aquaebella, a region which was beginning to be frequented by citizens, in order to better facilitate works of religion, for the benefit of the faithful, especially the young, erected a small oratory, or rather, a small structure of wood. This, when later it was seen to be insufficient to accommodate the faithful of that region, who were increasing daily along with new constructions, the Committee for the Solemn Celebrations of the sixteenth centenary of the Edict of Constantine, in the year 1913, in order to perpetuate the memory of this event, among other things that were being prepared, decided that a large and magnificent temple dedicated to the Holy Cross should be erected, to the joy of all the citizens. You, with a most willing heart, approved of all these things, and in order to perfect this work, you delegated several ecclesiastics, and on the ninth of October of the same year, with a great gathering of the people and with everyone applauding, you laid the first stone of the votive temple, and you entrusted its direction and administration to those same priests of the Congregation of the Most Holy Stigmata of Our Lord Jesus Christ, who deservedly and rightfully received this honor. This magnificent building was completed through singular offerings from you, and from the people of the City and the Diocese, and especially from Ernest.

[*Latin ed. p. 303*]

The Apostolic Brief, dated 303 of Lombardy, from Novara, to the most pious [recipient], whose memory is indeed worthy, has reached us. It states that, concerning the principal parts of the temple, it has been completed by you, and that it may be consecrated with solemn ceremonies on the tenth day before the Kalends of January of the year one thousand nine hundred and thirty-eight. In the meantime, while these matters are being attended to, it seemed useful to exercise pastoral care in the new temple. Therefore, you, besides many other reasons, and especially heeding the supplications of the citizens, for whom the distance to the three parishes of that region was a serious impediment, have requested that We and the Apostolic See establish a parish in that very temple. We, therefore, gladly acceding to your desire and that of the citizens, by these Our Apostolic Letters, erect and declare the Church, now called *Ecclesia a Sancta Cruce*, in the region of Aquaebella, into a parish, and we wish it to be included within the following boundaries: "from the middle of the roads of *delle Cascine doppie*, Castel Morone, Corso Indipendenza, Viale Piceno, up to the extreme boundary of the Community of Milan, along the road of Archimedes, also in the middle." Furthermore, we wish and declare that these regions are also to be separated from the parishes of the Most Holy Redeemer, St. Francis of Rome, St. Mary of Succor, and Lambra, by the full power of Ourselves and the Apostolic See, supplementing, as well,

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the consent of the Rectors of those same parishes. To the aforementioned Church, thus erected into a parish, we grant all rights and privileges that are due to parochial churches by law. Furthermore, we declare that the endowment of this very Church consists of what has already been paid in the Archdiocesan Curia of Milan, either from the offerings of the people or from the generosity of benefactors; and that, if there is a deficiency, the same Archdiocesan Curia of Milan must provide, so that the aforementioned parish reaches an annual income of one thousand five hundred gold florins. However, the parish priest for the time being must undertake the obligation of celebrating twelve Masses each year, without any hope of reduction in the future. Moreover, in order that the aforementioned newly erected parish be provided with a suitable pastor, who will preside over the people in divine matters and in the care of souls, we grant it to deserving priests who are members of the Congregation of the Most Holy Stigmata of Our Lord Jesus Christ, and we entrust to them the care, administration, and the administration of the sacraments of that same parish, according to the norms of law, forever. Finally, we wish that you, for the execution of the present decree, proceed with all necessary and appropriate means, especially concerning the boundaries of the parochial territory, with Our authority, and nothing else. All contrary things to the contrary notwithstanding. Therefore, it is not permitted to any person to infringe this page of Our erection, dismemberment, decree, and will, or to dare to contradict it with reckless audacity. If anyone should—

[*Latin ed. p. 304*]

The Acts of the Apostolic See, Volume 304, having presumed to contain an official commentary, should be aware that it incurs the indignation of Almighty God, and of the blessed Peter and Paul, His Apostles. Given in Rome, at the Basilica of Saint Peter, in the year of Our Lord nineteen hundred and twenty, on the fifteenth day of February, in the sixth year of Our Pontificate.

Vincentius Card. Vannutelli, Datarius.

Joseph Guerri, Regem. Sac.

Alafridus Vitali, Adiutor a studiis.

Michael Pecci, Revisor.

[*Latin ed. p. 305*]

Diarium Romanae Curiae 305 DIARIUM ROMANAE CURIAE S. CONGREGATIONIS RITUM. Tuesday, June 1st, 1920, before the Most Reverend and Illustrious Cardinal Anthony Vico, Prefect of the Sacred Congregation of Rites, in the presence of the proceedings concerning the cause of beatification and canonization of the Servant of God, Teresa of the Child Jesus, professed nun of the Order of Discalced Carmelites in the Monastery of Lisieux, the preparatory meeting was held, in which the

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Reverend Prelates and the theological consultants composing the Sacred Congregation of Rites discussed the question concerning the heroism of the virtues exercised by the aforementioned Servant of God. On Tuesday, June 8th, 1920, in the Apostolic Palace of the Vatican, the Particular Meeting of the Sacred Rites was held, in which the Most Reverend and Illustrious Cardinals and the Reverend Prelates composing the same, discussed and gave their vote on the following matters: 1) Concerning the validity of the Apostolic Process regarding the miracles, specifically those which are asserted to have been wrought by God through the intercession of the Blessed John Eudes, Founder of the Congregation of Jesus and Mary and of the Order of the Most Blessed Virgin Mary of Charity, miracles which occurred after the beatification of the aforementioned Confessor; 2) And likewise, concerning the validity of the Apostolic Processes regarding two miracles, which are asserted to have been wrought by God through the intercession of the Venerable Vincent Mary Strambi, formerly Bishop of Macerata and Tolentino, of the Clerics Regular Discalced of the Most Holy Cross and Passion of Our Lord Jesus Christ; 3) Concerning the validity of all the Apostolic and Ordinary Processes of the cause of beatification and canonization of the Venerable John Bosco, Priest, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians; 4) Concerning the validity and significance of the Apostolic Process compiled in the Curia of Naples, regarding the general reputation for holiness of the Venerable Emmanuel Ribera, professed priest of the Congregation of the Most Holy Redeemer; 5) And likewise, concerning the validity and significance of the Apostolic Process compiled in the Curia of Turin, regarding the general reputation of the Servant of God, Dominic Savio, a young student of the Salesian Oratory.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary 6) concerning the cult, in obedience to the Decrees of Urban VIII, never rendered to the Servant of God James Desiderato Laval, a Missionary Priest of the Congregation of the Holy Spirit; 7) and finally, concerning the cult, in obedience to the Decrees of Urban VIII, never rendered to the Servant of God Paola Elisabetta, in the world Costanza Cerioli, widow Busecchi-Tassis, Foundress of the Institute of the Holy Family. On Tuesday, June 22, 1920, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend and Most Illustrious Cardinals, the Most Reverend Prelates, and the theological consultants comprising the same, discussed and gave their vote on the question concerning the heroism of the virtues exercised by the Venerable Servant of God Marcellino Giuseppe Champagnat, a Marist priest, Founder of the Congregation of the Little Brothers of Mary.

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SECRETARY OF STATE

BY LETTERS FROM THE SECRETARY OF STATE, THE HOLY FATHER DEIGNED TO NOMINATE:

June 1st

June 6th

June 11th

June 12th

June 17th

June 22nd

June 23rd

1920.

The Most Reverend Cardinal Anthony Vico, Protector of the Congregation of the Brothers of Charity, having its Mother House at Gand.

The Most Reverend Cardinal Louis Billot, Protector of the Monasteries of Saint Bridget of Spain and of Italy, and of the Institute of the Sisters of the Cross of the Most Sacred Heart of Jesus, of Mexico.

The Most Reverend Cardinal Basil Pompilj, Protector of the Discalced Carmelites.

The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Discalced Augustinians.

The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Congregation of Saint Joseph of Cluny.

The Most Reverend Cardinal Donato Sbarretti, Protector of the Religious Sisters of Charity of the Immaculate Conception of Saint Jean (Canada).

The Most Reverend Monsignor Eugenio Pacelli, Apostolic Nuncio in Augusta.

The Most Reverend Cardinal Gaetano Bisleti, Member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 307*]

Diarium Romanae Curiae 307, June 2nd, 1920. The Reverend Father Peter Vidal, of the Society of Jesus, Consultor to the Sacred Congregation for Extraordinary Affairs.

The Reverend Father Peter Borgia, Archivist of the Sacred Congregation for Extraordinary Affairs.

The Most Reverend Cardinal Oreste Giorgi, Protector of the Sisters of Our Lady of the Missions, having their Mother House in the diocese of Southwark.

The Most Reverend Cardinal Andrea Frühwirth, Protector of the Congregation of the Poor Brothers of St. Francis of Bleijerheide (Netherlands).

The Most Reverend Cardinal Theodore Valfrè di Bonzo, Protector of the

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Pious Society of St. Joseph.

The Most Reverend Cardinal Ludovico Billot, Protector of the Sisters of St. Joseph of Tarbes.

The Most Reverend Cardinal William Van Rossum, Protector of the Congregation of the Alessians of Aix-la-Chapelle.

By Apostolic Briefs, the Holy Father deigned to appoint:

Assistants to the Papal Throne: May 8th, 1920. Monsignor George William Mundelein, Archbishop of Chicago.

June 14th, Monsignor Patrick Joseph O'Connor, Bishop of Annidale.

Protonotaries Apostolic *ad instar participantium*: May 10th, 1920. Monsignor Francis Xavier Hertzog, General Procurator of the Sulpicians.

June 8th, Monsignor Dominic I. Casey, of the diocese of Peterborough.

Monsignor Edward H. Murray, of the same diocese.

Domestic Prelates of His Holiness: May 25th, 1920. Monsignor Cornelius Charles Prinsen, of the diocese of Bois-le-Duc.

May 28th, Monsignor Achilles Gorrino, of the archdiocese of Vercelli.

Monsignor Christopher Me Grath, of the archdiocese of Boston.

Monsignor Michael Me Manus, of the same archdiocese.

May 30th, Monsignor Anselm Déziel, of the archdiocese of Québec.

Monsignor David Gosselin, of the same archdiocese.

Monsignor Ermenegildo Bouffard, of the same archdiocese.

Monsignor Clodoveo Arsenault, of the same archdiocese.

Monsignor Michael Quinn, of the archdiocese of Armagh.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Commentarium Officiale, May 30, 1910. Monsignor Guglielmo Giuseppe Me Coli, of the diocese of Peterborough.

31 " " Monsignor Emilio Descamps, of the diocese of Lille.

June 2 " Monsignor Luigi China, of the archdiocese of Vercelli.

5 " " Monsignor Giovanni J. Walsh, of the diocese of St. John in New Brunswick.

" " Monsignor Giovanni O'Flaherty, of the same diocese.

11 " " Monsignor Emanuele Bans, of the archdiocese of Westminster.

10 " " Monsignor Luigi Castellano, of Rome.

18 " " Monsignor Giovanni Duan, of the archdiocese of Cashel.

20 " " Monsignor Ruggiero O'Hara, of the diocese of Achonry.

22 " " Monsignor Fiorenzo M. Alvarez, of the archdiocese of Puebla.

30 " " Monsignor Michele O'Donnel, of the diocese of Limerick.

HONORS:

With Apostolic Briefs, the Holy Father deigned to bestow the following

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honors:

The Supreme Order of Christ: June 10, 1920. To His Most Serene Highness, Prince Giovanni Schönburg-Hartenstein.

The Grand Cross of the Order of Pius: May 31, 1920. To Mr. Camillo Ruffin, of the archdiocese of Tours.

June 22 " To Mr. Pietro Giuseppe Nguyén Huiu Bài, Minister of the Interior of the Kingdom of China.

The Knight of the Order of Pius: June 7, 1920. To Mr. Paolo Simeon.

The Grand Cross of the Order of St. Gregory the Great, civil class: May 25, 1920. To Mr. Meiitone F. Porras, Minister of Foreign Affairs of Peru.

June 17 " To Mr. Stanislao Patek, Minister of Foreign Affairs of Poland.

" " To Mr. Bernardino De Melgar, Marquess de Benavites and of St. John de Piedras Albas, of the diocese of Avila.

The Plaque of the Order of St. Gregory the Great, civil class: May 31, 1920. To Mr. Giuseppe Angelini, of Rome.

[*Latin ed. p. 309*]

From the Roman Curial Diary:

The Order of Saint Gregory the Great, civil class: May 25, 1920. To Mr. Carlo Lenti, of Rome.

June 8: To Mr. Edoardo Hines, of the Archdiocese of Chicago.

The Order of Saint Gregory the Great, civil class: March 31, 1920. To Mr. Count Giuseppe De Lazerme De Lon, of the Diocese of Perpignano.

June 3: To Mr. Giuseppe Nsiringisira, of the Apostolic Vicariate of Uganda.

June 3: To Mr. Dionisio Kamyuka, of the same Apostolic Vicariate.

June 20: To Mr. Marquess Alfonso Pallavicini, formerly Secretary of the now-defunct Austro-Hungarian Embassy to the Holy See.

June 20: To Mr. Prince Giovanni Lobkowic, formerly Secretary of the now-defunct Austro-Hungarian Embassy to the Holy See.

June 20: To Mr. Count Alessandro Thurn-Valsassina, formerly First Secretary of the now-defunct Austro-Hungarian Embassy to the Holy See.

June 20: To Mr. Giuseppe Schwen.dt, formerly Counselor of the Chancery of the now-defunct Austro-Hungarian Embassy to the Holy See.

The Order of Saint Gregory the Great, military class: May 25, 1920. To Mr. Knight Gioacchino Antonelli Costaggini, Honorary Captain of the Palatine Guard.

The Knighthood of the Order of Saint Gregory the Great, civil class: May 18, 1920. To Mr. Stanislao Ptaszycki, of the Archdiocese of Vilna.

May 20: To Mr. Architect Mariano Pernigoni, of the Diocese of Nicopoli.

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May 20: To Mr. Enrico Ricci, of Rome.

May 30: To Mr. Humphrey Sullivan, of the Archdiocese of Boston.

May 31: To Mr. Arturo Paquet, of the Archdiocese of Québec.

May 31: To Mr. Pietro Beaulé, of the same Archdiocese.

May 31: To Mr. Luigi Edmond, of the same Archdiocese.

June 4: To Mr. Ruggiero Dubouch, of the Diocese of Costantana.

June 4: To Mr. Emanuele Garcia, of the Archdiocese of Puebla.

June 7: To Mr. Riad bey Yassa, of the Diocese of Luksor.

June 7: To Mr. Dionigi F. Kelly, of the Archdiocese of Chicago.

June 8: To Mr. Eugenio Vignon, of the Diocese of Troyes.

June 15: To Mr. Leone Piguerol, of the same Diocese.

[*Latin ed. p. 310*]

3. *Acta Apostolicae Sedis* - Official Commentary, June 15, 1920.

To the Reverend Mr. Clodoveo Meunier, of the same diocese.

To the Reverend Mr. Eugenio Boulard de Villeneuve, of the same diocese.

To Mr. Paolo Bartolini, of Rome.

17. To the Honorable Count Carlo Almeida, formerly attached to the now-defunct Austro-Hungarian Embassy at the Holy See.

To Mr. Giovanni Dumreicher, formerly attached to the now-defunct Austro-Hungarian Embassy at the Holy See.

18. To Mr. Antonio Sinkel, of the diocese of Harlem.

21. To Mr. Giovanni Prinzen-Verschure, of the diocese of Bois-le-Duc.

22. To Mr. Giovanni Flors Garcia, of the diocese of Barcelona.

To Mr. Giacomo W. Conway, of the diocese of Savannah.

The Knighthood of the Order of St. Gregory the Great, military class: June 18, 1920.

To Mr. Alfredo Danis, of the archdiocese of Montreal.

To Mr. Filia Bleau, of the same archdiocese.

The Cross of the Order of St. Sylvester Pope: June 16, 1920.

To the Honorable Mr. Federico Ferraris, of the Counts of Celle, of the archdiocese of Turin.

The Knighthood of the Order of St. Sylvester Pope: May 25, 1920.

To Mr. Lodovico Gaudenzi, of Rome.

29. To Mr. Patrizio Walsh, of the diocese of Lincoln.

June 3. To Mr. Giuseppe Meier, Sergeant Major of the Swiss Guard.

To Mr. Pietro Giampaolo, of the diocese of Boiano.

To Mr. Vincenzo Leone, of the archdiocese of Monreale.

17. To Mr. Enrico Durantini, of Rome.

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HIS HOLINESS'S HOUSEHOLD

BY APPOINTMENT

With the letters of His Eminence, the Reverend Monsignor, the Holy Father deigned to appoint:

Extraordinary Secret Chamberlains: March 6, 1920.

Monsignor Francesco Reininger, of the diocese of St. Ippolito.

May 27. Monsignor Orazio Ceccarelli, of the diocese of Pistoia.

[*Latin ed. p. 311*]

From the "Diarium Romanae Curiae," June 1, 1920, page 311.

Most Reverend Giacomo Patrizio Cantwell, of the archdiocese of San Francisco (California).

Most Reverend Agostino Schmitz, of the diocese of Treves.

Most Reverend Giovanni Pietro van den Heuvel, of the diocese of Bois-le-Duc.

Most Reverend Matteo Delli Muti, of the archdiocese of Manfredonia.

Most Reverend Antonio Santillana, of the archdiocese of Puebla degli Angeli (Mexico).

Most Reverend Primo Lanzoni, of the diocese of Faenza.

Most Reverend Placido Ferniani, of the same diocese.

Most Reverend Giov. Battista Tasselli, of the same diocese.

Honorary Chaplains, wearing the peacock blue cassock of His Holiness: May 31, 1920.

Most Reverend Liberale Dell'Angelo, of the archdiocese of Udine.

June 12, Most Reverend Federico Guglielmo Esser, of the archdiocese of Koln.

Honorary Sword-bearers and Cap-bearers of His Holiness: June 2, 1920.

Mr. Antonio Ceribelli, of Rome.

June 25, Mr. Francesco de Velasco, of the archdiocese of Puebla degli Angeli (Mexico).

Mr. Carlo Diez de Urdanivia, of the same archdiocese.

Mr. Alberto Moreno, of the same archdiocese.

Secret Honorary Chaplain of His Holiness: May 31, 1920.

Most Reverend Antonino Chionna, of the diocese of Ostia.

Honorary Chaplains outside the city: June 25, 1920.

Most Reverend Michele M. Marquez, of the archdiocese of Puebla degli Angeli (Mexico).

Most Reverend Leopoldo Villanueva, of the same archdiocese.

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Most Reverend Eugenio Manzanedo, of the same archdiocese.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Commentarium Officiale, Necrologio, 6 Iunii 1920. Reverendissimus Dominus Alessandro Piquemal, Episcopus titularis Tagorae, Auxiliarius Archiepiscopi Algerii. 19. Reverendissimus Dominus Roberto Calai Marioni, Episcopus titularis Esbonis. 21. Reverendissimus Dominus Giovanni Edmondo Pitz-Maurice, Episcopus Erie in Pennsylvania.

[*Latin ed. p. 313*]

Year XII - Vol. XII, August 2, 1920, No. 8. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE BENEDICT XV. BY PAPAL RESCRIPT, CONCERNING THE SOLEMN CELEBRATION OF THE FIFTIETh ANNIVERSARY SINCE SAINT JOSEPH, BLESSED VIRGIN MARY'S SPOUSE, WAS DECLARED PATRON OF THE CATHOLIC CHURCH. POPE BENEDICT XV.

It was indeed good and salutary when Our Predecessor, of immortal memory, Pope Pius IX, declared Saint Joseph, the most chaste Spouse of the Virgin Mother of God, and also the Nourisher of the Incarnate Word, Patron of the Catholic Church; and since, next December, fifty years will have passed since this auspicious event occurred, We deem it highly beneficial if this should be solemnly commemorated throughout the entire world.

Indeed, considering this span of time passed, We observe before Our eyes a certain continuity and series of pious institutions, which indicate that devotion to the most holy Patriarch has gradually increased among the faithful of Christ: yet, considering the bitter realities to which the human race is bound today, it appears necessary that this very piety should be fostered with greater zeal by the people, and spread much more widely.

For, after such a grave conflict of war, what is lacking for the restoration of common order and tranquility, We recently demonstrated in those Encyclical Letters concerning Christian peace, in which We considered, above all, the reasons pertaining to the civil and human relations among peoples. Now, however, another cause of disturbance...

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - The official commentary offers a much more extensive and profound account, precisely because it delves into the very veins and organs of human society. Indeed, at that time, the calamity of war occupied the nations, while naturalism had deeply infected them with that great plague of the age, which, when it flourishes, weakens the desire for heavenly goods, stifles the flame of divine charity, deprives man of the healing and elevating grace of Christ, and, finally, stripped of the light of faith, and strengthened only by the frail and corrupt forces of nature, allows

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him to indulge in unrestrained passions. Therefore, while many mortals turned their attention solely to worldly matters, and while the most bitter rivalries and jealousies arose among the proletarians and the wealthy, mutual animosity increased, and the duration and magnitude of the war were made even more severe, especially because from one side it brought an intolerable scarcity of food to the masses, and from the other, a sudden influx of wealth to a few. Moreover, the sanctity of conjugal fidelity and the respect for the authority of the state suffered greatly among many, because the absence of one spouse loosened the bonds of duty in the other, and the absence of guardians encouraged the utmost licentiousness among young girls. Thus, it is much more than before that corrupt and depraved morals are spreading, and this very social problem is growing daily, to such an extent that the extreme evils are now to be feared. For it is the dawn of a most scandalous state of affairs, the birth of a kind of universal republic, which is founded on the principles of perfect equality among men and the common ownership of goods, and in which there are no distinctions between nations, nor between fathers and sons, nor between public authority and citizens, nor is God recognized as the authority among those associated together. If these things were to come to pass, terrible consequences would necessarily follow; and now, a not insignificant part of Europe is experiencing and feeling these consequences. However, we see that this condition is sought by other peoples as well, and that, incited by the fury and audacity of a few, great disturbances suddenly arise here and there. In this course of events, We are, above all, concerned for the Church.

[*Latin ed. p. 315*]

From the acts of Pope Benedict XV, we have not neglected to remind his sons of their duty, as is fitting, and we have recently sent letters to the Bishop of Bergamo, and also to the Bishops of the region of Venice. For the same reason, in order to ensure that our people, wherever they may be, who earn their living through manual labor, remain steadfast in their duty, and to keep them free from the contagion of socialism; against which nothing is more inimical to Christian wisdom, we especially propose to them Saint Joseph, whom they should diligently follow as a model and patron. For he, like ourselves, has completed his life through a similar path; and for this reason, Christ, the eternal Son of the Father, wished to be called the Son of Man. But he adorned that humble condition and fortune with such outstanding virtues; namely, those virtues which were fitting for him, who was the spouse of the Immaculate Mary, and who was considered the Father of Jesus Christ. Therefore, let all, guided by the example of Saint Joseph, learn to contemplate the present, illuminated by the prospect of the future, and, comforted by the hope of heavenly goods, strive for them, by obeying the divine will, that is, by living soberly, justly, and piously. And with regard to those who are laborers, it is fitting to recall what our

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predecessor, the blessed and revered Leo XIII, decreed on a similar matter; for these words are such that it seems nothing more fitting could be said: "Let these people raise their spirits by considering these things, and let the poor and all those who sustain their lives through manual labor remember that, if it is permissible for them to emerge from poverty and to acquire a better condition, provided that justice is not violated, it is not permissible to overturn the order established by the providence of God, nor does reason, nor does justice permit it. Indeed, to resort to force, and to undertake anything of this kind through sedition and disturbances, is a foolish course of action, and those very evils which it seeks to remedy are often made more serious by it. Therefore, let the poor not trust in the promises of seditious men, if they are wise, but let them trust in the example and patronage of the blessed Joseph, and also in the maternal charity of the Church, which certainly takes care of their condition daily with ever greater concern."

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary. As our devotion to Saint Joseph grows, it has also become fitting that devotion to the Holy Family of Nazareth, of which he was the head in Aoste, should also increase; for one naturally flourishes from the other. For we are led from Joseph to Mary, and through Mary to the source of all holiness, Jesus Christ, who consecrated himself with domestic virtues through his obedience to Joseph and Mary. Indeed, we desire to renew and conform the Christian family with these great examples of virtue. Thus, since the foundation of the family is the community of the human race, when the domestic society gains greater strength, that is, when it is strengthened by holiness, chastity, concord, and faith, then a new kind of strength and a new kind of vitality is spread throughout all members of human society, influenced by the virtues of Christ; and not only is the improvement of private morals pursued, but also the common life and the civil order. Therefore, trusting greatly in his patronage, to whose vigilance and providence God entrusted his only Son Incarnate and the Virgin Mother of God, we are the advocates for all the Bishops of the Catholic world, so that they may encourage the faithful, at this time for the Christian cause, to invoke the help of Saint Joseph with even greater zeal. Furthermore, since this Holy See has approved various ways of venerating the venerable Patriarch, especially on every fourth day of the week and continuously throughout the month, we desire that all of these be observed, as much as possible, in each diocese, at the urging of the sacred pastors. But especially, since he is rightly considered the most present helper of the dying, to whom Jesus himself, along with Mary, was present with the dying, it will be the duty of the Venerable Brothers that pious association, which is founded in honor of Joseph for the deceased, namely, *a Bona Morte*, as well as *ad Transitum S. Ioseph*, to support and favor, with all their authority, those who are in agony. In order to

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commemorate the pontifical decree, which is mentioned above, we decree and command that, within one year from the eighth day of the month of December next, throughout the entire Catholic world, in honor of Saint Joseph, the Blessed Virgin's Spouse, the Church of Cattolica.

[*Latin ed. p. 317*]

The Acts of Pope Benedict XV, page 317, state that a solemn supplication shall be made, at a time and in a manner that seems fitting to each Bishop; and that those who are present may, under the usual conditions, obtain a plenary remission of their sins. Given in Rome, near the blessed Peter, on the twenty-fifth day of the month of July, in the feast of Saint James the Apostle, in the year 1920, in the sixth year of Our Pontificate. BENEDICT P. P. XV. APOSTOLIC CONSTITUTIONS. I. TO THE BRAGA DIOCESE: REVIEW AND APPROVAL OF A NEW BREVIARY. BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this Apostolic See, which, as the supreme Arbiter of the Liturgy, has always diligently cared that the sacred rites of the Catholic Church persist in their integrity, or, if, perchance, they have deviated from it, that they be restored to their former purity. This matter necessarily follows from the pastoral office entrusted to the Roman See, diligently watching "that due external worship be offered to God with reverence, that the sacred mysteries may be performed with greater solemnity, and that they may contribute greatly to the edification of the faithful, by exciting their piety towards God and their devotion." 2 This care is especially evident when the sacred rites differ from one another; for this variety, if it is legitimate, greatly contributes to the splendor of the divine worship. Nor is such diversity incompatible with the unity of the faith, as the Council of Trent, Session XXI, concerning the Sacrifice of the Mass, chapter 5, and Session VII, concerning the Sacraments in general, Canon VI, and the Instruction of the Holy Congregation of the Propagation of the Faith, of July 3, 1830, declare. 2

[*Latin ed. p. 318*]

The Acts of the Apostolic See, in its official commentary, expresses more vividly and declares more clearly: "For the unity of the faith is best maintained by the variety of legitimate rites, from which, indeed, a greater splendor and majesty wonderfully redound to the Church." Hence, that saying of Saint Leo the Ninth: "Nothing hinders the salvation of the faithful, diverse customs, as long as the faith, working through love, commends all things to one God."

Indeed, from the various liturgical rites, faith is drawn forth concerning almost every dogma of the Catholic Church, in opposition to heresies; hence, it has come to pass that theologians have recognized in the liturgical rites a most abundant source of theology, from which the doctrine of the Church is abundantly revealed to us. To this also contribute the most true

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words of Our Predecessor, Leo XIII: "Augusta, by which the various kinds of rites are ennobled, is a clear ornament to the Church in all respects, and affirms the unity of the Catholic faith. Therefore, just as the true Church of Christ strives greatly to preserve inviolate those things which, being divine, are immutable, so also, in the exercise of its authority, it sometimes concedes something new, or indulges in those things, especially, which are in harmony with venerable antiquity. In this way also, the power of that life, which never grows old, is manifested, and the Bride of Christ excels more magnificently, as the wisdom of the Holy Fathers recognized, as if foreshadowed in the Davidic saying: 'The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.'"

Considering all these things, the Roman Pontiffs have not only never disapproved of the sacred rites, which, because of their antiquity, are worthy of veneration, as long as they maintain obedience to the unity of the faith and render due service to the Apostolic See; but they have always desired that these same rites be reverently preserved and faithfully put into use in all things, which do not oppose some new and legitimate adaptation, perhaps introduced by the very Apostolic See, to which, indeed, as the supreme Teacher, all rites ought to obey.

Since these things are so, it is most welcome and gratefully received by Us that diligent study, worthy of praise, which We see motivated in Our Venerable Brother, Emmanuel Vieira de Mattos, the present Archbishop of Braga, who, having heeded the wishes of his predecessors and the clergy present, to whom he is so devoted, and who holds a most ancient and deserving reverence for the Bracaran rite, has spared no cares nor labors.

[*Latin ed. p. 319*]

Acta Benedicti PP. XV 319: "It is desired that the liturgical books of this Rite be again printed; but in such a way that, while retaining their native form, they not only do not offend the general laws of the Catholic Liturgy, which must be observed in each Rite, but are entirely conformed to these same laws, as has been the case piously in the Braga Rite and has been in perpetual use. This particular Rite, by which the Church of Braga rejoices in its antiquity, ought to be considered among the most important, and with which the people of Lusitania justly boast, having so excellently deserved of the Catholic Church, that they have been faithfully called by the Roman Pontiffs. This glorious name the Lusitanians have earned, not only because of their singular piety and devotion to this Apostolic See, but also because of the extraordinary efforts they have always made in spreading the name and worship of Christ throughout the world. Hence, as a just reward of the faith, the Roman See has granted to Portugal the right of patronage over those churches where so many illustrious sons of Lusitania have shed their apostolic sweat and even their blood; by which right, even to this day,

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the religion continues to spread and flourish in many places, temples are adorned with sacred furnishings, and pious works and institutions are supported, along with priests who are engaged in this most beneficial ministry. Therefore, this is truly a matter most pleasing to God, and with a paternal heart, we are greatly delighted by the institution, under the authority of the Apostolic See, of the revision and careful correction of the Braga Rite, from all the blemishes that time has brought upon it. Thus, this glory will be purer for the Lusitanians, and greater will be the power of salvation and sanctification in the clergy and people of the Church of Braga, to whom we implore the most abundant supply of heavenly gifts, through the all-powerful God, with the intercession of the Immaculate Mother of God, the most important Patroness of Lusitania. Among the chapters that have been changed for the better and are particularly worthy of mention in this typified edition of the Braga Breviary, which has been published by our Vatican Printing House, it is necessary to mention not only the constant reading of the Holy Scriptures, which pious custom has been sacredly preserved in all Rites through happier ages, and the new arrangement of the Psalms, prescribed by our Predecessor, Pius X, through the Apostolic Constitution *Divino afflatu*; but also the norms established by the Apostolic See, where LEO PP. X, in the Bull *Dum fidei*, dated June 15, 1884, and in another document of November 3 of the same year, *Praeclarae devotionis*, are joined by other documents of the Roman Pontiffs, granted over the course of the centuries in favor of and in praise of Lusitania."

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary: Offices are presented, and concerning matters pertaining to the historical section of the Braga Breviary, certain narratives which, either by the truth of events or by the approved tradition of the Braga Church, were objectionable. It is likewise necessary that the same diligent care, which was employed in publishing the Braga Breviary, be applied to adorning the new edition of the Missal and other liturgical books. In this matter, we recognize with pleasure the excellent spirit of the clergy of Braga and the intimate connection of its venerable Church with the Roman See. Now that the new Breviary has been published, the difficulty which the clergy of Braga previously experienced in using their own rite, due to a lack of exemplars, disappears. Therefore, since it is now fully sufficient to satisfy the wishes and desires of the priests, as expressed in the most recent Braga Synod, and approving and ratifying these wishes, we command and order by these our letters that all and each who are bound to recite the canonical hours in the Archdiocesan See of Braga, use this Breviary, revised by our own authority and that of ours. May the unity of liturgical prayers increasingly kindle and foster that spirit of prayer among the entire venerable clergy of Braga, by which we admire the two illustrious patrons of the Archdiocesan See of Braga, Saints Peter

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of Rates and Gerald. These things we decree, declare, establish, ordaining that these our letters shall always be valid and efficacious; notwithstanding any constitutions and ordinances apostolic, general or special, or any other things whatsoever to the contrary. Therefore, it is not permitted to any person whatsoever to infringe this page of our approval, decree, concession, indult, and will, or to dare to contradict it with temerity. If anyone should presume to attempt this, let him know that he will incur the wrath of the Almighty God, and of the blessed Peter and Paul, His Apostles. Given at Rome, near the blessed Peter, in the year of the Incarnation of the Lord, one thousand nine hundred and ninety-one, on the eve of the Ides of May, on the Octave of the Solemnity of Saint Joseph, spouse of the blessed Virgin Mary, in the fifth year of our pontificate. O. CARD. CAGIANO, S. B. E. A. CARD. VICO, Chancellor. Bishop of Portuen. S. B. C. and S. Rufinae, Prefect. Raphael Virili, Apostolic Protonotary. Lodovicus Schüller, Apostolic Protonotary. Loco >J¡ Plumbi. Beg. in Cane. Ap., vol. XVIII, n. 24.

[*Latin ed. p. 321*]

Act of Pope Benedict XV, dated May 11, 1918, concerning the Union of the Diocese of Treia with the Diocese of Saint Severin.

Benedict, Bishop, Servant of the Servants of God, for the perpetual memory of the matter, following the example of the Good Shepherd, that is, of Jesus Christ, our Lord, the Roman Pontiffs have always diligently striven to promote the spiritual well-being of the flock of the Lord. Since it is advantageous to the flock to have a pastor nearby, it seemed expedient that the small Diocese of Treia, which until now has been governed by the Archbishop of Camerino, and which is very distant from that diocese both in terms of distance and difficulty of travel, be entrusted to the neighboring Bishop of Saint Severin. Therefore, by decree of Thursday, November 7, of the year 1917, the Sacred Congregation Consistorial [sic] decided and decreed that the Reverend Brother Adam Borghini, Bishop of Saint Severin, should receive and retain the governance of the Diocese of Treia, at the direction of the Holy See, until otherwise provided.

Now, desiring to promote the spiritual well-being of the people of Treia in a stable manner, We, after mature deliberation, by the fullness of Our Apostolic authority, permanently unite the aforementioned Diocese of Treia with the Diocese of Saint Severin, so that both dioceses shall be subject to the same jurisdiction, governance, and administration, and that the same Pastor, who will henceforth be called the Bishop of Saint Severin and the Perpetual Apostolic Administrator of Treia, shall preside over them, with the rights and privileges of each diocese being preserved. The Bishop may reside in either diocese; however, it shall be his duty to arrange matters so that he may reside in each diocese for a notable period of time, according to the needs of the circumstances, each year. Furthermore, with this union of the Churches established, We decree that the Bishop shall

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receive the revenues of a double episcopal table, and that he may freely confer ecclesiastical benefices of one diocese upon the priests of the other diocese.

Since the Church of Saint Severin is now happily enjoying a pastor, by these Apostolic Letters We decree that the Reverend Brother Adam Borghini, the present Bishop of Saint Severin, shall also be the Perpetual Apostolic Administrator of Treia.

[*Latin ed. p. 322*]

Acts of the Apostolic See - Official Commentary. These letters, and everything contained within them, even those things which any interested party, or whom one might presume to be interested, may not have heard, even if they are worthy of express, specific, and individual mention, shall never, at any time, be noted for, impugned for, or brought into question on the grounds of fraud, deceit, or nullity, or on the grounds of our intention, or for any other substantial and unforeseen defect, but rather, they shall always be considered valid and efficacious, as if made and issued with full knowledge and authority, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they pertain; and if, contrary to this, anything should happen, knowingly or unknowingly, by anyone with any authority, we will and decree that it shall be entirely void and of no effect. Notwithstanding the rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispensations of our predecessors, the Roman Pontiffs, and all other contrary things whatsoever. We wish that copies of these letters, even printed ones, duly certified by a public notary, and secured with the seal of someone holding an ecclesiastical office, be given the same full faith and credit in judgment and outside of it as would be given to the original documents if they were presented or shown. Therefore, no one shall be permitted to infringe upon what these Our letters have established regarding union, decree, derogation, and will, or to dare to contradict them. If anyone should presume to attempt this, let them know that they will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty, in the sixth year of Our pontificate, on the twentieth day of the month of February. O. CARD. CAGIANO >$(C. CARD. S. R. G. Cancellarius. DE LAI, Bishop of Sabina, Secretary of the Sacred Congregation Consistorial. Raphael Louis Loco ^ Plumbi. Register in Canon Law, volume XX, number 56. Virili, Protonotary Schüller, Apostolic Protonotary.

[*Latin ed. p. 323*]

Acta Benedicti PP. XV, 323, III, CATAMARCENSIS-SALTENSIS, concerning the dismemberment of the territory "de los Andes" from

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the Catamarca diocese and its union with the Salta diocese. BENEDICT, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

Always, the Roman Pontiffs, whether by their own authority or at the request of the Ordinaries of dioceses, have diligently taken care that, due to changed circumstances in a certain region, or for other just causes, the boundaries of ecclesiastical jurisdictions might be suitably altered, with the aim of promoting the spiritual good of the faithful and the growth of religion ever more. Now, the Venerable Brother Barnaba Pietrabuena, the present Bishop of Catamarca, recently requested that the territory called "de los Andes," which is subject to its jurisdiction, be incorporated into the Salta diocese; and since the causes of this just petition have been confirmed through a legitimate process, with the agreement of the Ordinary of the same Salta diocese, and with the support of the Apostolic Nuncio in the Republic of Argentina; We, always intent on the greater good of souls, have decided to grant the requested petition. Therefore, to the extent that it is necessary, and with the consent of those who are concerned, or who may presume to be concerned in this matter, by these present letters, with the fullness of Apostolic authority, we separate and detach the aforementioned territory "de los Andes," with all and each of those who are within it and reside there, from the Catamarca diocese, and we incorporate and add it to the Salta diocese. We also wish and command that the documents and records pertaining to the territory "de los Andes" be, as soon as possible, removed from the archives of the Episcopal Curia of Catamarca, and placed in the archives of the Episcopal Curia of Salta. Furthermore, these letters and everything contained within them shall never, at any time, be noted, impugned, or brought into controversy for any reason of fraud, or error, or nullity, or due to any defect in Our intention, or for any other substantial and unforeseen defect, but rather they shall be considered as having been made and issued with full knowledge and with the fullness of authority.

[*Latin ed. p. 324*]

The Acts of the Apostolic See are to be considered and shall always be valid, and shall have their full and complete effects, and must be inviolably observed by all to whom they apply, and if, concerning these matters, anything should happen, whether by some authority, knowingly or unknowingly, that would attempt to alter them, we will and do declare that it shall be entirely null and void. Therefore, having established these things as stated above, we entrust the execution of all these matters to the Most Reverend Brother Albert Vassallo di Torregrossa, Archbishop ad titulo Hemesensem, Apostolic Nuncio in Strasbourg, granting him the necessary and appropriate powers, including the power to delegate, for the purpose in question, and to any other person of ecclesiastical standing, and furthermore, within six months, to be counted from the date of these

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present letters, to send a certified copy, duly authenticated, to the Sacred Congregation Consistorial, upon the completion of the execution. Notwithstanding any rules in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of the Roman Pontiffs, our predecessors, and all other contrary things whatsoever. We wish that these present letters, whether transcribed or printed, and signed by a public notary and sealed with the seal of a person of ecclesiastical standing, be given the same full faith and credit in court and outside of it as would be given to the original documents if they were presented or shown. Therefore, no one shall be permitted to infringe upon these Our letters, to subject them, to contradict them, to decree otherwise, to commission, to mandate, to derogate from them, or to contradict them, with audacious presumption. If anyone should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty, on the twenty-second day of the month of May, in the sixth year of Our Pontificate.

O. CARD. CAGIANO, S. B. E.

Chancellor.

C. CARD. DE LAI,

Bishop of Sabina,
Secretary of the Sacred Congregation Consistorial.
Raphaël Virili,
Apostolic Notary.
Lodovicus Schüller,
Apostolic Notary: In place of Plumb.
Register in Cane, vol. XIX, n. 7.

[*Latin ed. p. 325*]

Acts of Pope Benedict XV. LETTER TO THE REVEREND ALOYSIUS ORIONE, OF PARMA, TO WHOM, CELEBRATING THE TWENTY-FIFTH ANNIVERSARY OF HIS PRIESTHOOD, HE EXTENDS HIS MOST SINCERE CONGRATULATIONS FOR THE OUTSTANDING SERVICES RENDERED TO THE WORK, BY THE DIVINE PROVIDENCE.

Beloved son, greetings and the apostolic blessing.

Although we believe that you are sufficiently aware of how deeply we are attached to you, we do not wish to miss this opportunity to express our sentiments towards you, which the twenty-fifth anniversary of your priesthood presents. For, since you have devoted the entire span of your life,

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not only to yourself, but, as is fitting for a good priest, to the common good; and since you have continued to care for the spiritual welfare of your native diocese, striving, as far as was in your power, to be a perpetual benefit to the holy Church, it is certainly fitting that we congratulate you on this auspicious day, which renews the memory of your fruitful labors. And we do so gladly, all the more because your piety and devotion to this Apostolic See are well known. Everyone knows how diligently you served, both our predecessor, the blessed Pope Pius X, and ourselves, in a double undertaking and a difficult one, when that terrible earthquake devastated the region of Sicily, and a similar calamity befell the region of Marsica. Indeed, the opportunity that was given to you at that time, if ever, to assist the poor was the most abundant; and you, with God's help, used it diligently and wisely, so that you fulfilled completely both our wishes and expectations. From this, our opinion of you will be confirmed, so that you may, even now, with greater eagerness, rely on divine Providence, and dedicate yourself to alleviating the miseries of others. For, now that the most grievous war is over, and the needs of all kinds of people have increased incredibly, there is a vast field for Christian charity, in which the active virtue of you and others like you can be most useful. And we, in order to increase the joy of this celebration, send you a small gift: a chalice for the sacred rites; and we also grant, freely, that you may, once within the year, bestow the Papal blessing upon those present at the celebration of this sacred anniversary in each of your sodality houses, with the usual conditions, and with full remission of sins. And soon there will be an opportunity to use this power in the city, when the new curial building of All Saints is completed.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - The official commentary, concerning matters outside the city walls, which the same predecessor entrusted to your perpetual governance, will be duly dedicated. Furthermore, the Lord Jesus Christ, Almighty, will never abandon you, with your brethren, with His powerful help; and We, moreover, bear witness to Our paternal benevolence to you, beloved son, and to all members of your institution, or associates, or benefactors, and We bestow upon you the Apostolic Blessing with the greatest affection. Given in Rome, at Saint Peter's, on the day of the month of April, 1920, in the sixth year of Our Pontificate. BENEDICT XV. To the Most Reverend Mr. HENRY DEBOUT, Apostolic Notary, who has published the books edited by him concerning Joan of Arc. Beloved son, greetings and the Apostolic Blessing. – Joan of Arc attained the highest glory among men; therefore, by Our authority, We have decreed that she be honored among the saints in Heaven, and that her merits be celebrated, as is fitting, for she was a pillar and a brilliant ornament of the Gallic nation; but you, beloved son, have a special right to rejoice. For you have long devoted yourself to illustrating the life and deeds of that magnanimous Vir-

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gin; and those writings which you have produced in these years, in order to defend her reputation and innocence, or to demonstrate the excellence of her virtues, have had great weight in achieving this very glory, having earned you a considerable authority among scholars. Therefore, when you recently sent to Us, for our consideration, your greatest work, now in its third edition, you should not doubt that you have given Us great pleasure. We therefore congratulate you on this work, a product of your ingenuity, learning, and labor; and We desire that it come into the hands of many, and that it encourage the minds of men, especially women, corrupted by the vices of the world, through the example of the Maiden of Orleans, to constancy and dignity in the Christian life. As a pledge of divine blessings and a witness of Our benevolence, We bestow upon you, beloved son, the Apostolic Blessing with great affection. Given in Rome, at Saint Peter's, on the day of the month of July, 1920, in the sixth year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 327*]

S* The Acts of the Consistorial Congregation, 327. SACRED CONGREGATION CONSISTORIAL. I. OF ORAN. DECREE CONCERNING THE SEPARATION AND UNION. In order that the spiritual well-being of the faithful, who are scattered in the extreme southern part of his diocese, might be more easily promoted, the Most Reverend Father Ludovicus Legasse, Bishop of Oran, presented humble petitions to His Holiness, Pope Benedict XV, requesting that the aforementioned portion of the territory be separated from his diocese and united with the Apostolic Prefecture of Ghardaia. Furthermore, His Holiness, to whom nothing is more dear than the greater good of the faithful, deigned to favorably receive these petitions. Wherefore, by the fullness of Apostolic authority, and after having heard the opinions of those whose office it is to judge matters of this kind, by the present Consistorial Decree, the southern part of the aforementioned diocese, which is described below, together with all and each of the faithful who reside and dwell there, is hereby permanently separated from it and united and joined to the Apostolic Prefecture of Ghardaia; so that the boundaries of the Diocese of Oran, in the southern part, shall henceforth extend to the following line, which is described in the French language as follows: "From the Moroccan border at 'Teniet-Sassi,' to the point where the Oued Falet disappears into the Chott el-Chergui, it coincides with the southern boundary of the Department of Oran; then it proceeds eastward (crossing the railway a little south of kilometer 260) until it reaches, south of Daïet-el-Kerch, the northern edge of the Chott; it follows this edge to the eastern extremity of the Chott (near Aïn-el-Keteïta); after which it follows a straight line drawn from that point to the point where the Oued Touil crosses the boundary between the

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provinces of Algiers and Oran."

[*Latin ed. p. 328*]

Acts of the Apostolic See - Official Commentary. The present decree, issued by the mandate of the Most Holy, shall be valid as if Apostolic Letters, sealed with the papal seal, had been issued; all contrary things, even those with special mention or derogation, shall not hinder it in any way. Given in Rome, from the offices of the Sacred Consistory, on the 2nd day of July, 1920. + C. CARD. DE LAI, Bishop of Sabina, Secretary. + L. V. Sardi, Archbishop titular of Caesarea, Assistant.

II. DECREE CONCERNING THE SEPARATION OF THE DIOCESE OF COMACCHIO FROM THE ARCHDIOCESE OF FERRARA.

Recent supplications have been made to the Apostolic See, so that the Diocese of Comacchio, which, by a decree of this Sacred Consistory on December 29, 1908, was united with the Archdiocese of Ferrara, may again be separated, since the present condition of the city is better, and the episcopal endowment has been restored and is sufficient for the support of the Bishop and the diocese.

Since these things are so, Our Most Holy Lord Benedict XV, after mature deliberation, with the consent of the Most Reverend Francis Rossi, Archbishop of Ferrara, and of the Bishop of Comacchio, has, with Apostolic authority, benevolently approved the wishes of the faithful of Comacchio, and has ordered that a decree be issued by this Sacred Consistory regarding this matter.

In the execution of this mandate, by the present consistorial decree, which shall be valid as if Apostolic Letters, sealed with the papal seal, had been issued, the aforementioned Church of Comacchio is separated from the Archdiocese of Ferrara, and is restored to its former state, in which it was before the union, with its own Bishop; and it is established that, in the present situation and until the arrival of a new Bishop and the commencement by him of the canonical possession of the diocese, the Most Reverend Archbishop of Ferrara shall govern and administer it as before, as Apostolic Administrator. All contrary things shall not hinder it in any way.

Rome, from the offices of the Sacred Consistory, on the 7th day of July, 1920. + C. CARD. DE LAI, Bishop of Sabina, Secretary. + L. V. Sardi, Archbishop titular of Caesarea, Assistant.

[*Latin ed. p. 329*]

The Most Holy Congregation, 329, Consistorial Decrees, III, designates Ordinary jurisdictions for appeals, according to Canon 1594, § 2.

According to Canon 1594, § 2 of the Code of Canon Law, for appeals:

The Most Reverend Archbishop of Naples designates the Ordinary of

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Salerno.

The Ordinary of Amalfi.

The Ordinary of Naples.

The Ordinary of Philadelphia (Neo-Eboracensis designates the Ordinary of Philadelphia).

The Ordinary of Cordoba (Bonaërensis designates the Ordinary of Cordoba in America).

The Ordinary of Regina (Winnipegensis designates the Ordinary of Regina).

The Ordinary of Siena (Pisanus designates the Ordinary of Siena).

The Ordinary of Pisa (Senensis designates the Ordinary of Pisa).

The Ordinary of Cagliari (Arborensis designates the Ordinary of Cagliari).

The Ordinary of Potenza (Acheruntinus and Materanensis designate the Ordinary of Potenza).

Designation of Ordinary jurisdictions immediately for appeals to the Holy See by Bishops subject to it.

By virtue of Canon 1594 of the Code of Canon Law and Article V of the decree of the Provincial Councils, issued by the Most Holy Congregation on February 15, 1919, for the election of the court of second instance:

The Most Reverend Archbishop of Ancona designates the Ordinary of Senigallia.

The Ordinary of Gorizia (Utinensis designates the Ordinary of Gorizia).

The Ordinary of Ancona (Camerinensis designates the Ordinary of Ancona).

The Ordinary of Assisi (Spoletanus designates the Ordinary of Assisi).

The Ordinary of Bari (Sipontinus designates the Ordinary of Bari).

The Ordinary of Ancona (Bishop Auximanus and Cingulanus designate the Ordinary of Ancona).

The Ordinary of Ancona (Aesinus designates the Ordinary of Ancona).

The Ordinary of Spoleto (Rheatinus designates the Ordinary of Spoleto).

The Ordinary of Perugia (Fulginatensis designates the Ordinary of Perugia).

The Ordinary of Perugia (Nucerinus and Tadinensis designate the Ordinary of Perugia).

The Ordinary of Florence (Cortonensis designates the Ordinary of Florence).

The Ordinary of Siena (Pientinus designates the Ordinary of Siena).

The Ordinary of Chieti (Triventinus designates the Ordinary of Chieti).

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Acts, Volume XII, No. 8.

[*Latin ed. p. 330*]

330 Acts of the Apostolic See, concerning Bishops, and the Seats of: Penne and Atri, the Ordinariate of Chieti; Bari, the Ordinariate of Perugia; Piacenza, the Ordinariate of Milan. The Most Reverend Apostolic Administrator of Treviso, the Ordinariate of Firman; The Most Reverend Abbot Ordinary of Monte Cassino, the Ordinariate of Capua. To the Most Holy Trinity of Naples; Cava de' Tirreni. These designations, the Most Holy Pope Benedict XV deigned to approve. At Rome, from the offices of the Holy Congregation of the Consistory, on the 28th of June, 1920. IV. PROVISIONS CONCERNING CHURCHES. By decrees of the Holy Congregation of the Consistory, Our Most Holy Lord Pope Benedict XV has provided for the following churches, namely: June 18, 1920. — To the titular archiepiscopal church of Chersonesus, he appointed the Reverend Monsignor Alexis Charost, formerly Bishop of Lille, whom he designated as Coadjutor with the right of succession to the Most Eminent and Reverend Lord Cardinal Dubourg, Archbishop of Rennes. — To the cathedral church of Lille, the Reverend Monsignor Hector Raphael Quilliet, formerly Bishop of Limoges. July 8. — To the titular episcopal church of Thagora, the Reverend Monsignor Michael de los Santos Diaz y Gomara, whom he designated as Auxiliary to the Most Eminent and Reverend Lord Cardinal Archbishop of Saragossa. July 9. — To the metropolitan church of Aix, the Reverend Monsignor Mauritius Rivière, formerly Bishop of Périgueux. — To the cathedral church of Segovia, the Reverend Monsignor Emmanuel de Castro y Alonso, formerly Bishop of Jaca. July 10. — To the cathedral church of Coria, the Reverend Monsignor Peter Segura Sáenz, formerly Bishop of Apollonia. July 11. — To the cathedral church of Cordoba, the Reverend Monsignor Adolphus Perez y Muñoz, formerly Bishop of Badajoz. July 24. — To the metropolitan church of Evora, the Reverend Monsignor Emmanuel Mendes de Conceiçao Santos, formerly Bishop of Portalegre, and already designated as Coadjutor to the soon-to-be-deceased Archbishop of Evora.

[*Latin ed. p. 331*]

Sacred Congregation 331 Consistorial. V. NOMINATION. His Most Holy Father Benedict XV, by decree of the Sacred Congregation Consistorial, nominated: June 12, 1920. — Reverend Father John Toner, Bishop of Dunkeld, as Apostolic Administrator of the Diocese of Glasgow.

SACRED CONGREGATION FOR RELIGIOUS. Decrees of the Sacred Congregation for Religious. His Most Holy Father Benedict XV: June 20, 1920. — The Institute of the Sisters of Saint Joseph of Toronto, whose motherhouse is located in the city of Toronto, was commended. — The Constitutions of the Institute of the Franciscan Sisters of Saint George the Martyr,

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whose motherhouse is located in the Diocese of Osnabrück, were definitively approved. — The Constitutions of the Institute of the Sisters of the Good Samaritan, whose motherhouse is located in the city of Sydney, were approved, provisionally, for a period of seven years.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. INSTRUCTION CONCERNING THE ERECTION OF QUASI-PARISHES IN VICARIATES AND APOSTOLIC PREFECTURES. Since certain doubts have been raised before this Sacred Congregation by several Vicars and Apostolic Prefects concerning quasi-parishes and their proposed erection; in order to dispel these doubts and to promote the desired uniformity in action, it has been deemed fitting to present the following norms, which are to be faithfully and diligently observed.

1) It is permissible for the territory of any Vicariate Apostolic or Apostolic Prefecture to be divided into distinct parts, which are called quasi-parishes.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary: It is determined that each distinct population, with its own church and particular pastor, should have its own [ecclesiastical] structure (canon 216, § 2). Therefore, Vicars and Apostolic Prefects should strive to bring about a suitable form of organization to carry out this task, and, when they judge that it is possible to proceed with such a division, they should not fail to do so. 2) However, the division should not be undertaken hastily or inconsiderately, especially if the necessary provisions are foreseen to be lacking (canon 1415, § 3). Vicars and Apostolic Prefects should primarily consider, when establishing quasi-parishes, the benefit of souls and how the Catholic [community] in their regions will be strengthened. This matter should be carefully examined, after hearing the opinion of advisors, in accordance with canon 302, or even of prominent Missionaries in a convened assembly, as stipulated in canon 303. 3) Nevertheless, it is not necessary, nor is it advisable, to wait for the time when the entire territory of the Vicariate or Apostolic Prefecture can be divided into quasi-parishes; it is also possible to proceed gradually and in stages, so that while one part is divided into quasi-parishes, the division of another part may be postponed to a more opportune time. 4) The establishment of a quasi-parish is to be done by a decree of the Ordinary, in which the boundaries of the territory are clearly described. Where this is practically impossible, it is sufficient to declare which Christian communities belong to each quasi-parish. The decree should also specify which church is to be the principal church of the quasi-parish, as well as the residence of the quasi-parish priest. 5) Two copies of this decree should be made, one to be kept in the archive of the Vicariate or Apostolic Prefecture, and the other to be kept in the records of the newly established quasi-parish. 6) With the establishment of the quasi-parish, the rights and obligations of

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the quasi-parish priest arise, which are established in the Code of Canon Law (see especially canons 451, § 2, 1; 454, § 4; 456; 457; 459; 461; 1356; 306; 462 et seq.). 7) In the established quasi-parishes, attention should be paid to canons 1096 and 1095 regarding the celebration of marriages; in places where these regulations are not yet in force, Missionaries are to be considered as collaborators of the Vicar or Apostolic Prefect, and therefore, with a general license granted by the Ordinary, they may lawfully and licitly assist at marriages. 8) Similarly, with the establishment of a quasi-parish, it follows that all churches, chapels, or oratories located within the territory of the quasi-parish are to be considered subsidiary and remain under its jurisdiction and authority, until they acquire the status of a quasi-parish or are exempted from the care of the quasi-parish priest, in accordance with canon 464. 9) It will be best, after the division of the territory into quasi-parishes, to also divide the Vicariate or Apostolic Prefecture into several...

[*Latin ed. p. 333*]

The Holy Congregation for the Propagation of the Faith, 333. Districts which comprise several quasi-parishes, as has already been commendably done in some Vicariates, should be established, so that also foreign Vicariates may be encompassed and provision may be made for the more suitable governance and administration of the mission (canon 217, 445 and following). From the offices of the Holy Congregation for the Propagation of the Faith, on July 25, 1920. G. M. CARD. VAN ROSSUM, Prefect. I * * S. G. Lawrence, Secretary. II DESIGNATION OF AN ORDINARY FOR APPEALS ACCORDING TO CANON 1594, § 2. According to canon 1594, § 2, of the Code of Canon Law, for appeals: The Most Reverend Archbishop of Pondicherry in India has designated the Ordinary of Kumbakonam. f v This designation was approved by the Most Holy Pope Benedict XV on February 5, 1920. III NOMINATION. By a brief apostolic, nominated: July 15, 1920. — The Apostolic Vicar of the Southern Solomon Islands, Reverend Father Aloysius M. Raucaz, of the Society of Mary. I DECREE WHEREBY THE VATICAN EDITION OF THE BRAGA BREVIARY IS DECLARED TYPICAL. Since this edition of the Braga Breviary, printed by the Vatican presses, was approved by a Bull of the Apostolic See, dated by our Most Holy Lord Pope Benedict XV on the eve of the Ides of May, 1919, the Holy Congregation of Rites has decreed and determined concerning this same edition:

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - The official commentary of the Vatican for this Breviary edition is to be considered the standard, to which all future editions must be entirely conformed, so that nothing may be changed in them, unless it has been approved or permitted or prescribed by the Apostolic See. And if any variation or change or correction has

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been introduced by the same Holy See, whether in the text of the Holy Scriptures or in the Homilies or historical readings included in the Breviary of Braga, the changes and corrections must be continuously applied to the Rite of Braga, even if that venerable Rite is not expressly mentioned. Notwithstanding all the contrary, even those matters which are worthy of special mention. February 6, 1920. §ß A. CARD. Vico, Bishop of Portuense and of S. Rufina, Secretary of the Sacred Roman Congregation. L. & S. Alexander Verde, Secretary. II LUGDUNUM. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE BENEDICT CHAMPAGNAT, PRIEST, SERVANT OF GOD, FOUNDER OF THE MARIST BROTHERS AND THE MARCELLIN JOSEPH INSTITUTE FOR CHILDREN. ON THE QUESTION: Whether it is established that the virtues of faith, hope, and charity in God and in neighbor, as well as the cardinal virtues of prudence, justice, fortitude, and temperance, and those things attached to them, were present in a heroic degree, in every circumstance and in effect, in the case of the person in question? The Servant of God, Marcellinus Champagnat, having completed his life, which lasted only fifty years, diligently and studiously investigated the necessary elements to determine whether the Christian virtues practiced by him, the Servant of God, had attained that degree which is called heroic. This, indeed, was seen as a consequence, especially because of the extraordinary comparison of mind that the Venerable Marcellinus possessed, so that he was constantly and perseveringly moved to consider, undertake, and carry out the most perfect things. And among these...

[*Latin ed. p. 335*]

The Holy Congregation of Rites, as is well known, recognized that the matters and circumstances pertaining to the particular state and life of the venerable Marcellinus were of such importance and gravity that they demanded the utmost attention. Consequently, he diligently and piously fulfilled his duties, exhibiting a zeal and dedication that surpassed that of other priests or members of religious communities, even those who were virtuous. And thus, he demonstrated, in all that he did, a clear manifestation of heroic virtues. Indeed, anyone who has considered the circumstances in which the Servant of God lived, the times, the places, and the people involved, cannot fail to recognize that the venerable Marcellinus was readily admitted into the ranks of the saints, whom God, rich in mercy, had stirred up to care for the grievous, immense, and most terrible wounds that had been inflicted upon religion and the civil order in France and neighboring regions during the late eighteenth century.

Upon entering the great seminary of Lugdunum, where he was to study theological disciplines, Marcellinus, along with others, was, by a certain divine providence, joined by two companions: one, John Baptist Vianney, who preceded him in life by barely two years; the other, John Claude Colin.

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And as history teaches, it is not uncommon for such bonds to be formed among young men, and a great union of souls arose among these, followed by a remarkable communion of purpose and association, in which they, to the best of their ability, constantly and diligently devoted themselves to preparing and perfecting themselves, so that they might be more worthy of being ministers of Christ and His Church.

Since the vast ruins, the devastation that had accumulated, and the sad notoriety that marked the state of public affairs at that time, could not be more effectively and appropriately addressed than by restoring the principles of Christian life, especially by instilling them deeply in the people, and by educating and instructing the minds of young people in the fundamental truths of the Catholic faith, God abundantly blessed their endeavors, and they rightly and deservedly recognized that the most august Mother of God should be present with them as their intercessor. Therefore, at the urging of the rector of the seminary, who joined them as a companion on their journey, they went to the Marian shrine, commonly known as...

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Commentarium Officiale. Fourvière, which was and remains highly esteemed in that region and is held in great honor, is a place of pilgrimage. Indeed, fervent prayers were offered there; and God, with that very great generosity which He has shown to those who are near, has demonstrated the results in a most striking manner. That young man, John Baptist Vianney, is, in truth, the same as the Blessed Parish Priest of Ars; for he himself, rather than seeking his own glory, became known to all; and it is certain that nothing could be more pleasing and fruitful to the entire Christian people than if the cause of his canonization were to be advanced with a happy and swift pace. And that other young man, John Claude Colin, is also the same as the Venerable Servant of God, John Claude Colin, for whom, twelve years ago, the cause of his beatification was initiated in the Sacred Congregation of Rites, and which now continues its course; and it is moreover something that should not be overlooked, but is worthy of special mention, that the Venerable Colin founded the most meritorious Congregation of the Society of Mary, which, among other things, boasts two illustrious members: namely, Blessed Peter Aloysius Mary Chanel, the first martyr of Oceania, for whom the cause of canonization has also been obtained; and the former student of the great seminary of Lyons, and at the same time a disciple of the Blessed Parish Priest of Ars and the Venerable Colin, to whom this present apostolic decree pertains: namely, the Venerable Marcellin Joseph Benedict Champagnat. This man, who always stood by the Venerable Colin, and who assisted him in every way in the founding of the Society of Mary, was later, with the approval and encouragement of Father Colin, to gather a new family of Little Brothers of Mary, since, being laymen and therefore free from all

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obligations, they should be able to devote themselves more freely, more constantly, and more completely to their vocation, which should be entirely dedicated to the Christian education of children. And it is not false to say that this Venerable Servant of God, in his opinion, has a remarkable and illustrious testimony in the wonderful propagation of this new sodality, for, like a mustard seed, it has grown abundantly in a short time, and has produced its fruits throughout almost the entire world. All these things have been brought to light by those who, for a decade, have diligently and zealously pursued the cause of the heroic virtues of the Venerable Marcellin, and who have been able to resolve the discussions that arose in two congregations, namely, the preparatory and the preparatory-

[*Latin ed. p. 337*]

The Holy Congregation of Rites, followed by a general congregation, which, on the twenty-second day of the preceding month of June, was convened before our most holy Lord Benedict XV, in which the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, proposed the following question for discussion: Does the venerable Servant of God, Marcellinus Joseph Benedict Champagnat, in the heroic degree, in the case and to the effect under consideration, possess the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their corresponding virtues? The Most Reverend Cardinals and Consultors, each in turn, gave their votes; however, with a joyful and attentive spirit, our most holy Lord deemed it necessary to postpone his judgment, and ordered all those present to offer prayers imploring heavenly light. After this was done, he determined to pronounce his final judgment today, Sunday, the seventh day after Pentecost; therefore, having completed the sacred and most devout ceremony, he wished to summon to the Vatican Palace the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano, and the Relator of the cause, together with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, the undersigned Secretary, and, in their presence, solemnly declared: That the venerable Servant of God, Marcellinus Joseph Benedict Champagnat, in the heroic degree, in the case and to the effect under consideration, possesses the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their corresponding virtues. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, on the fifth day before the Kalends of July, in the year 1920.

Signed:

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. B. C.

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S. ALEXANDER VERDE, Secretary.

[*Latin ed. p. 338*]

338 Acts of the Apostolic See – Official Commentary of the Tribunal of Quebec concerning the Nullity of Marriage (LACROIX-SHINK). Under the blessed reign of Pope Benedict XV, in the fifth year of his pontificate, on December 23, 1918, the Most Reverend Fathers, Doctors John Prior, Aloysius Sincere, and Frederick Cattani Amadori, acting as Judges, in the matter of Quebec – Nullity of marriage between Dionisia Lacroix, the appellant, represented by her legitimate proxy, Reverend Father Carmel Conte, a lawyer, and Gildas Shink, the defender of the marriage bond, acting on behalf of the Court of Quebec, and with the intervention and participation of the Substitute Defender of the Bond of our Tribunal, rendered the following final judgment. Dionisia Lacroix, being twenty years of age, while under the service of Gildas Shink, conceived a desire for marriage with him. Although her parish priest endeavored to dissuade her from marrying a man who "was likely to become insane, since he was already exhibiting certain signs of madness," she could not be dissuaded, firstly because Dionisia was in love with Gildas, and consequently, as far as can be inferred from the records, pursued him in an improper manner, so that she believed herself to be pregnant, and secondly because Gildas's parents were urging the marriage. For, although Gildas had scarcely been widowed from his previous wife, he had already begun to exhibit clear signs of mental derangement, and his parents hoped that the restoration of conjugal life would be beneficial to his health. Therefore, the marriage was celebrated on October 9, 1899, in the parish of Saint Michael of Bellechasse, in the diocese of Quebec. However, scarcely a month after the marriage was celebrated, Gildas's insanity rapidly worsened, so that on November 21, he had to be confined to the asylum for the insane in Beaufort. When there was no hope of recovery, Dionisia Lacroix appealed to the Court of Quebec, requesting a declaration of the nullity of her marriage, due to the lack of consent or capacity to consent on the part of the insane man, the petition being filed on August 17, 1917, and she received a favorable judgment on April 15, 1918.

[*Latin ed. p. 339*]

The Roman Rota, in case number 339, with the Appellant being the Defender of the Bond, acting on behalf of the court of Quebec, has come before it with the customary doubt: whether there exists a nullity of marriage in this case. The law pertaining to the matter is as follows:

According to the law of the decretals, chapter 24, concerning Marriage and Matrimony, according to the common doctrine and constant canonical jurisprudence, and also according to natural law itself, those who are insane, or incapable of performing human acts, namely, of freely consenting with the understanding and knowledge of their minds, are incapable of

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marriage, and if they contract marriage, the marriage is invalid. Likewise, those who are mad, or who suffer from mania, which in the decretals are properly called "furious," or those who are, therefore, considered to be "dim-witted" or "mentally deficient," are also incapable. But there is not one species, nor one degree of mania. For mental derangement is divided into true and proper mania, if someone is insane in all things, and into dementia, or monomania, if someone is so only in one matter or another. Those who are insane in all things and in all respects are, as has been said, incapable of marriage, as of any human act, due to the lack of the use of reason. However, those who are demented, insofar as their dementia pertains, are considered equivalent to the insane. (Gasparri, *De Matrim.* II, n. 884; Wernz, *Ius Decret.* IV, n. 41; D'Annibale, I, n. 31, etc.) Furthermore, the insane, and especially the demented, may experience lucid intervals, as they say, and therefore, the question arises whether a marriage celebrated by an insane person during a lucid interval is valid, which is more a question of fact than of law; it must be determined whether that lucid interval is merely apparent, as they say, or real. In cases where there is doubt as to whether the marriage was entered into during a period of insanity or during a lucid interval, it is considered to have been entered into during a period of insanity if the illness is of a nature that is perpetual, incurable, and hopeless, and if it is established that there was both prior insanity and subsequent insanity. (Sánchez, I, I disp. 8, n. 17; Gasparri, cited above, etc.) Finally, mania can be sudden, as if someone were to lose the use of reason in a single instant, or through another illness, or it can be progressive, as they call it. Then, in this very progressive mania, which develops gradually, a distinction must be made between the degree of evolution of the mania and its manifestation through signs and indications. For these indications can be ambiguous. Therefore, one must proceed with caution in this matter, and it must be determined whether, based on the facts, the testimonies of witnesses, the judgments of experts in the examination of the insane person, and the circumstances of the case, it can be concluded that the person was already lacking the sufficient use of reason to perform a human act when they celebrated the marriage.

The Roman Rota, in the case of Buscoducen, before the Prior on May 15, 1915, and before the Dean, Sebastian, on January 7, 1918.

[*Latin ed. p. 340*]

340 Act of the Apostolic See - Official Commentary Regarding the Matter. Furthermore, Gildas Shink was married on October 9, 1899, and on the 21st of the following month, he was admitted to the asylum of Saint Michael the Archangel, where he still remains without hope of recovery. Indeed, the doctors under whose care he has been declare, with unanimous agreement, that the insanity from which Gildas Shink suffers is progressive, or degenerative, and that it began eighteen months prior to his ad-

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mission to the asylum. Thus, Doctor Albert Marois, assistant director, or assistant superintendent of the hospital, states: "Gildas Shink was admitted to the Hospital of Saint Michael the Archangel on November 21, 1899; therefore, he began to be under my care on that date.... Gildas Shink was classified as suffering from hereditary madness.... This disease develops slowly, and according to the information we have, the disease dates back eighteen months, and moreover, in the symptoms presented in the documents, nothing indicates a recent acute condition, but rather a condition that has developed slowly; in fact, despite a long period of confinement, the individual still exhibits the same delusional ideas; his illness has not made a very noticeable progress." Doctor Ulricus Anthony Bélanger, internal physician of the hospital, states: "I began to provide medical care to Gildas Shink after his admission to the Hospital around November 21, 1899.... In Form C, produced during the admission of Gildas Shink, it is noted that the mental alienation from which Gildas Shink suffered was considered the first attack; that the first symptoms of this attack date back eighteen months; that these symptoms manifested themselves in the form of grief following the death of his first wife; that the mental disturbance of the patient manifested itself particularly in the illusion that all the buildings that passed on the river in front of his home appeared to him; furthermore, it was noted that sometimes Gildas Shink refused to eat, claiming that the food was poisoned, and it was added that one of his brothers was an alcoholic and died in an asylum.... Gildas Shink suffered from the disease known as "hereditary madness,"... according to official information, the disease dates back eighteen months. The slowness in the development of this disease depends on the cases presented; in a patient who has predispositions, the disease can develop rapidly. In the case of Gildas Shink, I believe that the disease developed rapidly and, from the beginning, took on the characteristics of permanence or acuity that it currently has. At the time of his admission, it was noted that the disease was in full evolution; it has not made much progress since his entry."

[*Latin ed. p. 341*]

The Roman Rota, number 341. Furthermore, other doctors agree regarding the progressive nature of mental infirmity. Doctor Michael Brochu, director of the hospital, who examined Gildas for the first time in 1903, testified: "In my opinion, it is highly probable that the 'illness developed gradually through an alteration of ideas and the birth or production of illusions in the subject's mind, for at least several days, or several weeks, before the confirmed illness... Generally, this illness takes several weeks or several months." Doctor Simeon Balduc, who knew Gildas before her marriage to Dionisia, testified: "I cannot say when these 'troubles began; I cannot determine a time, perhaps 'several months before her marriage. This illness took some time; 'it developed very slowly, perhaps over several years.... There

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was nothing acute in the development of the illness.'" Therefore, given the concurring opinion, and the sworn testimony, of all the doctors who examined or knew Gildas at various times, there is no doubt that Gildas suffered from this mental infirmity before her marriage, as she does now; and, since it is established that she subsequently and previously suffered from dementia, it follows, justly and legitimately, that the dementia was present concomitantly. Furthermore, there are testimonies and facts, and indications, from which it is directly proven that Gildas was not of sound mind either before the marriage was celebrated, nor during the celebration of the marriage itself. Firstly, according to the unanimous opinion of Doctors Marois and Bélanger, it must be excluded that Gildas could have possessed, at the time of the marriage, what is called a lucid interval, sufficient to validly contract the marriage itself. Thus, Doctor Marois: "As of the date of the marriage, in the 'mental state of Gildas Shink at that time, I do not admit the possibility of 'a lucid interval sufficient to accomplish an act like that.'" And Bélanger: "I do not believe (that Gildas could have possessed a lucid interval 'sufficient to validly contract) because cases of illness of 'this kind do not allow for sufficient lucidity to legitimize an 'act of this importance." Furthermore, Joseph Shink, Gildas's son from her first marriage, testified: "My father, Gildas, showed signs of madness for about four months 'before he married Denyse Lacroix... My father would 'go on trips, and see strange things... When he saw buildings 'on the river, he thought those buildings belonged to him. He 'went to St. Michel and he said there were boats - dredgers - that 'belonged to him. My father was also angry with me: he told me that 'I was attracting..."

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale "of the people around the house. This folly began approximately fifteen days after the death of his first wife... My father was not capable of performing the acts of civil life. He was not capable of fulfilling religious duties due to his mental condition... When my father married Denyse Lacroix, my opinion was that my father was completely mad. My parents held the same opinion..."

Item, Georgius Turgeon: "I noticed a disturbance in his mental faculties approximately six months or a year before his marriage to Denyse Lacroix... When Gildas was mad, he would hitch his horse and go to the Gilmour construction sites at Pointe Levis, and he would say that everything there belonged to him... A few months before his marriage to Denyse Lacroix, I do not believe that Gildas Shink was capable of managing his affairs, nor of performing the acts of civil life... I do not think that Gildas Shink was capable of contracting a valid marriage."

Item, Honoratus Journeau: "The first time that I observed a disturbance in the mental faculties of Gildas Shink was at the death of his first wife; he was speaking with Mr. Auguste Charrier, and he was laughing in a way

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that made me believe that he was not well... When he saw ships on the river, Gildas Shink would say that those ships belonged to him... A few months before his second marriage, I did not consider him capable of managing his affairs nor of performing the acts of civil life... Gildas Shink did not have enough sense to validly marry."

And Adelardus Turgeon: "Before his marriage to Denyse Lacroix, there were approximately six months that Gildas Shink was not well... A few months before his marriage, Gildas Shink was not capable of performing the acts of civil life... I did not believe him capable of marrying."

Regarding the day of the celebration of the marriage, the physician Balduc testified: "I encountered Gildas Shink some time before his second marriage; I spoke with him; I know that he had been a widower, but I do not know for how long. I went to his house; I had conversations with him. He came to my house, and he had eccentric ideas on certain subjects. Thus, I had a conversation with him; he was waiting, he said, for a ship that was to come from England... I remember that when Gildas Shink came to marry Denyse Lacroix, he was completely 'out of his mind'."

At the time of his marriage, that is, "on October 9, 1899, I did not examine Gildas Shink, but from the conversations that I had had with him previously, and, in seeing him come in that way to get married, wearing work clothes, I concluded that he was mad."

And Narcissus Roy: "Gildas Shink was certainly mad and troubled; he had been so for approximately one year. During the celebration of the..."

[*Latin ed. p. 343*]

8. The Roman Rota, number 343, states that Gildas Shink did nothing unusual; but after the marriage, "in the sacristy, Gildas Shink exhibited signs of dementia, attempting to avoid signing the registers. Gildas stated that it was not necessary to sign, that he was married and that was sufficient. Upon the very strong insistence of Mr. Abbé Bureau, the parish priest of Saint-Michel, and of my father, Narcise Roy, the sacristan, Gildas Shink agreed to sign. Upon arriving in the sacristy, Gildas Shink appeared deranged and was wearing the most unkempt attire." Furthermore, at least with regard to subsistence, Joseph Shink and Honoratus Journeau confirm this. Notwithstanding what the esteemed Substitute Defender of the Bond presented, namely that Gildas, although seemingly injured in his mind, was nevertheless generally well, spoke well in common matters, and conducted himself in ordinary matters of life, and that, according to the testimony of Parish Priest Bernier, he was capable of selling or buying, etc. For we need not repeat what we have already discussed, the records show that Gildas was not of sound mind in matters of greater importance, and that the so-called lucid intervals were, in Gildas, rather feigned than real. Thus, the doctor Balduc: "In a usual manner, Gildas responded well in ordinary matters; but if one questioned him about important things, he would be-

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come irrational..." Furthermore, this also occurred later, when the matter of including him in an asylum for the insane was considered, as testified by the doctor Balduc himself: "When I examined Gildas Shink, I based my opinion on his disturbed conversation. Gildas Shink was not completely mad or idiotic. When I asked him elementary questions, he answered quite well, as do other madmen. But on certain subjects, he could speak in a sensible manner. When one spoke to him about serious matters, then he would become irrational and speak of his speculations." Moreover, even now, as testified by Doctor Brochu, "he can still perform certain actions for certain material things, certain material cares, which he performs quite well," but it cannot be concluded that he is suffering only from a weakening of the mind, but rather that he is insane. Nor does the statement made by Doctor Balduc, that Gildas was "not completely mad or idiotic," prevent him from affirming or denying that he validly contracted marriage. For the doctor Balduc himself had already concluded that Gildas was not of sound mind on the day of his marriage: "I concluded that he was mad." But whether the marriage was valid or not is for the judge, not the doctor, to pronounce. As for the so-called lucid intervals before the celebration of the marriage, the witnesses confirm that they were feigned, not real. Thus, George Turgeon: "Before his marriage, Gildas Shink reasoned quite well when he was...

[*Latin ed. p. 344*]

Acts 344 of the Apostolic See - Official Commentary "with foreigners. This lucidity did not last long: 'for five to six minutes he reasoned as before his illness; immediately afterwards he began to lose his reason.' Honoratus Journeau: 'Before his marriage, when one approached Gildas Shink to converse, 'his first words were sensible, but immediately afterwards he would begin to 'ramble.' And Adelardus Turgeon: 'Before his marriage, when Gildas Shink was caught off guard, he spoke in a sensible manner, but he 'immediately began to lose his reason.' It is not irrelevant that the parish priest, Beraier, believed Gildas to be capable of validly entering into marriage. For he argued this from the fact that Gildas 'conducted his household and his affairs well; he worked diligently on his farm... he was capable of buying or selling in an intelligent manner.' For, let us set aside those things which we have discussed above concerning the material capacity to perform certain acts of lesser importance, such as the acts mentioned above concerning the purchase of things pertaining to the cultivation of his land, and the sale of the fruits of his land, as the parish priest himself confesses: 'it was a very small business,' several witnesses mentioned above, such as Adelardus Turgeon, Georgius Turgeon, and Honoratus Journeau, deny the true and proper capacity of Gildas to perform civil acts in a human manner, as Honoratus Journeau testified significantly: 'A few months before his second marriage, 'I did not consider him capable of managing his affairs,

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nor of performing civil acts. Gildas Shink sold his products: 'I did not find him capable of responsible administration.' Therefore, it is clear that Gildas Shink was not of sound mind when he contracted the marriage, and therefore, he contracted it invalidly. Having considered all of these things in law and in fact, We, the undersigned Auditors in Tournon, sitting as a tribunal and with only God before our eyes, invoking the name of Christ, decree, declare, and pronounce that the marriage is null in this case, or, in answer to the question posed, we respond: Affirmative. Wherefore, We command the Ordinaries of the places and the ministers of the tribunals to whom this pertains to execute this Our definitive sentence, according to the norms of Book IV, Title XVII, of the Code of Canon Law. Rome, in the seat of the Tribunal of the Holy Roman Rota, on the 23rd of December, 1918. Ioannes Prior. L. E. S. Aloisius Sincero, Presiding. From the Chancery of the Holy Roman Rota, on the 18th of February, 1919. Sac. T. Tani, Notary. Cattani-Amadori.

[*Latin ed. p. 345*]

Secretariat 345. Status of Affairs. ACTA OFFICIORUM SECRETARIATIA. Status of Letter to William, Most Reverend Sir, Cardinal Van Rossum, Prefect of the Sacred Congregation for Propagating the Faith, concerning the Pontifical Works, namely, PETRO APOSTOLO PRO CLERO INDIGENA IN SACRIS MISSIONIBUS.

Most Reverend and Most Worthy Sir,

It is unnecessary for me to tell Your Eminence how deeply the Holy Father is concerned with the formation of the indigenous clergy, so that they may gradually fill the immense void left by the scarcity of missionaries, and gather a larger harvest of conversions through easier access to the hearts of the infidels, with whom they share their homeland, language, and character.

It is for this reason that, as early as May 28th of last year, His Holiness deigned to order me to send a letter to the Director General of the Holy Childhood to express to that most meritorious work praise and august encouragement. Praise for the annual subsidies that the Work of the Holy Childhood customarily provides to maintain in the seminary some of the children rescued by it, who show serious promise of being called to the priesthood; and encouragement to continue, with intensified zeal, on this arduous path, the goal of which is certainly of the greatest importance for the propagation of the Holy Gospel.

For this purpose, I recommended to the Director that he explicitly request the contributions of the members of the Holy Childhood also for this holy purpose; and in order that more abundant subsidies might flow in, I had the pleasure of sending him, with the same letter, the generous gift of fifty thousand lire, with which the Holy Father deigned to encourage this initiative.

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Monsignor De Teil, Director General of the Holy Childhood, was very pleased with this commission, and expressed to the Holy Father his profound gratitude for the vast field of apostolate that the...

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - The official commentary, with the authority of the Pontiff, opened the way for the work of the Holy Childhood. However, the work of forming the indigenous clergy has now come to assume an essential importance in the missionary plan outlined by the Encyclical of November 30th last, *Maximum illud*. Therefore, the Holy Childhood, being unable to attend to this matter alone with sufficient care, breadth, and intensity of action, without abandoning its primary purpose, the Holy Father, in agreement with Monsignor De Teil, has decided to entrust to the already established Work of Saint Peter the Apostle the task of collecting funds throughout the world for the aforementioned purpose, and to provide, under the direction of the Sacred Congregation of Propaganda Fide, for the education and formation of the indigenous clergy of the Missions. With this in mind, His Holiness charges me to transmit here, together with Your Eminence, the fifty thousand lire that had already been sent to the Holy Childhood, so that they may be considered as the first pontifical offering to the very important Work of Saint Peter the Apostle. Your Eminence knows the ardent desires that the August Pontiff holds in His heart as Vicar of Jesus Christ, that the Work of Saint Peter may be organized and developed as soon as possible in every diocese, so that it may contribute with desired success to the formation of the indigenous clergy. His Holiness invokes a particular divine assistance upon this providential work, and with a generous heart imparts the apostolic blessing to the directors, members, and benefactors of the Work of Saint Peter the Apostle, and especially to Your Eminence. With the hope that the example and desire of the Holy Father will inspire Catholics throughout the world to a noble competition of charity and apostolate concerning the Work of Saint Peter, I have the honor to express, with profound veneration, my sentiments to Your Eminence. From the Vatican, June 10, 1920. Your humble, devoted servant, P. CARD. GASPARRI.

[*Latin ed. p. 347*]

Diarium Romanae 347

DIARIUM ROMANAE CURIAE

S. CONGREGAZIONE CONCISTORIALE

AVVISO

Secundum normam Cleri, notum est quod sacerdos Onofrio Cassarà,

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ex Dioecesi Mazzara del Vallo, sed iam per multos annos sine consensu Vicariatus residentis in Roma, ab S. Congregazione Concistoriali omnino non est autorizatus ad exercendum officium Agentes ecclesiastici.

S. CONGREGAZIONE DEI RITI

* Die Martis, 8 Iulii 1920, in Palatio Apostolico Vaticano, cum praesentia Emi. et Rmi. Dominorum Cardinalium, et cum suffragio Rmi. Praelatorum Officialium et Consultorum theologorum, componentium S. Congregationem Rituum, habita est Congregatio Preparatoria ad discutiendum dubium super heroicum virtutum exercitatum ab V. Servo Dei Antonio Maria Claret, Archiepiscopo S. Iacobi Cubaensis, deinde Traianopolitensi, Instituto Congregationis Missionariorum Filii Immaculati Cordis Mariae Virginis.

Die Martis, 27 Iulii 1920, in Palatio Apostolico Vaticano, habita est Congregatio Ordinaria Sacrorum Rituum, in qua, ad iudicium Emi. et Revmi. Dominorum Cardinalium, componentium eandem, submissae sunt sequentes materias:

1) Introductio Causae Beatificationis et Canonizationis Servi Dei Andreae Beltrami, Sacerdotis Piae Societatis Salesianae;

2) De dubio: Si festum S. Ephraem Syri, titulo Doctoris praedicto, in Ecclesiam Universalem extendatur, simul cum Officio et Missa propria;

3) De revisione scriptorum Servi Dei Ioannis Duns Scoti, Sacerdotis professi Fratrum Minorum, ab antiquissimis temporibus venerati titulo Beati vel Sancti;

4) Et similiter de revisione scriptorum Servi Dei Corradi de Parzhan, Laici professi Capuccini.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Commentarium Officiale SECRETARIATUS STATI NOMINE, per mandato del Secretariatus Stat, Sanctissimus Pater dignatus est nominare: 1 Iulii » » » ». 3 » 5 » 13 » 17 » 26 » 27 » 1920. Reverendissimus Pater D. Giuseppe Zaccarella, Notarius Secretariatus Stat (Sectio Negotiorum Ordinariorum). » Eminentiissimus Dominus Cardinalis Antonio Vico, Protector Societatis Mariae Reparatoris. » Eminentiissimus Dominus Cardinalis Gennaro Granito Pignatelli di Belmonte, Protector Sororum Sancti Philippi Neri, quae domum matrem habent in Sarria (Hispania). » Eminentiissimus Dominus Cardinalis Oreste Giorgi, Protector Tertiariarum Sancti Francisci Assisiensis et Imaculatae Conceptionis, quae domum matrem habent in Valencia (Hispania). » Reverendissimus Dom. Giovanni Battista Vallega, Auditor Nuntiaturae prima classis. » Eminentiissimus Dominus Cardinalis Antonio Vico, Protector Servarum Mariae. » Eminentiissimus Dominus Cardinalis Augusto Silj, Protector Filiarum Mariae Immaculatae de Reggio Calabria.

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» Reverendissimus Pater Lorenzo de S. Basilio, ex ordine Carmelitarum Discalceatorum Provinciae Romanae, Consultor Sacrae Congregationis Sancti Officii. » Eminentiissimus Dominus Cardinalis Teodoro Valfrè di Bonzo, Protector Instituti Pietatis Dominarum, quae domum Nazareth dicunt, in imitatione. Per Brevia Apostolica, Sanctissimus Pater dignatus est nominare: Assistentes ad Sedem Apostolicam: 27 Iunii 1920. Reverendissimus Dom. Carlo Garcia Irigoyen, Episcopus Trujilloensis. Protonotarii apostolici ad instar participantium: 7 Aprilis 11 Iunii 16 20 » » 1920. Reverendissimus Dom. Antonio Hillebrand, ex archidioecesi Oregonensi. » Reverendissimus Dom. Francesco Saverio Ross, ex dioecesi Sancti Germani Rimouskiensi. » Reverendissimus Dom. Cesare Boccoleri, ex dioecesi Chiavariensi. » Reverendissimus Dom. Patrizio J. Hartigan, ex archidioecesi Kingstonensi.

[*Latin ed. p. 349*]

Diarium Romanae Curiae 349, June 20, 1920. Mons. Eugenio Oiaez, of the diocese of Leon in Mexico. July 6: Mons. Giorgio Kaupert, of the diocese of Brooklyn. July 15: Mons. Giacomo Garrote y Amigo, of the diocese of Havana. Domestic Prelates of His Holiness: June 11: 28, 30, 3, 5, 7. July 9, 12, 15, 1920. Mons. Romualdo Filippo Sylvain, of the diocese of St. Germain of Rimouski. Mons. Carlo Alfonso Carbonneau, of the same diocese. Mons. Giovanni Healy, of the archdiocese of Adelaide. Mons. Francesco Saverio Arato, of the diocese of Teggiano. Mons. Federico Lech, of the diocese of Luxembourg. Mons. Francesco Morelli, of the diocese of Aquino. Mons. Luigi Sepulveda, of the diocese of Leon in Mexico. Mons. Michele Gabriele Flannerj, of the diocese of Brooklyn. Mons. Giacomo I. Coan, of the same diocese. Mons. Felice Turchetta, of the diocese of Pontecorvo. Mons. Antonio Cimmino, of the archdiocese of Naples. Mons. Enrico Perez Serantes, of the diocese of Cienfuegos. Mons. Amedeo Lercaro, of the archdiocese of Genoa. HONORS: With Apostolic Briefs, the Holy Father deigned to bestow the following honors: The Commanderate of the Order of St. Pius: July 2, 1920. To Mr. Michele Lasso de la Vega, of the archdiocese of Seville. To the Most Noble Marquis Luigi Antici Mattei, exempt from the Pontifical Noble Guard of Guardiagrele. The Grand Cross of the Order of St. Gregory the Great, civil class: July 20, 1920. To the Baron Otto De Ritter De Gruenstein, Minister of Bavaria to the Holy See. The Commanderate with Plaque of the Order of St. Gregory the Great, civil class: June 25, 1920. To the Marquis Giulio Negrone, of the archdiocese of Genoa. The Commanderate of the Order of St. Gregory the Great, civil class: June 25, 1920. To Mr. Salvatore Parisi, of Rome. July 9: To the Count Carlo Olivieri de Vernier, of the archdiocese of Turin.

[*Latin ed. p. 350*]

350 Acta Apostolicae, July 12th » » 20, 31 » » » » » » » » Sedis - Offi-

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cial Commentary, 1920. To Mr. Pietro Van Zuylen, formerly Secretary of the Legation of Belgium at the Holy See. To Mr. Count Pio Ranuzzi de Bianchi, of the Archdiocese of Bologna. To Mr. Pasquale Baldi, of Rome. To Mr. Count Carlo Fiacchi, member of the Pontifical Noble Guard. To Mr. Noble Francesco Alessandroni, member of the Pontifical Noble Guard. To Mr. Marquis Carlo Sacripante, member of the Pontifical Noble Guard. To Mr. Marquis Ignazio Honorati, member of the Pontifical Noble Guard. The Knighthood of the Order of St. Gregory the Great, civil class: June 22, 1920. To Mr. Fernando Angelucci, of Rome. To Mr. Agostino Diorio, of Rome. June 26. To Mr. Andrea Chiocca, of Rome. June 29. To Mr. Federico I. Smith, of the Archdiocese of St. Andrew and Edinburgh. July 5. To Mr. Martino A. Metzner, of the Diocese of Brooklyn. To Mr. Giuseppe I. Keany, of the same diocese. To Mr. Tommaso E. Murray, of the same diocese. To Mr. Giovanni E. Baxter, of the same diocese. To Mr. Professor Augusto Morelli, of Rome. To Mr. Felice Fighiera, of the Diocese of Nice. June 9. To Mr. Guglielmo Giovanni M. Marcelis, of Rotterdam. June 14. To Mr. Emilio Bailly, of the Archdiocese of Rheims. June 17. To Mr. Doctor Giuseppe Reynders, of Brussels. June 19. The Knighthood of the Order of St. Gregory the Great, military class: June 26, 1920. To Mr. Andrea Sellini, assistant non-commissioned officer of the Honorary Palatine Guard. The Commanderate of the Order of St. Sylvester: June 4, 1920. To Mr. Cristiano Thierry Schuller de Peursum, formerly Secretary of the Legation of the Netherlands at the Holy See. June 25. To Mr. Knight Pietro Buttarelli, formerly captain of the Honorary Palatine Guard. To Mr. Knight Ettore Mascari, formerly captain of the Honorary Palatine Guard.

[*Latin ed. p. 351*]

Diarium, June 25th, 26th, and July 1st, 1920, Roman Curia, 351.

To the Most Noble Sir Pietro Morgante, formerly Captain of the Honorary Guard.

To the Most Noble Sir Guglielmo Franchi, of Rome.

To the Most Noble Sir Giuseppe Grazioli, of Rome.

The Knighthood of the Order of St. Sylvester the Pope: June 25th, 26th, and July 1st, 1920.

To the Most Noble Sir Antonio Candoli, of Rome.

To the Most Noble Sir Leonardo Frenguelli, custodian of the Vatican Museum.

To the Most Noble Sir Ettore Piersanti, custodian of the Vatican Museum.

To the Most Noble Sir Giovanni M. Mac Cabe, of the diocese of Superior.

To the Most Noble Sir Apostolo Perpignani, of Volo in Thessaly.

To the Most Noble Sir Pericle Apostolides, of Volo in Thessaly.

To the Most Noble Sir Giulio Cesare Vianelli, of Larissa in Thessaly.

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To the Most Noble Sir Giovanni Emanuele Robles, of the diocese of Leon.

To the Most Noble Sir Remo Danesi, of Rome.

To the Most Noble Sir Giuseppe Danti, of Rome.

THE DOMESTIC OFFICE OF HIS HOLINESS: By order of His Eminence, Monsignor Maggiordomo, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains:

March 20th, 15th, 26th, 30th, December 13th, 15th, 17th, 1920.

Monsignor Giovanni Oliveira Mattos, of the diocese of Guardiagrele.

June:

Monsignor Nicola Leone, of the archdiocese of Naples.

Monsignor Giuseppe Assoni, of the archdiocese of Turin.

Monsignor Guglielmo J. Maguire, of the diocese of Brooklyn.

Monsignor Enrico J. Zimmer, of the same diocese.

Monsignor Giacomo J. Corrigan, of the same diocese.

Monsignor Giovanni Mossa, of the archdiocese of Turin.

Monsignor Michele Carriero, of the diocese of Ostuni.

July:

Monsignor Stefano Madarász, of the archdiocese of Strigonia.

Monsignor Michele Török, of the same archdiocese.

Monsignor Paolo T. Noya, of the diocese of Cienfuegos.

Monsignor Luigi A. Mena, of the archdiocese of San Domingo.

Monsignor Virgilio Molflno, of the archdiocese of Genoa.

Monsignor Ernesto Filippi, of the diocese of Poggio Mirteto.

[*Latin ed. p. 352*]

352 Acts 24:26, July 26, 1920. *Commentarium Officiale* of the Apostolic See. Monsignor Ugo Aiuti, of the diocese of Urbino. Monsignor Odoardo Petrangolini, of the same diocese. Monsignor Giuseppe Kubiza, of the diocese of Gurk. Honorary Secret Chamberlains of the Sword and Cape, extraordinary: June 7, 1920. The Most Noble Marquis Carlo de Lara y Guerrero, of the diocese of Madrid Alcalá. The Most Noble Marquis Enrico de Lara y Guerrero, of the same diocese. The Most Noble Marquis Giuseppe Romero Lerroux y Juseu, of the same diocese. The Most Noble Don Ramon Pidal, Lobatón, Rebollo y Aranda, of the same diocese: Honorary Chamberlains in the peacock blue attire of His Holiness, June 26, 1920. Monsignor Angelo De Theo, of the diocese of Foggia. June 28. Monsignor Sebastiano Thill, of the archdiocese of Koln. July 12. Monsignor Sebastiano Felici, of the Abbey of Saint Paul Outside the Walls, Honorary Chamberlains of the Sword and Cape, extraordinary: July 16, 1920. The Most Noble Don Gervasio Elwes, of the diocese of Northampton. The Most Noble Don Ladislao Jaroszynski, of the diocese of Luceoria and Zytomierz. The Most Noble

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Don Sigismondo Czerwinski, of the same diocese. NECROLOGY: June 30, 1920. Monsignor Fabiano Laudi, titular Bishop of Thenaro, Apostolic Vicar of the Hu-Pè, western and northern region. July 1. Monsignor Francesco Planearte y Navarrete, Archbishop of Linares (Mexico). July 14. Monsignor Augusto Edoardo Nunes, Archbishop of Evora (Portugal). July 27. Monsignor Tommaso Nörber, Archbishop of Friburgo im Breisgau.

[*Latin ed. p. 353*]

Year XII - Vol. XII, September 1, 1920, No. 9. ACTA APOS- TOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE BENEDICT XV. LETTERS TO THE MOST REVEREND CARDINALS JAMES BURGEN, LEGION AUGUSTINE, ARCHBISHOP OF SAINT ANDREW, AND OTHER BISHOPS OF SCOTLAND: CONCERNING THE ENHANCEMENT OF THE COLLEGE OF SCOTSMEN AND SCOTLAND. Venerable brothers, greetings and the apostolic blessing. — Our Predecessor, Clement VIII, deserves to be rightly and eternally praised by this nation, for having founded in this blessed city a College for Scotsmen, for the very purpose that chosen young men, after being duly instructed there in the sacred disciplines, might return to their homeland as priests, providing for the eternal salvation of their fellow citizens. Indeed, those administrators of the sacraments who have thus far emerged from that institution have brought great benefits to Scotland; above all, because in those unhappy times of former years, when the public Catholic faith was so greatly undermined, it was not entirely and completely lost. However, in order that this College might bring forth the full measure of the fruits that were hoped for, the difficulties of the institution began to increase, preventing it from flourishing. Indeed, Clement, the founder, provided it with suitable revenues; but these, through various subsequent events, were gradually diminished to such an extent that the greater part of them failed. Moreover, no suitable support was to be expected from this Church, which was itself struggling with the greatest difficulties. However, at the beginning of the last century, among you, as the number of the faithful increased, the Catholic cause was able to breathe a respite from its long tribulations and to make some daily progress.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Commentarium Officiale. It is better that this College undertake to effect improvements, although the calamities of the European war have befallen it, the reasons for which are entirely deplorable and fatal. Therefore, We, deeply concerned about this grave matter, have not long ago urged you, venerable brothers, through your two colleagues who had visited the threshold of the Apostles, to earnestly consider providing assistance to this College for the benefit of your nation, as the Catholics of Scotland call it. The success of this undertaking, with

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God's help, has surpassed Our expectations: indeed, the sum of money has been collected from you, which, after correcting any deficiencies, will provide the College with the means to free itself from debts, and will also enable it to pay off its debts in the future. In this, the diligence and perseverance of you, venerable brothers, and the generosity of the faithful people, especially of the lower orders, deserve to be praised: for it has been demonstrated that the greatest part of it has been collected from the working people. Now, it remains for you to consider how to not only preserve, but also to expand this Institute of such great opportunity. Indeed, it is entirely necessary that it contribute to the growth of this Church, and also that resources be added to it so that it can support a sufficient number of students. We trust that you will strive to achieve this, spurred on by the zeal and diligence of your pastoral care, and we are confident that you will find that your efforts in this regard will be very fruitful. But because the result will be more abundant, the more organized it is, We desire and hope that each of you will remind your clergy annually of the need to assist this College; and that you will also take care to remind the people through your priests, in each of the missions of Scotland, annually. Those who hold these assemblies with the people should, moreover, explain more diligently what this Roman house of the Scots is, what its purpose is, what benefits the Scots have already received from it, and how much it is to their advantage for it to flourish even more. Indeed, having explored the piety and dedication of the faithful of Scotland towards this Apostolic See, we are certain that they will abundantly fulfill Our wishes, in every way enriching the College of the clergy of their nation, in which a unique bond of union with the Head of the Catholic Church consists. We bestow upon you, venerable brothers, and upon your clergy and people, our apostolic blessing, as a pledge of the divine gifts which We pray for, and as a testament to Our most benevolent regard. Given at Rome, near the blessed Peter, on the twenty-fifth day of the month of July, in the year 1920, in the sixth year of Our pontificate. BENEDICTUS PP. XV.

[*Latin ed. p. 355*]

Acta of Pope Benedict XV, 355, II, addressed to the Most Reverend James, Bishop, and to the other Bishops of Switzerland: In response to the letters received from the assembly held recently in Lucern, and from the Sacred Colleges of Basel and Lugano, We recommend the establishment of a seminary in the city.

Venerable brothers, greetings and the apostolic blessing.

We have learned with great pleasure from the most agreeable letters which you sent us jointly from the recent assembly held in Lucern that you intend this year to demonstrate fraternal charity towards the Bishop of Daulien, your colleague; and We hold him in high esteem ourselves, on account of his outstanding virtues, and especially on account of his zeal

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for souls; and since his infirmity has prevented him from joining you, We earnestly pray to God with you that he may soon recover, for the good of the Church of Lugano.

As for the state of Catholic affairs in Switzerland, there are indeed many reasons why We should find some solace in your daily concerns. In the first place, We have gratefully received and accepted the utmost obedience with which you, not only come to share in Our concerns, but also diligently embrace all those things which We impart for the common good, or advise you to undertake; for this association of minds and wills gives Us certain hope that all efforts will be united in carrying out those things which, with Our counsel, have been determined or are to be determined for the defense of the Faith and the increase of piety.

You yourselves see how necessary it is that, in these times of such wickedness, the sacred pastors should work together with all their might to repel the insidious attacks, especially those of the socialists, who, while presenting a seemingly wonderful and deceptive renewal of the social order, strive to undermine everything, and, along with civil culture, to weaken religion and morals. Much is contributed to refuting these errors if everyone, clergy and people alike, encouraged by you, instills the principles of Christian wisdom, both in word and in writing, which, when put into practice, have always brought forth both the praises of virtues and the prosperity of nations.

Regarding your desire to renew the custom of holding Eucharistic Congresses among the nations, this is indeed a worthy endeavor of your pastoral zeal; for nothing contributes more to the Christian reconciliation of the nations than the widespread celebration of the august Sacrament.

[*Latin ed. p. 356*]

^56 Acta Apostolicae Sedis - An official record concerning religion, in which the most peaceful King, revered by all, who is the way, the truth, and the life: therefore, we greatly desire that this holy undertaking be brought to fruition as soon as possible. Indeed, for us also, venerable brothers, the matter is most pleasing, since it is joined to the religious benefit of Helvetiae. You know well how remarkable are the benefits provided by those colleges of clerics which have been founded in the city of Rome by various nations over the course of centuries: from them, priests of the best quality, instructed in knowledge and piety, continually return to their homelands, and greatly contribute to fostering and increasing, along with faith, a particular devotion in their citizens towards this Apostolic See: towards it, we mean, the Roman Church, to which, as you rightly write, all churches must come together, according to the admonition of the holy Irenaeus, because of its superior preeminence. But in this most excellent competition among young men from outside, the Swiss are entirely lacking; and these, like the others, under the very eyes of the Supreme Pontiff, and in this place of the

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most celebrated Christian antiquity, are properly instructed in all branches of study. Therefore, it is most fitting, venerable brothers, that the sacred Swiss Seminary be established through you in Rome, in which, under the auspices and guidance of Bishops, and with a Swiss Rector appointed by them, young men from *bonae spei*, from these various dioceses and nations, may learn the disciplines of philosophy, theology, and canon law, and that any of your clergy who may perhaps visit the city may be received with friendly hospitality. The opportunity for this undertaking is presented now, if ever another; since we ourselves, because of our will favorably disposed towards you, are prepared to help this undertaking as much as we can; since, as you have heard, a closer course of offices and connections between us and this happy Republic exists through the Apostolic Legation restored these days, and finally, all good men, being unharmed by the ravages of war, would be more ready to contribute to such an institution. Therefore, the whole matter, after God, is entrusted to your innovation and industry: which, since it is well known to us, we are confident will be carried out effectively. And imploring God to grant you suitable assistance, and also as a pledge of our most sincere benevolence, we impart, with great love, the apostolic blessing to you, venerable brothers, and to the entire clergy and people among you. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of August, in the sixth year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 357*]

/9. Acts of the Consistorial Congregation 357 SACRED CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. PROVISIONS CONCERNING CHURCHES. By Decrees of the Sacred Consistorial Congregation, Our Most Holy Lord Benedict, Pope, has provided for the following churches, namely: 28th of June, 1920. — To the titular episcopal church of Cidyessus, the Reverend Father Natal Gabriel Moriondo, formerly Bishop of Cuneo, has been appointed. 28th of July. — To the titular archiepiscopal church of Cabasitana, the Reverend Father Alexis Lemaître, formerly Bishop of Sitifis and Apostolic Vicar of the Sahara, has been appointed, and he has been designated as Coadjutor to the Most Reverend Father Bartholomew Clement Combes, Archbishop of Carthage. 30th of July. — The Reverend Father Constantine Chauvin, General Vicar of the Right Reverend Bishop of Vallis Vidonis, has been appointed to the cathedral church of Ebroicus. SACRED CONGREGATION FOR THE SERVICE OF THE COUNCIL OF TOLEDO AND OTHER CHURCHES. On the 10th of July, 1920, the following was noted: In Spain, an ancient custom, lasting more than a century, retains that all those who are considered residents for the purpose of receiving the fruits of a benefice, namely, all choral beneficiaries who attend even only one canonical hour with the choir each day, are entitled to the fruits of the benefice for that day, and to

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the distributions corresponding to the hours of their presence, losing only the distributions corresponding to the hours of their absence. Furthermore, since the promulgation of the Code, several doubts have arisen concerning the value of this custom and concerning the consequences that result from its various resolutions.

[*Latin ed. p. 358*]

358 Actu Apostolicae Sedis - The official commentary on this matter must be presented. The Archbishop of Toledo and the Bishop of León rightly wished to bring this doubt to the Holy See, both so that a decision could be considered authentic, to which all, with their diverse opinions, should adhere, and so that such questions, perhaps agitated with excessive zeal, might finally find rest and not proceed to the point where the peace and harmony within the clergy would suffer some detriment. More details regarding the matter are explained in the letters of both prelates, but everything depends on the preliminary question concerning the validity of the alleged customary practice. Therefore, it is fitting to present the opinion of the Consultor in its entirety, who has summarized the entire matter briefly and clearly. It is therefore best to include the entire opinion below.

OPINION OF THE CONSULTOR. - I. There is no ambiguity regarding the existence of this custom and its antiquity. Not only does the Archbishop of Toledo testify to it, but older canonists also speak of it as a custom that has been in force since ancient times, such as Reiffenstuel (d. 1703), Garcia (d. after 1613), and others. These older Doctors considered it valid; it is sufficient to cite Reiffenstuel, who (in 1. III, tit. 4, n. 112) writes: "Theodosius Rubeus (Disputations of Stephen Gratianus, c. 298), whom Barbosa (On the Office and Power of Bishops, p. III, appendix 53, n. 133) cites, states that canons cannot be enforced by any custom, even if they require that the clergy serve all seven hours. But Garcia (On Benefices, p. III, c. 2, n. 330) asserts that this is not observed, nor is it accepted in Spain, in whose churches it is commonly understood that a beneficed person resides for only one hour: this custom, however, seems to be valid (Caesar de Grassis, decrees 116, n. 8), and Garcia himself says (cited, n. 330), that it can be maintained, at least as long as no other arrangement has been made by a superior or by a Chapter." - And this, as Reiffenstuel rightly points out, is attributed by Garcia to the fact that the Council of Trent was not accepted in Spain on this point. Indeed, Garcia completely admits the common doctrine in the hypothesis of the non-existence of the custom, according to which, in calculating the days of residence, it is required that the beneficiary be present for the entire day and all canonical hours. Moreover, he affirms that this is also established by the Council of Trent and by several declarations of the Holy Congregation of Councils, which he cites, without mentioning the month and year. Among the cited responses is one in which

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it is stated: "The interest [of the clergy], of which we speak in this decree, must be to attend and serve in all divine offices on all days and hours, except for three months of each year, unless the constitutions of the Church require a longer period of service" (loc. cit., n. 325).

[*Latin ed. p. 359*]

The Holy Congregation of Councils states (in the cited passage, n. 329): "Indeed, the Holy Congregation has further desired that a certain statute or custom not be considered valid, namely, that those who attend for only one or two hours, or a shorter time, during a nine-month period, should receive a substantial benefit or offering, as stated in the following declarations: 'It is not valid that those who attend for one or two hours should receive a substantial benefit or offering, in place of the daily distributions.'" Regarding the amount to be given, the reasoning presented by Garcia concerning this Spanish practice is not entirely convincing. The Council of Trent, which at that time had not yet established such a practice in that region, does not offer much support for this argument. It seems to have a reasonable, or at least not immediately objectionable, basis, namely, that it is valid by virtue of the contrary custom. However, it should be noted that the custom of being absent from the choir, as it is contrary to the discipline of the choir, often lacks sufficient support, as the Holy Congregation itself has frequently stated, as asserted by Pallottini (Collectio v. Canonici, § 9, n. 201). Therefore, it seems that Herdt was justified in writing (Praxis capitularis, c. 28, § 8, I I I): "Therefore, whoever is absent for any hour on a given day shall be considered absent for that very day with regard to the penalty for the fruits of his benefice, even though he receives distributions for the other hours during which he is present." Leaving aside this ancient discipline, and turning our consideration to the prescriptions of the Code, it is necessary to briefly examine what should be thought regarding this Spanish practice according to the Code. Furthermore, we have Canon 414, which prescribes that all members of the choir must perform the divine offices, which include the chanting of the canonical hours (of all, certainly) and the celebration of the conventual Mass with singing (c. 413), in the choir each day: "All and each who hold a position in the choir are bound to perform the divine offices in the very choir each day, unless they have been granted an exemption by the Apostolic See or by the laws of the foundation." We also have Canon 1475, § 1, which recalls and positively confirms by law the precept, already valid by natural law, that a beneficiary must faithfully fulfill the obligations attached to his benefice, to which he is entitled to enjoy the rights and benefits of the benefice: "Beneficiaries are bound to faithfully fulfill the particular obligations attached to their benefice, and also to recite the canonical hours daily." It is also certain that, according to ancient law, those who are obligated to reside are not considered to be residing unless they perform the obligations attached to their benefice,

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since not any material residence is required, but a formal one. This ancient law has not been changed by the Code, and this is confirmed if we consider the prescriptions of Canon 6, nn. 2-4.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary.

From all of these things, it is easily deduced and clearly established that choral beneficiaries who follow the Hispanic practice, according to the law, even the Code, are not to be considered residents; therefore, attending to common law, they incur the penalties of non-residents, which are stipulated in canon 2381 of the Code. However, they can be excused from these penalties solely by reason of custom. Therefore, the entire question is reduced to the value of this custom. Let us first separate the question of whether this custom could be considered legitimate according to the norms of ancient law; for it would be superfluous to inquire into this. Certainly, if it were to be considered illegitimate, it is scarcely conceivable that it could have obtained support from the Code. Therefore, let us suppose that this practice was legitimate up to the Code, and let us inquire whether, with the promulgation of the Code, it can be said to remain in its legitimacy and force. Canon 5 deals with customs contrary to the canons, which were in force before the Code, and divides them into two classes: namely, those which are condemned by the Code, and those which are not condemned. These, if they are centennial or immemorial, can be tolerated by the Ordinary, when he considers that they cannot be easily removed; those must be corrected, even if they are immemorial. Does the custom in question belong to the first or the second class? And I believe it must be said to belong to the first, or to the customs that are condemned. We have canon 418, which states: "Those who, contrary to custom, are canonically and beneficially attached to a daily choir, can individually be absent for three months in the year, whether continuous or intermittent, provided that the statutes of their own church or a legitimate custom do not require longer service." Furthermore, as is evident from the foregoing, for legitimate residence or presence, it is not sufficient for someone to be present for one or the other hour, but it is necessary that they serve integrally in the choir, that is, that they perform all divine services, according to the norm of canon 414. However, the custom in question allows those to be considered residents who do not do so, and consequently are not such according to the law, and therefore allows canons and beneficiaries to be absent (in the legal sense) for more than three months. Such a custom is condemned in the Code. Therefore, it must be included among those that, as the canon 5 states, are corruptions of the law that must be corrected. Hence, those who, after the Code, continue to follow the ancient practice of having residents, are considered not to be residents, and incur the penalties mentioned in canon 2381. Therefore, with regard to the main question proposed by the Most Reverend Archbishop

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of Toledo and by the Bishop of León, I believe it is necessary to respond negatively, that is, that this custom can no longer be maintained.

[*Latin ed. p. 361*]

The Holy Congregation of Councils, Decree 36, section II. From the solution of this principal question, a path is opened to resolve other questions, which are either accessory or consequential, and these can be explained in a straightforward manner. First, it is asked whether the canonical penalty of Canon 2381 applies also to one who did not attend [the Divine Office] due to a cause not gravely culpable, and therefore committed a fault materially rather than formally. The answer is easy. Either the cause of absence (except for a Pontifical dispensation) is admitted as an excuse for the service of the choir (cf. canons 420 and 421), and then there is no difficulty; the law itself determines what an absent person of this kind gains, and what he loses in this case. Or it is not admitted as an excuse; then there is a violation of the external law. But when there is a violation of the external law, "dolo in foro externo" [with intent in the external forum] is presumed, unless the contrary is proven (cf. canon 2200, § 2); and if "dolo" is presumed, since "dolo" is the deliberate will to violate the law (cf. canon 2200, § 1), then a fault is presumed. Therefore, such an absent person is subject to the penalty, unless he proves the absence or defect of the deliberate will to violate the law. Another question is whether an illegally absent person can retain the fruits corresponding to private recitation of the Divine Office and other obligations. This question seems to be based on the opinion of some (D'Annibale, Summ., III, 180), according to whom "canonically, with regard to the fruits, beneficedaries, with regard to daily distributions, are considered to belong to the choir." From this it follows that, as is said of benefices (cf. Lehmkuhl, Theol. mor., ed. X, II, 640), those to whom benefices are granted, when, besides the recitation of the Divine Office, other obligations are attached to the benefice, lose only a part of the fruits of the benefice due to the neglected recitation; the same should be said of the choir. Furthermore, even admitting this, in the present discipline of the Code, the same must be said, which is beyond doubt (cf. canon 1475, § 2): it must be noted that here we are dealing with a penalty established by law. Moreover, "ecclesiastical laws (even those that are 'penal') are to be understood according to the proper meaning of the words in the text and context considered" (cf. canon 18). Indeed, the penalty of Canon 2381 is enunciated in the clearest terms: "By the very fact [of being] illegally absent, he is deprived of all the fruits of his benefice or office in proportion to the illegal absence." If, therefore, the law says that an illegally absent person is deprived of all fruits in proportion to the absence, no fruits are to be excepted. Nor should it be surprising that such an absent person is deprived of all fruits, even if he has privately fulfilled the recitation of the Divine Office. For here we are dealing with a penalty. A penalty "is

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the deprivation of some good, inflicted by a legitimate authority for the correction of the delinquent and the punishment of the offense" (cf. canon 2215); and deprivation means the removal or taking away of something that someone possesses. For no one is deprived, nor can be deprived, of something that he does not have. Therefore, it is...

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary: Whether one who is illegally absent, and who, by reciting the canonical hours privately, has availed himself of the fruits of his benefice; and whether he is deprived of these fruits as a punishment. If, on the contrary, he had not recited the hours, he would not have availed himself of the fruits (c. 1475, § 2), and therefore could not be deprived of them; but he would be obliged to restore them, not as a punishment, but according to the law, in the manner prescribed by law.

Therefore, it is my opinion that this doubt should be answered: Negatively.

The third doubt is whether, when illegally absent, one can retain a certain portion designated by the Ordinary for his necessary sustenance. However, one who is illegally absent is indeed deprived of all the fruits, but proportionally to the absence. Therefore, if he ceases from the illegal absence and avails himself of the fruits, I do not see why he should be assisted by the granting of a portion of the fruits. But if the Ordinary proceeds to the deprivation of the benefice, then the common doctrine of the canonists must be remembered, which Wernz (Ecclesiastical Law, VI, 117) explains, taken from Stremler (Treatise on Ecclesiastical Penalties, page 33), as follows: "When poverty leads to dishonorable acts, the ecclesiastical judge who has deprived his cleric of his benefice must take care that the cleric is provided with sufficient sustenance, e.g., in a house of correction or of penance; otherwise, the deprivation of the benefice would be equivalent to a capital punishment inflicted by starvation. Such a capital punishment is entirely foreign to the ecclesiastical forum. Furthermore, this sustenance is not to be granted to the contumacious, as long as they persevere in their contumacy." All of this is in accordance with the doctrine of the Code in canons 2299, § 3; 2303, § 2; 2304, § 2. Therefore, it seems that the doubt should be answered: Negatively.

The fourth doubt is: Whether the time of absence should be calculated in days, and not in canonical hours; and how many days of illegal absence are required for one to be considered absent, and against whom proceedings can be taken according to canons 2168-2175.

Regarding the first part of the doubt, this has already been resolved by this Holy Congregation in L'Aquila, on June 17, 1594, in which it was decided: "That for the fulfillment of a service of nine months, the punctations should not be collected, as if those who have not fulfilled the nine

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punctations out of the twelve, which are derived from the service of the whole year, have not fulfilled the service of nine months; but the days of residence and service, whether continuous or interrupted, must be counted, so that the number of the said nine months is completed" (cf. Benedict XIV, Institutes, 107, n. 32).

Furthermore, I do not see any reason why one should depart from this response, which establishes the ordinary practice of the Holy Congregation, in this case. For, although the Holy Congregation has rarely granted (in Mexico, March 18, 1854) that...

[*Latin ed. p. 363*]

The Holy Congregation determined that the time of absence from the choir should be calculated not by days, but by canonical hours; and that a fifth dispensation could be granted for a period exceeding three months, notwithstanding any contrary custom (cf. Pallottini, Collectio, v. Canonici, § 9, n. 200); this has always been the case in those rare instances due to particular reasons, especially due to a shortage of clergy, which is not verified in Hispania. As for the other part, it is evident that nothing more is required than an illegally prolonged absence of more than three months; in such a case, a dispensation can be granted immediately, provided that the prescriptions of canons 2168-2175 are observed.

Therefore, I believe it is necessary to respond as follows: Regarding the first part, the decision of the Holy Congregation in Aquilana, June 17, 1594, should be followed; regarding the second part: a dispensation can be granted immediately after the completion of the third month of absence, provided that the prescribed procedure in canons 2168-2175 is observed.

The only remaining question is whether the effects of an illegitimate absence can be restored before a declaratory sentence is issued; and whether capitular statutes can prescribe, with the approval of the Ordinary, that the fruits be delivered to the fabric of the church in whole or in part.

Regarding the first part, I believe that, at least according to the discipline of the Code, the answer should be affirmative. The reason is the prescription of canon 2232, § 1, according to which a sentence of latae sententiae, such as this one, holds the guilty party immediately in both forums, and this does not require a declaratory sentence, unless the guilty party cannot undergo the penalty without dishonor. This exception does not apply in our case, since the matter concerns public order and is manifest.

I said: at least according to the discipline of the Code. For in ancient law, there was a certain discrepancy among the Doctors. Some maintained that a declaratory sentence was always necessary for the application of the penalty. D'Annibale (I, 309) follows this view, stating: "Positive penalties do not bind the person without a sentence of the judge, even though it may be provided by law that they are incurred by the very fact, by the law itself,

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or even without any prior declaration."

However, in ancient law, the opposite view was preferred, which was commonly attributed to Suarez, and according to which a declaratory sentence was not required (when the words of the law were clear), even when it was a matter of laws prescribing actions that afflict the body, although, as Suarez points out (De leg., c. 7, n. 6), "ordinarily, people are not compelled by laws alone to undertake such actions, although it is not forbidden to be obligated... and we have no examples of such laws in civil or canon law," but much more so in laws imposing pecuniary penalties, in which, as Suarez himself says (loc. cit., n. 7), "this obligation can more easily be imposed, because of their nature, they are lighter and can be fulfilled without dishonor or shame." This view, as is clear from what has been said, has been adopted by our Code. Therefore, since in...

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary on canon 2, 3, 8, 1, § 1: It is stated: "By this very fact, he is deprived of all fruits," etc., and therefore, no declaratory sentence need be awaited in this case. Regarding the second part, it should be noted that the Code stipulates in the aforementioned canon that the one who is illegally absent must deliver the fruits, which he is obliged to restore, to the Ordinary, "who shall distribute them to the church, or to some pious institution, or to the poor." Therefore, the Ordinary, if he wishes, may apply them to the fabric of the church, but he is free to distribute them in other ways, within the limits assigned to his choice by the Code. I do not see how, by what reason, and by what right, this freedom of choice can be taken away from the Ordinary by chapter statutes, even if they are approved by the Ordinary, in such a way that he would restrict the power of his successors. Therefore, with regard to this part, I believe the answer should be negative.

RESOLUTION. - On July 10, 1920, the following doubts, presented at the plenary sessions of the Sacred Congregation of the Council, held in the Apostolic Palace at the Vatican, were considered:

I. Whether the centennial and memorable Spanish custom of receiving the fruits of a benefice, even if only one or two canonical hours are served by the choir on a given day, can be maintained.

II. Whether canon 2381 of the Code applies even in the case of non-residence, if the absence is not gravely culpable, or materially culpable, but not formally culpable, and is notorious.

III. Whether, after the aforementioned canon 2381, a beneficiary who is illegally absent can retain the fruits corresponding to the private divine office.

IV. Whether, of the fruits still possessed, a certain portion should be preserved and retained by the possessor (even if illegally absent), to be des-

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ignated by the Ordinary, and sufficient for the maintenance of the benefice.

V. Whether, considering the needs of the fabric, chapter statutes, with the approval of the Ordinary, can stipulate that the lost fruits be delivered entirely or in part to the fabric of the church.

VI. Whether the time of absence should be calculated in days or in canonical hours, and how many days of illegal absence are required for someone to be considered a non-resident, and against whom proceedings can be taken according to canons 2168-2175.

VII. Whether a person who is illegally absent is obliged to restore the fruits before a declaratory sentence is issued.

The Fathers judged it necessary to respond as follows: To I: Negatively. To II: Affirmatively, provided that no excusing causes concur according to canons 420, 421, or a Pontifical Indult.

[*Latin ed. p. 365*]

To the Most Holy Congregation [of Religious], concerning points [raised]: Negative. Concerning point IV: Negative. Concerning point V: It is to be determined according to the disposition of canon 1475, § 1, and 2381. Concerning point VI: It must be considered that the period of days and the time of illegitimate absence are to be calculated immediately from the moment the three months have elapsed, or otherwise, the period of legitimate vacation. Concerning point VII: Affirmative. Concerning the aforementioned matters, His Most Holy Lordship, Our Most Holy Father Benedict, by Divine Providence, Pope XV, having received information through the undersigned Secretary of the Holy Congregation, on the following day, deigned graciously to approve and confirm all the resolutions. I. MORI, Secretary.

SACRED CONGREGATION FOR RELIGIOUS

CIRCULAR LETTER TO THE ORDINARIES OF PLACES, CONCERNING THE REPEATED ELECTION OF THE SAME PERSON TO THE OFFICE OF GENERAL SUPERIOR IN RELIGIOUS CONGREGATIONS AND OF A SUPERIOR IN MONASTERIES OF NUNS.

Most Illustrious and Reverend Lord,

It frequently happens that General Superiors of Institutes, who, according to the prescriptions of their Constitutions, are elected for a period of several years, and who can be immediately re-elected to the same office, even a third time and more, by the vote of the chapter, must apply to the Holy Congregation for Religious to obtain the necessary permission. This frequent extension of the term of office, exceeding the time established or permitted by the Constitutions, seems less opportune, especially since the ordinary term of the office of General Superior lasts for six years, so that

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the same person, being re-elected, can legitimately hold office for twelve continuous years. If, however, further elections are easily permitted, the purpose of the Constitutions is undermined, which prescribe the time during which the same person is to hold office in the Institute, and to which temporality the entire structure of the Constitutions is attached. Hence, it frequently happens that, due to the excessively prolonged term of office of one and the same person, not inconsiderable...

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - The official commentary indicates that inconveniences and damages arise for the Institute. It is not valid to state that, in the constitutions of several religious congregations, it is expressly stated that a third person can be elected as General Superior, provided that at least one-third of the votes favor her and that the Holy See gives its approval; for this must be understood in such a way that, if, for serious reasons, the same person must be nominated a third time, or even further, this cannot be done unless those two conditions are present. Therefore, it must be understood that in the case in question, there is a true impediment; however, when some impediment exists by law, serious reasons are required for a dispensation; hence, the simple will of the electors or the suitability of the person is not, in itself, a sufficient reason for obtaining a dispensation. A person suffering from such an impediment should not be elected, but rather canonically requested. The same considerations, with due proportion, apply to the elections of Abbesses, or female monastic superiors, to whom, by the Constitution of Gregory XIII, it was forbidden to hold office in the monastery for more than three years; although this prescription has not been confirmed in the Code of Canon Law, nevertheless, by the mandate of the Supreme Pontiff, the Holy See orders that it be observed in the constitutions of monasteries. However, since the election is to be held within the members of the community, which are often few in number, it is easier to find grounds for a dispensation, namely, due to the lack of a suitable person. Considering these matters, the Most Holy Pope Benedict XV, in order to prevent abuses that can easily occur in this matter, ordered that each local Ordinary be reminded, to whom the responsibility falls of presiding over the elections of either the General Superior in the chapters of congregations, or of the Abbess in the monasteries of their diocese, to instruct the electors about this aforementioned impediment, and if they should become aware that the electors intend to vote for the same person beyond the time permitted by the Constitution, they should inquire about special and serious reasons that seem to require a dispensation, and warn that the Apostolic See will find it very difficult to grant such a dispensation. Furthermore, it should be known that a dispensation will only be granted for very mature and well-considered reasons, which must therefore be explained in writing by the Ordinary to the Holy See. This, of course, requires

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a considerable amount of time and causes a certain inconvenience to the capitulars, who must wait for a response before they can proceed further. However, if, indeed, there are reasons so serious that they require the election of this person beyond the time permitted by the Constitutions, the Ordinary, in order to obtain a dispensation, should send a petition to the Sacred Congregation, in which he clearly and distinctly states the number of scrutinies that have been held.

[*Latin ed. p. 367*]

The Holy Congregation of 367 Religious has submitted a completed petition, indicating the number of votes received from the chapter general, and explaining the reasons why such a re-election appears necessary, adding also their opinion. In the meantime, I pray that all may go well with you from the Lord. Rome, from the Secretariat of the Holy Congregation of Religious, March 9, 1920. THEODORUS CARD. VALFRÉ DI BONZO, Prefect. Maurus M. Serafini, Abbot, O.S.B., Secretary. II Decree of the Holy Congregation of Religious, Our Most Holy Lord Benedictus, Pope, XV: June 26, 1920. — The Institute of the Sisters of the Handmaids of the Immaculate Heart of the Blessed Virgin Mary, whose principal house is located in the city commonly called Monroe, in the diocese of Detroit, has had its constitutions definitively approved. HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE EXTENSION OF THE APOSTOLIC DELEGATION FOR EASTERN INDIA TO THE BURMAN REGION. It has long seemed opportune that this Holy Council, with the most diligent care, which it exercises for all the missions of Eastern India, should extend the functions of the Apostolic Delegate to Burma as well, which, until now, for various reasons, has remained outside the boundaries of the Apostolic Delegation for Eastern India. Therefore, now that the difficulties which previously constituted an obstacle have been removed, the Most Reverend Fathers of this Holy Congregation for the Propagation of the Faith, after mature deliberation at a general meeting held on July 12th of the current year, and considering all circumstances, and judging that it is now advisable, have decided that the boundaries of the same Apostolic Delegation, as established since the year 1884, should also include the entirety of Burma.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Commentarium Officiale, and are extended. Concerning the opinion of the Fathers, on the same day, the 12th of the current month of July, the Most Holy Lord [Pope] Benedict, of divine providence, Pope [XV], having received the aforementioned report from the undersigned Secretary of this Sacred Congregation, deigned to approve it, and ordered the present Decree to be drawn up concerning this matter. Given in Rome, from the Halls of the Sacred Congregation, on the 16th of

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July, in the year of Our Lord 1920.

The Congregation for Propaganda.

G. M. CARD. VAN ROSSUM, Prefect.

L. % S. C. Laurenti, Secretary.

SACRED CONGREGATION FOR RITES

OF TURIN, OR NOVARA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, ANDREA BELTRAMI, PRIEST OF THE PIOUS SALESIAN SOCIETY.

In the latter part of the nineteenth century, the Pious Salesian Society, founded by the Venerable John Bosco, and perfectly suited to the needs and circumstances of the times, spread to various regions of the world. This venerable institution has continually offered to Christ and to the Church, its sons and students, for the glory of God and the salvation of souls. Among these, with a joyful and happy heart, we now present Andrea Beltrami, whom, even as a boy, we educated in our own institution, and whom, as a young man, we welcomed into our family and who became a priest, a man of integrity and a valuable worker.

In the pleasant and healthy town of Omegna, in the diocese of Novara, the Servant of God was born on the 24th of June of the year 1870, to pious and honorable parents, Anthony and Catherine, both Beltrami, and on the following day was baptized in the parish church. The name Andrea was given to the infant at the sacred font. His mother, a devoted woman, immediately dedicated this son, the firstborn of her fertility and numerous offspring, to Jesus Christ and the Blessed Virgin Mary, and took care to instruct him in religion and good morals as he grew. Even as a boy, although lively, he gave an example of piety and obedience, and was seen to be merciful to the poor, and generous in his almsgiving.

[*Latin ed. p. 369*]

The Holy Congregation of the Propagation of the Faith, number 369, is a case worthy of consideration, having been admitted to the Sacred Synaxis, in a manner exceeding the usual practice, after scarcely a decade. Having completed his initial studies with praise for his intelligence and diligence, on October 24, 1883, he was received as a student at the College of St. Philip in Lamo, to learn the humanities with an increase of piety, under the guidance of the Pious Salesian Society. At first, he was somewhat hindered by his unfamiliarity with the collegiate discipline, but he was quickly corrected by a paternal admonition from his superior, and willingly submitted. Soon, he was admitted to the select groups of St. Aloysius and

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the Most Holy Sacrament, and, excelling among his classmates, he was called to higher things. The beginning of this vocation is attributed to a sermon given by the illustrious Salesian missionary, later elevated to the dignity of bishop and adorned with the sacred purple, John Cagherò, to the students concerning the apostolate of Christ, and the propagation of the Evangelical and Catholic Faith among barbarian peoples. Reflecting on this sermon in his mind and pondering it in his heart, Andrew strove to clearly recognize the will of God concerning the state of his life, through spiritual exercises, and by seeking counsel from pious and learned men, and from the Venerable John Bosco himself, to whom he wished to make a full confession of his entire life. Inspired by their responses and advice, and with the help of divine grace, he came to know and foster his vocation, until, after completing his gymnasium studies, and after spending the autumn vacation at home, with the permission of his parents and superiors, in August 1886, he was received by the Salesians, and on September 29th was admitted as a novice, and finally, on November 4th, he put on the clerical garments. Faithfully observing the holy rules, which he had received from his superior, along with the salutary warning: "Do this and you shall live," he was called by his companions: "The personification of the Rule." He proved himself docile to the divine grace and to the holy inspirations, excelling among the novices under the guidance of their master. On October 2, 1887, before the Venerable Founder, John Bosco, with a humble and joyful spirit, he made his perpetual profession, repeating before and after the words: "As the hart panteth after the fountains of water: so my soul panteth after thee, O God." And also: "How lovely is thy tabernacle, O Lord of hosts: my soul and my body have yearned for thee in the courts of the Lord." At the same time, in the Lyceum of that place, he devoted himself to learning philosophical studies, no less than to increasing his virtues, taking Aloysius Gonzaga, the patron of studious youth, as an example. At the same time that he was a student, he also became a teacher, teaching lower philosophy, and he also obtained his lyceal diploma in the schools of Regiae, in 1889, with the unanimous approval of the examiners. Subsequently, at the request of his superiors, he was enrolled in the Royal University and, progressing in higher literary studies, he contributed to the founding of the Catholic University Circle, named after Caesar Balbo.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Official Commentary. Furthermore, while instructing novices, he also cultivated sacred disciplines, in order to prepare himself for the priesthood. Among these was the Salesian priest Czartoryski, a Polish prince. Weakened by these duties and labors, and afflicted by various infirmities, in the year 1891, he was compelled, by the judgment of physicians and the order of his superiors, to devote all his care to regaining his health, using suitable remedies in healthful places. Shortly

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afterward, his physical strength being greatly exhausted, and with little hope of restoring his health, the same superiors endeavored to provide the Servant of God with special consolation through his advancement to the priesthood, so that the beneficial will of God might be better and more appropriately fulfilled in him, as he offered the holy sacrifice and the immaculate Host, both in body and spirit. Therefore, after completing the necessary studies, he progressed through the various grades of the sacred Order, and finally, in the private chapel of the Institute and its founder, John Bosco, by that very man through whom he had received the beginnings of his divine vocation, he, now Father, John Gagliero, was duly ordained to the priesthood, with great consolation and joy of spirit, on the octave of January in the year 1893. A priest, weak in body, but strong in spirit, he devoted himself to prayer and meditation, and maintained intimate union with God through devout recitation of the Holy Office. He was particularly devoted to the Most Holy Sacrament of the Eucharist, as well as to the Blessed Virgin Mary, Help of Christians, and to the Angels and Patron Saints. Although he could not exercise the ministry of preaching and the administration of the sacraments, he satisfied his desire for the glory of God and the salvation of souls, as much as he could, through the publication of edifying books. Although afflicted by the illness, which he patiently endured for seven full years, he wrote the lives of the saints of heaven, namely, Margaret Mary Alacoque (La sposa del S. Cuore), Francis of Assisi (Un Serafino in terra), St. Stanislaus Kostka (L'amante di Maria), Julius and Julian (Due fulgidi astri del secolo IV), Joan of Arc (La pulcella d'Orléans), John B. de la Salle (Il fondatore dei Fratelli delle Scuole Cristiane), and Liduina (Il modello degli ammalati). He also published literary works, moral and ascetic in nature: Thomas More (a drama), Napoleon I (pleasant readings), The Dawn of the Stars (the youth of illustrious figures), Pearls and Diamonds (Christian heroes), Will is Power (an easy way to cultivate virtue), Maxims of Don Bosco (collected from his writings). In addition to numerous letters of the Servant of God, some writings are presented here which are only partially completed, because he was taken by death before he could finish them. Finally, in the waning days of December of the year 1897, sensing the end of his life due to a worsening illness, he wished to atone for his sins through the sacrament of confession; indeed, on the 29th, he recited the Holy Office most piously, and on the following day, the 30th, overwhelmed by the torments of the illness and a sudden heart ailment, he passed away.

[*Latin ed. p. 371*]

The Holy Congregation of Rites, having been moved, rendered homage to God in the place of Valsalice, near the city of Turin, at the age of twenty-seven years. "Being made perfect in a short space, he fulfilled a long time," was the voice of the grieving companions. After the funeral, properly per-

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formed in the church, in the presence of the body, the remains of the Servant of God, at the will of his parents, and in deference to the deceased's desire to be buried among his companions, were transferred to his native town, where, after a second funeral, they were laid to rest in a special family tomb, and there they rest in peace. Meanwhile, the fame of sanctity, which the Servant of God had acquired even while living, after his death became even more clear, widespread, and enduring, opening the way for the establishment of an Informative Process in Novara and another Interrogatory Process in Turin, both instituted with ordinary authority. After these processes were completed and transmitted to the Sacred Congregation of Rites, and after due observance of legal procedure, and after a review of the writings of the Servant of God, since nothing hindered proceeding further, at the urgent request of the Most Reverend Doctor Dante Munerati, the general promoter of the Pious Salesian Society, and with the common wishes and prayers of the Holy Fathers and other men of ecclesiastical or civil standing, and especially of the entire Society and the Institute of the Sisters, Daughters of Mary, Help of Christians, the Most Eminent and Most Reverend Doctor Vincent Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Promoter and Relator of this Cause, proposed the following question to be discussed at the ordinary meetings of the Sacred Congregation of Rites, convened on the indicated date at the Vatican: Should a Commission for the introduction of the Cause be appointed, in this case and for the purpose in question? And the Most Eminent and Most Reverend Fathers, entrusted with the safeguarding of the sacred rites, after the report of the Most Eminent Cardinal, the Promoter, and after hearing the Reverend Father Doctor Angelo Mariani, the General Promoter of the Faith, having considered all things, decided to respond: Affirmative, that is, that a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy. On June 27, 1920. Subsequently, this was reported to the Most Holy Lord, our Pope Benedict XV, by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and His Holiness, having approved the decree of the same Sacred Council, deigned to sign with his own hand the appointment of the Commission for the introduction of the Cause of the Servant of God, Andrea Beltrami, priest of the Pious Salesian Society. On the 28th of the same month and year.

A. CARD. VICO, Prefect of the Sacred Congregation of Portuensis and S. Rufinae, S. B. C.

L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary II

DOUBTS:

Regarding the doubts proposed in the Decree of the Holy Roman Church, concerning certain privileges of Bishops, dated November 26,

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1919 (I, 5-IV, 1; Acta Ap. Sedis, year 1920, no. 5), namely:

I. - Whether the use of a silver mitre with silver lappets, in place of a simple Damascus mitre or a mitre with red lappets, if adopted by any Bishop, is permissible.

II. - Whether those assisting at the solemn pontifical Mass of Bishops, namely the presbyters and deacons, ought to be thurified immediately before the incensation of the altar.

And the Sacred Congregation of Rites, having considered the opinion of a special Commission, decided to respond to the doubts as follows:

To I: Negatively, according to the *Caeremoniale Episcoporum* (book V, chapter XVII, no. 1).

To II: Let the *Caeremoniale Episcoporum* be observed (book V, chapter XXIII, nos. 27 and 28).

And thus it was decreed and declared.

Notwithstanding any contrary opinions.

July 9, 1920.

$(A. CARD. Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. L. S. Alexander Verde, Secretary.

[*Latin ed. p. 373*]

The Acts of the Roman Rota, No. 373, of the Sacred Roman Rota, First Division, concerning the Nullity of Marriage (Le Fortier-Topouzian).

During the happy reign of Pope Benedict XV, in the fourth year of his pontificate, on the 4th of April, 1919, the Most Holy Fathers and Lords Aloysius Sincero, presiding, Frederick Gattani-Amadori, Peter Rossetti, Auditors of the turn, in the case of the Parisian matter concerning the nullity of marriage, between Eugenia Le Fortier, the plaintiff, represented by her legitimate procurator, the advocate, Mr. Henry Benvignuali, and John Baptist Topouzian, the defendant, with the Defender of the Bond of this Holy Tribunal intervening and disputing the case, rendered this definitive judgment.

Eugenia Le Fortier contracted marriage on the 10th of July, 1910, with John Baptist Topouzian, of Armenian nationality, in the church of Saint Honorat, commonly known as d'Eylau, in Paris. The conjugal life lasted for approximately three years, after which, without hope of reconciliation, Eugenia returned to her mother.

Having previously obtained a civil divorce, as they say, Eugenia, through a supplicatory petition, dated the 15th of April, 1917, requested from the Parisian Curia a declaration of the nullity of her marriage, based on the grounds of violence and fear, and obtained a favorable judgment, issued on the 23rd of April, 1918.

However, the Defender of the Bond of the Parisian Curia appealed to

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the Holy See, and the case now comes before us under the usual doubt: Whether the nullity of the marriage can be established in this case.

Since the principles of law concerning violence and fear, or moral coercion, in relation to the validity of marriage, are well known, it suffices to recall from canon law and from constant jurisprudence and canonical doctrine that marriage is invalid if it is contracted under grave and unjust fear, directly imposed from without to extort the matrimonial consent; also, that the form of fear, which is called reverential fear, also invalidates marriage, if, according to the circumstances, it...

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - The official commentary, with additions, reveals a grave and truly qualified case, and other conditions concur which are required for a grave offense in general. Since these matters are clear in our case, it is superfluous to present and assemble authorities. Regarding the facts. - The witness further narrates that she was presented with and forced by her father to accept the proposal of Baptiste Topouzian and was compelled to enter into marriage with him under serious threats: "My father threatened me, if I did not marry Monsieur Topouzian, to turn me out of the house. The first time, I did not take this threat very seriously; but he repeated it several times with such insistence, taking me by the arm and squeezing me tightly, being very angry, that I realized it was very serious and that he would do as he told me. I was very young then, having never left my parents, without experience of life, and I was frightened at the thought of being cast out alone in Paris to find ways to survive. As for my mother, she supported my father, saying that he was right, and also thinking that in this situation it was better for me to be married." Therefore, when the witness asserts that the marriage was imposed upon her: 1° by the father's command, and 2° by serious threats, it must be determined whether the witness's assertions are confirmed or not by the records. Indeed, Robert Le Fortier, the witness's brother, and Maria Falck, the witness's sister, both confirm under oath. For Robert Le Fortier testified regarding the first point, or regarding the father's command: "The impression that my sister gave was that of a young girl submitting to the sacrifice that her father commanded her to make, for fear of seeing her mother suffer as a result of her refusal... My sister, however, had to endure harsh words from my father." Regarding the threats, he testified: "As for threats, my father told my sister that if she refused to marry, he would cut off all support for the upkeep of the household, which would reduce her mother to distress." Furthermore, Maria Falck testified regarding the father's command: "My father pushed for this marriage because in this way he would no longer have the responsibility for my sister... My mother would not have pushed my sister towards this marriage if there had not been the will of my father, demanding this union for self-interested reasons." Regarding the threats, she testified: "Yes,

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my father threatened my sister that he would no longer provide for her needs if she did not accept this union. And in my presence, my father had, one day, a very violent scene with my sister, telling her that from now on she would no longer have to count on him if she refused this marriage."

[*Latin ed. p. 375*]

The Roman Rota, number 375. The father of the actress, Gabriel Le Fortier, explicitly admits to having exercised authority, and at least implicitly, having made threats. Regarding the authority he exercised, he confessed: "She [Eugenia] was very gentle and very obedient to my 'orders'; she would never have dared to rebel. She showed a great deal of distress, but nothing stopped me. I wanted to make her happy, and I did not want to leave her alone in a room, while I went elsewhere to create a new household... I loved my daughter, and I was very strict with her, as with all the others; obedience was required." He also implicitly admitted to having made threats: "I told my daughter that, for reasons which I did not explain to her, she must marry and leave the house... I did not want to leave her alone in a room, while I was going elsewhere." "I was all the more determined in this matter, as I repeat, because it would have cost me too much to leave her alone, to face life on her own... The sisters intervened with me to prevent this marriage. I replied to them that, for reasons that were personal to me, I wanted to leave the family home, and I did not want to leave their sister alone, without means of support." Furthermore, the circumstances and additional details confirm the grave and unjust fear instilled in the daughter by her father, in order to extort her consent to a marriage imposed upon her. First of all, the motive was impelling and scandalous, which led the father to try to force his daughter to consent to the marriage. He himself wanted to free himself from his daughter, so that he could more freely adhere to his mistress, with whom he had children, as is evident from the accounts given below. "I wanted to get rid of the last of the four children who remained from my first marriage. I wanted, subsequently, to dedicate myself more and completely to the children of the second marriage." And Gabriel Le Fortier: "The motive was a personal matter of my father, who, wanting to leave the marital home to live with another woman, with whom he had children, wanted, by marrying my sisters, to lessen the odious aspect of abandoning his family. My father no longer loved his legitimate children." The actress's father was of a harsh and inflexible nature. Thus, Clementia Le Fortier, his wife, said: "My husband was a very firm man; he said nothing in our home. His children did not trust him. In words, he was brief and severe with them." And Irma Loewy, the actress's sister, said: "My father was very gloomy, never talking, always having the appearance of being in a bad mood." Robert Le Fortier: "My father was of a reserved and selfish character." Maria Falck:

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"My father

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale "He had always been taciturn, of a reserved character. One rarely saw him speak. Eugenia, on the contrary, was mild and timid, and was barely nineteen years old. Thus, her mother: "My daughter was very gentle and very obedient." Irma Loevy: "My sister was very obedient." Joanna Francois: "She always seemed to me to be of a timid nature..." Robert Le Fortier: "My sister was timid, delicate, nervous, impressionable, and 'inclined to devotion.'" Maria Falck: "My sister was very gentle, of a 'resigned character, and very obedient to her parents.'" Eugenia could expect no help against her father's authority. Thus, Irma Loevy: "My sister did not involve anyone, not even my mother. They would have been able to do nothing to my father." Robert Le Fortier: "My sister asked me to intervene with my father to prevent this marriage. I told her that there was nothing to be done, knowing my father to be of very firm opinions." And Maria Falck: "There was nothing to be done: no one could intervene with 'my parents.'" The promise of marriage is also confirmed by other circumstances and details, such as Eugenia's aversion, or at least indifference, towards her betrothed, and the signs of grief and sadness on the day of the marriage celebration, of which there is abundant evidence in the records. It does not invalidate the actress's mother denying the violence and threats that were inflicted, as observed by the Defender of the Bond. For she denies only the threats as coming from herself: "I do not believe I went so far as to threaten her." As for violence, it is clear, both from the context and from the testimonies of others, especially Maria Falck, that it refers to physical violence, not to moral coercion. However, the mother implicitly admits this at least when she confesses: "If she had not taken her husband, she would have been obliged to 'go to work for others.'" Nor is the testimony of Irma Loevy, the actress's sister, entirely negative; for at that time she did not live in her father's house anymore: "I was married at that time, and I knew nothing, or very little, 'of what happened before the marriage. I was expecting a baby at that time.'" Furthermore, it is not significant that the actress and the witnesses disagree on certain circumstances. These are accidental to the merits of the case. However, as for the substance of the fear that was instilled, the actress and the allied witnesses agree sufficiently in asserting and proving that the marriage was entered into out of grave and unjust fear, from an external source, namely, directly from the father, in order to extort consent to the marriage.

[*Latin ed. p. 377*]

In the matter of case number 377, having considered all that has been presented before us, both in law and in fact, We, the undersigned Auditors, sitting for the Tribunal, and with God alone before our eyes, invoking the

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Name of Christ, do hereby decide, declare, and pronounce that the marriage is null and void in this case, or, in answer to the proposed question, We respond: affirmatively. We command the Ordinaries of the places and the officials of the tribunals to which this pertains, to execute this Our definitive sentence, and against those who resist, to proceed according to the provisions of the new Code of Canon Law, Book IV, Title XVII.

Rome, in the seat of the Tribunal of the Sacred Roman Rota, on the 4th of April, 1919.

Aloysius Sincero, Presiding.

Fridericus Cattani - Amadori.

Petrus Rossetti.

L. % S.

From the Chancery, on the 9th of May, 1919.

Sac. T. Tani, Notary.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary II HARLEMEN. NULLITY OF MARRIAGE (DE GLABBEEK - MASSA AR). The declaration of contumacy by edict must be notified. On the first day of July, in the year 1920, at the appointed hour, in the presence of the undersigned Judge, the Reverend Doctor Vincentius Sacconi, Procurator for the plaintiff, Dominus Gulielmus de Glabbeek, and the Reverend Defender of the Bond by office, appeared. The other party, namely, Domina Elisabeth Maria Massaar (or Massaart), although summoned by edict, neither appeared nor provided any explanation for her absence; therefore, after the full hour had elapsed, the Procurator for the plaintiff accused the woman Massaar of contumacy. The Judge, having declared the defendant to be in contumacy, ordered the proceedings to continue, and, with the consent of the Procurator for the plaintiff and the Defender of the Bond, ordered that the following question be debated: Whether the nullity of the marriage is established in this case, and appointed a date for the hearing, on the twenty-first day of January, in the year 1921, for the resolution of this matter. Finally, the Judge ordered that the present decree of declaration of contumacy be notified to Domina Elisabeth Maria Massaar by edict, assigning her a period of two months, calculated from the date of the publication of the decree in the Official Commentary of the Sacred Congregation, to purge herself of the aforementioned contumacy, if and to the extent that it is legally permissible; with the warning that, if the prescribed term is unprofitably elapsed, the proceedings will be continued to resolve the case. The ordinaries of the place, the parish priests, the clergy, and all the faithful who have knowledge of the domicile or place of residence of the aforementioned Domina, should, if and to the extent that it is possible, take care to inform her of this edictal declaration. From Rome, from the Seat of the Tribunal of the Sacred

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Roman Rota, on the first day of July, 1920. Franciscus Parrillo, Judge. T. Tani, Notary.

[*Latin ed. p. 379*]

Rome, 379 Rota (Translation) HARLEMEN. CONCERNING THE NULLITY OF MARRIAGE (DE GLABBEEK-MASSAAR). Declaration of Default to be Notified by Decree.

On the first day of July, 1920, at the hour of eleven, before the undersigned Judge, appeared Mr. Vincent Sacconi, Advocate, representing the plaintiff, Mr. Guillaume de Glabbeek, and the Reverend Defender of the bond *ex officio*.

The defendant, Mrs. Elisabeth Marie Massaar (or Massart), although duly summoned by decree, did not appear, nor did she offer any justification for her absence; consequently, after a waiting period of one hour, the Advocate for the plaintiff declared her in contempt.

The Reverend Judge, having declared the defendant, Mrs. Massaar, in default, ordered the continuation of the proceedings, approved the following question to be debated: "Is there proof of the nullity of the marriage in the present case?" and fixed the session of January 21, 1921, for the decision of the case.

Finally, the same Reverend Judge ordered that the present decree, by which Mrs. Elisabeth Massaar has been declared in default, be notified to her by decree; granting her, if and to the extent that it is legally permissible, a term of two months, beginning from the day on which this decree is published in the official journal of the Holy See (*Commentarium officiale S. Sedis*), with the understanding that, once this term has elapsed, the final judgment will be pronounced.

The Ordinary of the place, the Curates, and the faithful, who may have knowledge of the domicile or residence of the aforementioned Mrs. Massaar, must, as far as possible, ensure that she is informed of the present decree.

Rome, from the Seat of the Sacred Tribunal of the Rota, July 1, 1920.

Rev. François Parrillo, Judge.

Sac. T. Tani, Notary.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES, Tuesday, August 10, 1920. In the presence of the Most Eminent and Reverend Cardinal Anthony Vico, Prefect of the Sacred Congregation of Rites, regarding the cause of canonization of the Blessed Mary Magdalene Postel, Virgin, Foundress of the Institute of the Sisters of Christian Schools, the Preliminary Congregation was held, in which the Reverend Prelates,

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Officials, and Theological Consultors of the same Congregation discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Blessed, and which are proposed for canonization.

SECRETARY OF STATE, BY ORDER:

With letters from the Secretary of State, the Holy Father deigned to appoint:

July 28, 1920. Mr. Commendatore Gioacchino Antonelli Costaggini, Minute-taker of the Chancery of Apostolic Briefs.

August [date unspecified]. The Reverend Father Lorenzo of St. Basil of the Discalced Carmelites, Consultor of the Supreme Sacred Congregation of the Holy Office.

The Most Eminent Cardinal Theodoro Valfrè di Bonzo, Protector of the Congregation of the Servants of Charity and the Daughters of Mary of Providence.

Monsignor Lorenzo Schioppa, titular Archbishop of Giustinianopoli, Apostolic Nuncio in Hungary.

The Most Eminent Cardinal Michele Lega, Protector of the Archiconfraternity of the Most Holy Cross in St. Marcello, Rome.

[*Latin ed. p. 381*]

From the Roman Curia Diary:

By Apostolic Briefs, the Holy Father has deigned to appoint:

To the Papal Seat: August 11, 1920.

Most Reverend Monsignor Giovanni Antonio Dueñas, Bishop of San Miguel in El Salvador.

Apostolic Protonotaries, as if participating:

July 6, 1920.

Most Reverend Monsignor Giuseppe Suhr, of the diocese of Pittsburg.

July 15, 1920.

Most Reverend Monsignor Edoardo A. Pace, of the Catholic University of Washington.

August 7, 1920.

Most Reverend Monsignor Giuseppe Pereira Alves, of the diocese of Recife.

August 11, 1920.

Most Reverend Monsignor Alfredo Noseda, of the diocese of Lugano.

Domestic Prelates of His Holiness:

June 9, 1920.

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Most Reverend Monsignor Maurizio Tobin, of the diocese of Armidale.

July 19, 1920.

Most Reverend Monsignor Luigi Donadeo, of the archdiocese of Naples.

August 4, 1920.

Most Reverend Monsignor Giuseppe de Donno, of the diocese of Otranto.

August 5, 1920.

Most Reverend Monsignor Filippo Savarese, of the archdiocese of Naples.

August 11, 1920.

Most Reverend Monsignor Carlo Vannoni, of the diocese of Lugano.

August 16, 1920.

Most Reverend Monsignor Enrico Maspoli, of the same diocese.

August 17, 1920.

Most Reverend Monsignor Giuseppe Laura, of the diocese of Ventimiglia.

August 19, 1920.

Most Reverend Monsignor Riccardo Fortis, of the archdiocese of Turin.

HONORS:

By Apostolic Briefs, the Holy Father has deigned to bestow the following honors:

The Order of the Holy Sepulchre:

July 29, 1920.

To the Right Honorable Count Ranieri Callori di Vignale, Secret Chamberlain of Sword and Mantle to His Holiness.

The Order of Saint Gregory the Great, civil class:

June 8, 1920.

To the Right Honorable Mr. Michele Giuseppe Dufty, of the diocese of Wilcannia-Forbes.

July 27, 1920.

To the Right Honorable Mr. Giovanni Marango, of the diocese of Sira.

July 30, 1920.

To the Right Honorable Baron Giovanni De Gebsattel, formerly Secretary of the Bavarian Legation to the Holy See.

August 17, 1920.

To the Right Honorable Mr. Giuliano Gendoya, of the archdiocese of Santiago de Cuba.

August 1920.

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To the Right Honorable Mr. Giovanni Bournisien, of the diocese of Séez.

[*Latin ed. p. 382*]

382 July 22, 25; July 29, 31; August 16, 17; *Acta Apostolicae Sedis* – Knighthood of the Order of St. Gregory the Great, civil class: 1920. To Mr. Luciano Broche, of the diocese of Soissons. To Mr. Count Adriano D'Esclaibes, supernumerary secret chamberlain of Swords and Mantle of His Holiness. To Mr. Eugenio Langlois, of the archdiocese of Paris. To Mr. Tommaso Padró y Griñan, of the archdiocese of Santiago de Cuba. To Mr. Federico Roscher. To Mr. Enrico Valera y Ramirez de Saavedra, Marquis of Auñon, formerly attached to the embassy of His Catholic Majesty at the Holy See. August 17: Grand Cross of the Order of St. Sylvester Pope: 1920. To Mr. Teodoro de Arana y Belanstegui, Count of Arana, of the diocese of Vittoria. The Commander of the Order of St. Sylvester Pope: June 7, 1920. To Mr. Leonello Püssemier, of the diocese of Gand. July 30: To Mr. Pietro Katalinié, of the diocese of Spalato. August 17: Knighthood of the Order of St. Sylvester Pope: 1920. To Mr. Giuseppe Cantore, of the diocese of Muro Lucano.

HIGHEST OFFICE OF HIS HOLINESS BY NOMINATION:

With the letters of His Eminence, the Reverend Monsignor, the Holy Father deigned to appoint:

Secretaries: July 23; July 27; August 4: 1920.

Mons. Benedetto Fralleone, of the diocese of Segni.

Mons. Sebastiano Mussetti, of the Archdiocese of Turin.

Mons. Edoardo Gallini, of the Archdiocese of Bologna.

1920.

Mons. Giovanni Degobbis, of the diocese of Parenzo.

Mons. Emmanuele Pacovich, of the same diocese.

[*Latin ed. p. 383*]

383 *Diarium Romanae Curiae* 4, 11, 17, 23, 25 August 1920. Monsignor Angelo Cocconcelli, of the diocese of Guastalla. Monsignor Giovanni Dib, of the Patriarchate of Antioch (Maronite rite). Monsignor Emanuele Tortorelli, of the archdiocese of Matera. Monsignor Pietro Giuseppe Villalonga y Pons, of the archdiocese of Santiago de Cuba. Monsignor Giovanni Durando, of the archdiocese of Turin. Monsignor Giuseppe Angeloni, of the diocese of Cassano Jonio. Monsignor Enrico Capuccio, of the archdiocese of Turin. Secret Knights of Sword and Cape, honorary, of His Holiness: 7. July 28. August 7. 1920. Mr. Paolo Lambert, of the diocese of Lille. The noble Mr. Enrico Stafford Jerningham, of the archdiocese of Westminster. Mr. Count Vittorio de San Julián Mellado y Pérez de Meca, of the diocese of Madrid-Alcalá. Mr. Giovanni de Velasco Nieto Palacios

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y Pérez, of the same diocese. Mr. Enrico Carrion y Vecin, of the same diocese. Honorary Knights in peacock blue attire of His Holiness: 26. July 11. August. 1920. Monsignor Domenico Bonavoglia, of the diocese of Muro Lucano. Monsignor Giuseppe Pagliani, of the diocese of Reggio Emilia. Monsignor Guglielmo Classen, of the archdiocese of Koln. Monsignor Pietro Limberg, of the same diocese. Honorary Knights of Sword and Cape, honorary, of His Holiness: 23. July 4. August 1920. Mr. Raffaele del Rio del Val, of the diocese of Vich. Mr. Luigi Maria Cabello Lapiedra, of the diocese of Madrid. Honorary Secret Chaplain of His Holiness: 23. July 1920. Monsignor Giuseppe Di Maggio, of the diocese of Gaeta. Honorary Chaplain *extra urbem*: 5. August 1920. Monsignor Donato Perii, of the diocese of Trento. Cleric, honorary, of the Pontifical Chapel: 5. August 1920. Reverend Tito Pasqualini.

[*Latin ed. p. 384*]

384 Acta Apostolicae Cappellani 21 » Sedis - Comuni Commentarium Officiale soprannumerari: July 1920. Rev. Pietro Ravelii. » ● » Rev. Enrico Ponti. NECROLOGY August » » 14 19 » » 29 » 1920. Mons. Turribio Minguella y Arnedo, titular Bishop of Basilinopolis. » Mons. Vincenzo Sardi, titular Archbishop of Caesarea of Palestine, assessor of the Sacred Congregation Consistorial. » Mons. Francesco Niola, Archbishop of Gaeta. » Mons. Gaspare Bova, titular Bishop of Samaria, auxiliary to the Most Reverend Archbishop of Palermo. » The Most Reverend Cardinal Leone Adolfo Amette, Archbishop of Paris.

[*Latin ed. p. 385*]

Year XII - Vol. XII, September 15, 1920, No. 10. ACTA APOS TOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA OF POPE BENEDICT XV. LETTERS ENCYCLICAL TO PATRIARCHS, PRIMATES, ORDINARIES, ARCHBISHOPS, BISHOPS AND OTHERS WHO HAVE COMMUNION WITH THE APOSTOLIC SEE, CONCERNING PEACE IN THE NATIVITY YEAR MD AND COMMUNION. BENEDICT XV, TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. The Holy Spirit, having enriched mankind with the sacred Scriptures, so that the mysteries of divinity might be understood, has, in these latter ages, providentially stirred up not a few most holy and learned men, who not only would not allow that heavenly treasure to be cast away without fruit, but, through their studies and labors, have procured for the faithful a most abundant consolation from the Scriptures! Among these, certainly, Saint Jerome holds the foremost place, whom the Catholic Church acknowledges and venerates as the greatest Doctor in explaining the sacred Scriptures. Indeed, since the completion of nearly fifteen centuries since his death, let us, we do not wish, Venerable Brothers, to let pass this singular opportunity to speak to you concerning the praises and merits of Jerome in the science

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of the Scriptures. We are impelled by the conscience of our apostolic office to promote this most noble discipline, and to set forth the example of so great a man.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary: We propose examples worthy of imitation, and those warnings and prescriptions which Our blessed predecessors Leo XIII and Pius X had published on this matter, we confirm with Our apostolic authority, and we adapt them more closely to the needs of the Church in these times. For Jerome, "a most Catholic man and most learned in the sacred law," and also "teacher of the Catholics," and also "an example of morals and a teacher of the world," wonderfully illuminated and fiercely defended the Catholic doctrine concerning the sacred Scriptures, and he offers us many, indeed most important, documents, by means of which we encourage all the sons of the Church, especially the clergy, to reverence the divine Scripture, joined with pious reading and constant study. You know, Venerable Brothers, that Jerome was born in Stridon, "on the border of Dalmatia and Pannonia," and that he was joyfully nurtured in the Catholic faith from his earliest years; after he received the garment of Christ in this blessed city from the sacred font, he lived for a long time, and he devoted all his strength to examining, explaining, and defending the sacred Scriptures. Having been educated in Latin and Greek letters in Rome, he had scarcely left the school of rhetoricians when, still a young man, he attempted to interpret the prophet Abdias: from this "exercise of youthful talent," the love of Scripture grew so much in him that, as if he had found a treasure according to the image of the Gospel, he considered all the "advantages of this world" to be worthy of contempt for his sake. Therefore, undeterred by the harshness of the undertaking, he abandoned his home, his parents, his sister, his relatives, and he withdrew from the custom of richer food, and he migrated to the sacred regions of the East, so that he might prepare for himself the riches of Christ and the knowledge of the Savior through the reading and study of the Scriptures. 1 2 3 4 s 6 7 1 Sulp. Sev., Dial. 1, 7. Gass., De inc. 7, 26. S. Prosper, "Carmen de ingrati," v. 57. De viris iii. 135. Ep. 82, 2, 2, Ep. 15, 1, 1; 16, 2, 1. In Abd. Praef. * In Matth. 13, 44. 2 3 4 6 6 7

[*Latin ed. p. 387*]

The acts of Pope Benedict XV, number 387, contain more extensive accounts. In this matter, he describes how much he exerted himself, not once, but repeatedly: "I was possessed by a fervent desire for learning, and I did not teach myself according to the presumption of some. I frequently heard and venerated Apollinaris of Laodicea in Antioch, and when he instructed me in the Holy Scriptures, I never accepted any contentiousness concerning his interpretations." Then, returning to the deserted region of

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Chalcis in eastern Syria, in order to more perfectly grasp the meaning of the divine word, and also to restrain the ardor of youth with the constancy of study, he devoted himself to a certain brother who had believed from among the Hebrews, placing himself under his discipline, so that he might also learn the Hebrew and Chaldean languages. "What labors I undertook there, what difficulties I endured, how often I despaired, and how often I ceased and began again with the effort of learning, is a witness to my own conscience, as well as to those who lived with me. And I give thanks to the Lord, that from the bitter seed of letters I reap sweet fruits." However, since it was not permitted for him to find rest even in that solitude, he went to Constantinople, where he sought out Saint Gregory the Theologian, the Bishop of that See, who flourished with the highest praise and glory in doctrine, to serve as a guide and master in the interpretation of the Holy Scriptures, for almost three years; during which time he translated Origen's Homilies on the Prophets and Eusebius' Chronicle into Latin, and he composed a treatise on Isaiah's vision of the Seraphim. Upon returning to Rome because of the necessities of the Christian cause, he was received cordially by Pope Damasus and was employed in the affairs of the Church. Although he was exceedingly devoted to these matters, he nevertheless did not cease to peruse the divine books and to copy and compare manuscripts, and to resolve questions proposed to him, and to instruct disciples of both sexes in the knowledge of the Scriptures; a truly laborious task!

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - The official commentary on the revision of the Latin New Testament, which was carried out with such keenness and subtlety, that more recent scholars of this discipline increasingly admire the work of Jerome and value it more highly. But, since he was drawn to the holy places of Palestine in every thought and desire, after the death of Damasus, Jerome went to Bethlehem, where, having founded a monastery near the cradle of Christ, he devoted himself entirely to God, and, as much as time allowed him from prayer, he dedicated himself to studying and teaching the Scriptures. For, as he himself testifies again, "already gray hairs were spreading on my head, and I was more a master than a student; nevertheless, I went to Alexandria, and I heard Didymus. I thank him in many ways. What I did not know, I learned; what I knew, I did not lose through his different teaching. Men thought that I had finished learning; again, in Jerusalem and Bethlehem, I had a nocturnal teacher, at what labor, at what price! For he feared the Jews, and he showed me another, Nicodemus."

Nor did he rest content with the instruction and precepts of these others, but he also employed every kind of aid to advance his useful work; for, besides the fact that from the beginning he had procured the best manuscripts and commentaries on the Scriptures, he also examined the books of the syn-

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agogues and the volumes collected by Origen and Eusebius in the library of Caesarea, so that, by comparing these manuscripts with his own, he might discover the true form and meaning of the biblical text. To achieve this more fully, he traveled throughout Palestine, which is extensive, and while he was writing to Domnion and Kogatian, he wrote: "He will understand the Holy Scriptures more clearly who has contemplated Judea with his eyes and has learned the memories of the ancient cities and the names of places, either the same or changed. Therefore, it was our concern, when learned men undertook this work with the Hebrews, to visit the province which all the churches of Christ mention." Thus, Jerome, in that most beautiful place, wrote to Domnion and Rogationes in 1 Paral., Preface.

[*Latin ed. p. 389*]

The acts of Pope Benedict XV, page 389, state that he constantly nourished his soul, explained the Epistles of Paul, corrected the Latin codices of the Old Testament based on the Greek readings, and translated almost all books anew from the Hebrew into the Latin language; he daily read the sacred Scriptures with the assembled brothers, wrote letters to address questions concerning Scripture from all sides, and vigorously refuted those who attacked the unity and doctrine of the Catholic faith; and – so great was his love for the Scriptures – he would not cease from writing or dictating until his hand was forced and his voice was silenced by death. Thus, sparing neither labor nor vigils nor expenses, he persevered until his advanced old age, meditating on the law of the Lord day and night near the manger, spreading the Catholic name more effectively through that solitude, through his life and writings, than if he had spent his life in Rome, the capital of the world! Having considered the life and deeds of Jerome, Venerable Brothers, we now come to consider his doctrine concerning the divine dignity and the absolute truth of the Scriptures. In this matter, you will certainly not find a page in the writings of the most excellent Doctor where it is not clear that he firmly and consistently held, along with the entire Catholic Church, that the sacred books, written by the inspiration of the Holy Spirit, have God as their author, and that they were handed down to the Church as such. Indeed, he affirms that the books of the sacred codex were composed, either by the inspiration, suggestion, or prompting, or even by the dictation of the Holy Spirit, nay, that they were written and published by Him Himself; but he does not doubt that each of the authors, according to their own nature and genius, freely cooperated with God in their work. For he not only universally affirms what is common to all sacred writers, that they followed the Spirit of God in writing, so that God should be the primary cause of all meaning and all sentiments in Scripture; but he also carefully considers what is proper to each one. For individually, in the composition of things, in language, in the very kind and form of speaking,

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he so distinguished them...

[*Latin ed. p. 390*]

390 The Apostolic See – the official commentary – demonstrates that each [person] uses their faculties and powers in such a way that it gathers and describes the proper nature and, as it were, the unique characteristics and features of each, especially of the prophets and the Apostle Paul. Jerome illustrates this communion between God and man in the accomplishment of a single and identical work, by comparing it to an artisan who uses an organ or instrument in performing some task; for whatever the sacred writers say, «the words are the Lord's, and not their own, and what they say through their mouths, it is as if the Lord Himself has spoken through an organ.» Furthermore, if we inquire as to how this power and action of God, as the primary cause, should be understood in the hagiographer, it is evident that there is nothing at all incompatible between Jerome's words and the common Catholic doctrine concerning inspiration, since he holds that God, through the grace conferred, provides the writer's mind with light concerning the truth, so that it may be presented to men «from the person of God»; He also moves and impels the will to write; and finally, He is particularly, constantly, and attentively present until the book is completed. From this, the most holy man especially infers the supreme excellence and dignity of the Scriptures, whose knowledge he compares to a precious treasure and a noble pearl, and in which he affirms that the riches of Christ and «the silver with which the house of God is adorned» are found. He so commended the most excellent authority of the Scriptures, both in words and by example, that, whenever any controversy arose, he would turn to the Bible as to the most complete arsenal, and he would use the testimonies drawn from it, as if they were the most solid arguments, against which it was impossible to argue, to refute the errors of his opponents. Thus, to Helvidius, who denied the perpetual virginity of the Blessed Virgin, he openly and simply said: «Just as we do not deny what is written, so we hesitate to assert what is not written. We believe that Christ was born of a Virgin, because we read it. We do not say that Mary was married.»

[*Latin ed. p. 391*]

From the Acts of Saint Benedict, Bishop, written in the year 391, fifteen years after his birth: "We believe not because we read, but we read because we believe." Regarding the same matter, he vehemently defends the *catholica* doctrine concerning the state of virginity, perseverance, abstinence, and the merit of good works against Jovinian: "Against each of his propositions, I shall bring forth the testimonies of Scripture, lest the complaining man should be overcome by eloquence rather than by truth." And in his writings defending against that same heretic, he writes: "As if he

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were to be begged to yield, and not unwillingly and reluctantly led into the bonds of truth." Concerning the entire Scripture, in his commentary on Jeremiah, which he was prevented from completing by death, he states: "Neither the error of parents nor of ancestors ought to be followed, but the authority of the Scriptures and the command of God who teaches." And he thus instructs Fabiola concerning the reason and method for fighting against enemies: "Having been instructed in the divine Scriptures, and knowing the laws and testimonies of truth, when contending with adversaries, you shall lead them bound and captive!" and "You shall make those who were once enemies and now captives, servants of God." Furthermore, Jerome teaches that the inspiration of the divine books and the highest authority of the same necessarily adhere to immunity and freedom from all error and deception; which, as traditionally transmitted by the Fathers and commonly received, was taught in the most renowned schools of the West and the East. And indeed, after the beginning of his work, at the command of Pope Damasus, when certain "men" reproachfully criticized him for attempting "to amend anything in the Gospels contrary to the authority of the ancients and the opinion of the whole world," he responded with few words, not that he had been so foolish of heart and so crass in his rustic simplicity, as to think that anything about the words of the Lord ought to be corrected, or that it was not divinely inspired. The first vision of Ezekiel, chapters 2, 3, 4, 5, 6.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - The official commentary explaining the four Gospels observes, "the whole body," and approves that "those who have seen with eyes full, have found nothing in the Gospels that does not shine forth and illuminate the world with its splendor: so that even those things which seem small and insignificant may shine with the majesty of the Holy Spirit." Indeed, what he affirms concerning the Gospels in that place, he confesses the same concerning all "sacred words" in each commentary, as the law and foundation of Catholic interpretation; and by this very mark of truth, the German prophet, Jerome, is distinguished from falsehood. For "the words of the Lord are true, and what He has said, He has done." Therefore, "Scripture cannot lie," and it is blasphemy to say that Scripture lies; rather, one must admit only an error in the name within its words. Furthermore, the Saintly Doctor adds that he "treats the Apostles differently than he treats the rest of the commentators," that is, the profane; "always saying the truth about the former, and sometimes, like men, erring about the latter"; and although many things are said in Scripture which seem incredible, nevertheless they are upon the truth; in this "word of truth," no contradictory things or opinions can be found, "nothing discordant, nothing different"; therefore, "when it seems that Scripture is contrary to itself, both are true," "when there is a difference." To this principle, he

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adhered firmly; if, in the sacred books, anything seemed to disagree with itself, all his cares and thoughts were directed to resolving the question; and if he did not think that he had yet properly resolved the matter, he gladly and repeatedly inquired about it, sometimes with not very happy results. However, he never accused the sacred writers of deception, even in the slightest degree - "for this is the practice of the impious."

[*Latin ed. p. 393*]

The acts of Pope Benedict XIII, year 393, Gelasian Decree, concerning Porphyry, Julian. – In this matter, he agrees entirely with Augustine, who, writing to Jerome himself, states that he believes that only the sacred books deserve this reverence and honor, and that he firmly believes that none of their authors have erred in anything when writing, and therefore, if something in them offends the reader, which seems contrary to the truth, he should not consider it to be true, but rather that either the manuscript is corrupt, or the interpreter has erred, or that he himself has not understood it correctly; to which he adds: "Nor do I believe that you, my brother, feel differently: indeed, I say, I do not think that you would want your books to be read as if they were the writings of prophets and apostles, and that it is sacrilegious to doubt that their writings are free from all error." Therefore, Jerome's teachings are excellently confirmed and illuminated by those words with which our blessed predecessor, Leo XIII, solemnly declared the ancient and constant faith of the Church concerning the absolute immunity of the Scriptures from any error: "It is so far from the divine inspiration being subject to any error, that it not only excludes all error, but it excludes and rejects it as necessarily as it is necessary that God, the supreme truth, is not the author of any error whatsoever." And, with the definitions of the Florentine and Tridentine Councils, confirmed in the Vatican Synod, she adds: "Therefore, it matters not at all that the Holy Spirit took men as instruments for writing, as if the inspiration could have allowed something false to slip through to the writers, not from the primary author, but from the writers themselves. For by that very supernatural power, He aroused and moved them to write, and He was present with them as they wrote, so that everything and only those things which He Himself had, they would conceive in a right mind, and would wish to write faithfully, and would express them appropriately with infallible truth: otherwise, He would not be the author of the entire sacred Scripture." Although our predecessor's words leave no room for ambiguity or tergiversation, it is to be lamented, Venerable Brothers, not only from these [references] 2 3 Í 8 3 Ep. 57, 9, 1. St. Aug. to St. Jerome, among the letters of St. Jerome 116, 8. Encyclical Providentissimus Deus.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary. It has not been lack-

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ing, both among those outside, but also among the children of the Catholic Church, indeed, and what more painfully torments Our mind, among the very clergy and masters of sacred disciplines, that there have been those who, stubbornly adhering to their own judgment, have either openly rejected or secretly opposed the teaching of the Church on this matter. We certainly approve of the plan of those who, in order to free themselves and others from the difficulties of the sacred code, seek out new paths and methods, employing all the resources of study and critical art, to mitigate them; but they will unfortunately stray from their purpose if they neglect the prescriptions of Our predecessor and disregard the certain limits and boundaries established by the Fathers. Indeed, these precepts and boundaries are not contained in the opinion of those who, having introduced a distinction between the primary or religious element and the secondary or profane element of Scripture, wish to attribute inspiration itself to all sentiments, indeed, even to individual words of the Bible, but they attribute the effect, and especially absolute immunity from error and perfect truth, to the primary or religious element, restricting and confining it. For their opinion is this: that only what pertains to religion is intended and taught by God in the Scriptures; while everything else, which pertains to profane disciplines and to revealed doctrine, serves as a kind of external garment of divine truth, and is permitted only to be left to the weakness of the author. Therefore, it is not surprising that in physical matters and historical matters, and other similar things, many things occur in the Bible that cannot at all be reconciled with the progress of the good arts of this age. These interpretations are given by those who do not contend that they contradict the prescriptions of Our predecessor, since he declared that the writer speaks of natural things according to their external appearance, which is, of course, deceptive. But how rashly, how falsely this is asserted, is clearly evident from the very words of the Pontiff. For Leo XIII, most wisely, following Augustine and Thomas Aquinas, decreed that no false error contaminates the divine Scriptures, since the sense in those things is proximately...

[*Latin ed. p. 395*]

395. To ascertain those things concerning which proper knowledge is required, and to avoid being deceived, is a principle of sound philosophy. Furthermore, Our Predecessor, having removed all distinction, as they call it, between the primary and secondary elements, and having dispelled all ambiguity, clearly demonstrates that those who believe that the truth of statements, when dealing with matters of faith, should not be examined as to what God has said, but rather as to the reason why He said it, are far from the truth; and He also teaches that divine inspiration is extended to all parts of the Scriptures, without any preference or distinction, and that no error can occur in the inspired text: "It would be utterly impious, either to restrict inspiration to only some parts of Holy Scripture, or to concede

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that the sacred author himself could have erred." Moreover, they dissent from the teaching of the Church, which is confirmed by the testimony of Jerome and other Fathers, who believe that the historical parts of the Scriptures are not absolutely true, but only relatively true, as they call it, and in accordance with the common opinion of the people; and they do not hesitate to infer this from the very words of Pope Leo, because he said that principles established concerning natural things can be transferred to historical disciplines. Therefore, they contend that the hagiographers, just as they speak in physics according to what appears to them, have also recounted events without knowing the truth, and have presented accounts that seem to be based on the common opinion of the people or on false testimonies of others, without indicating the sources of their knowledge, or without making their own accounts. Let us refute this, which is completely unjust, false, and full of errors, for many reasons. For what is the similarity between natural things and history, when physics deals with those things that "appear," and therefore must be consistent with phenomena, while, on the contrary, the primary law of history is that it must be written with events as they truly happened? Once this opinion is accepted, how can the truth of the sacred narrative, which Our Predecessor declares must be maintained throughout the entirety of His writings, remain safe from all falsehood?

[*Latin ed. p. 396*]

396 The Acts of the Apostolic See – Official Commentary affirms that the same principles which are useful in the natural sciences can be profitably applied to history and related disciplines; however, it does not definitively state this, but rather encourages us to use a similar method to refute the fallacies of opponents and to defend the historical truth of Holy Scripture from their attacks. Oh, if the proponents of new ideas would stop here! For they proceed to invoke Saint Jerome in order to defend their position, claiming that he maintained that the historical truth and order in the Scriptures are preserved "not according to what was, but according to what was believed at that time," and that he asserted this to be the true law of history. In this regard, it is astonishing how much they distort Jerome's words in their commentaries. For who can fail to see that Jerome is saying that the hagiographer, when narrating historical events, is not ignorant of the truth, but rather adapts himself to the false opinions of the common people, or rather, that he follows the common mode of speaking when assigning names to persons and things? For example, when he calls Saint Joseph the father of Jesus, he clearly indicates throughout the entire narrative what he believes about the meaning of the term "father." And this, according to Jerome's understanding, is "the true law of history," namely, that the writer, when dealing with such appellations, should, removing all danger of error, adhere to the customary mode of speaking, because usage

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is the arbiter and norm of speech. Moreover, does this same author not present the events narrated in the Bible in such a way as to propose them as doctrines necessary for belief in the faith? And indeed, in his commentary on the Epistle to Philemon, he states: "What I say is this: If anyone believes in the Creator God, he cannot believe unless he first believes that the things written about the saints are true." After presenting numerous examples from the books of the Old Testament, he concludes: "These and all the other things written about the saints, if anyone does not believe, he cannot believe in God, the God of the saints." Thus, Jerome confesses precisely what Augustine does, namely, that the common belief of all of Christendom...

[*Latin ed. p. 397*]

From the Acts of Saint Benedict, Volume XV, page 397, we read that he, having considered the matter deeply, wrote: "Whatever Scripture Holy testifies concerning Enoch, and concerning Elias, and concerning Moses, with certain and great proofs of their faith, placed at the highest point of authority, we believe... Therefore, we believe that He was born of the Virgin Mary, not because He could not otherwise exist in true flesh and appear to men (as Faustus would have it), but because it is so written in that Scripture, and unless we believe in it, we shall neither be Christians nor be saved."

Nor are there lacking those who attack Holy Scripture; we understand those who, while adhering to certain principles, abuse them to such an extent that they undermine the foundations of truth in the Bible and destroy the Catholic doctrine commonly transmitted by the Fathers. To these, Jerome, if he were still alive, would certainly hurl his most bitter words, because, setting aside the sense and judgment of the Church, they too easily resort to so-called implicit citations or to narratives that appear to be merely historical; or they seek to find certain kinds of literary forms in the sacred books, with which the complete and perfect truth of the divine Word cannot be reconciled; or they hold opinions about the origin of the Bible, such that its authority is weakened or completely destroyed.

Now, what should be thought of those who, in explaining the very Gospels, diminish the human debt owed to them and overturn the divine? For they do not believe that what our Lord Jesus Christ said and did has reached us complete and unchanged, through those witnesses who faithfully wrote down what they themselves had seen and heard; but – especially with regard to the fourth Gospel – they believe that it has partly come forth from the Evangelists, who themselves have invented and added many things, and partly it is composed of the accounts of faithful people of another age; and for this reason, the waters flowing from two sources are now contained in the same channel, so that no certain distinction can be made between them. Thus did not Jerome, Augustine, and the other

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Doctors of the Church understand the historical reliability of the Gospels, of which it is said: "He who has seen has testified, and his testimony is true. And we know that the testimony he has borne is true, and that you also may know it."

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary provides: And indeed, Hieronymus, after having rebuked the heretics who composed apocryphal Gospels, for having "striven more to arrange the narrative than to weave the truth of history," writes concerning the canonical Scriptures: "Let no one doubt that those things which are written, have been done," repeatedly agreeing with Augustine, who concerning the Gospels, says: "These are true," and "they have to be faithfully and truthfully written down, so that whoever believes in his Gospel may be instructed in truth, and not deceived." You see, Venerable Brothers, how diligently it is necessary for you to acknowledge that, just as the Fathers most diligently exposed the insane freedom of opinion, so too the children of the Church should no less diligently avoid it. This will be more easily achieved if you persuade both clergy and laypeople, those whom the Holy Spirit has entrusted to you to govern, that Hieronymus and the other Fathers of the Church learned this doctrine concerning the sacred Books nowhere else than in the school of the Divine Master Jesus Christ Himself. What else do we read about the Lord's understanding of Scripture? From His words, "It is written," and "Men, brethren, the scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus," a greater argument arises against all exceptions, which puts an end to all controversies. But, let us linger for a moment on this point: whose knowledge or memory escapes the Lord Jesus, who, in the discourses He addressed to the people, whether on the mountain near the Sea of Galilee, or in the synagogue of Nazareth, and in His own city of Capharnaum, took the main doctrines and arguments to prove them from the sacred code? Did He not take up invincible weapons to argue with the Pharisees and Sadducees? Whether He teaches or argues, He brings forth sentences and examples from every part of Scripture, and He brings them forth in such a way that they must necessarily be believed; in this manner, He refers to Jonah and the people of Nineveh, to the Queen of Sheba and Solomon, to Elijah and Elishaeum, to David, to Noah, to Lot and the Sodomites, and to 2 a 1 John 19, 35. In Matthew, Preface. Ep. 78, 1, 1; cf. in Mark 1, 13-31 * St. Augustine, Against Faustus 26, 8. 2 3

[*Latin ed. p. 399*]

Acta Benedicti PP. XV 399 1. He provokes even Lot's wife, without any distinction. Moreover, the sacred books themselves testify to the truth, so that they solemnly declare: "For amen I say unto you, till heaven and earth

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pass, one jot, or one tittle shall not pass of the law, till all be fulfilled," and: "The Scripture cannot be broken." Therefore, "He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven." That the Apostles, whom He was about to leave briefly in the world, might fully imbibe this doctrine, before ascending to the Father in heaven, "He opened their understanding, that they might understand the Scriptures, and said to them: And he said to them: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead, the third day." Therefore, the doctrine of Jerome concerning the preeminence and truth of Scripture, to put it in one word, is the doctrine of Christ. Wherefore, we earnestly exhort all the children of the Church, and especially those who cultivate this discipline for the instruction of the sacred students, to follow the footsteps of the Doctor of Stridon with steadfast spirit: from which, without doubt, it will follow that they will make this treasure of Scripture as valuable as he did, and from his possession, they will draw the sweetest fruits of blessedness. For to make use of the Greatest Doctor as a guide and master, has not only the advantages which we have mentioned above, but also other advantages, which are neither few nor insignificant, which, Venerable Brothers, it pleases us to recall to you briefly. And to begin with, the most ardent love of the Scriptures comes before our eyes, which Jerome demonstrated by the example of his entire life and by words filled with the Spirit of God, and which he constantly sought to kindle in the hearts of the faithful. "Love the holy Scriptures," he seems to exhort all in the person of the virgin Demetriade, "and wisdom will love you; love her and she will keep you; honor her and she will embrace you. Let these words remain in your heart and in your ears."

1 Cf. Matth. 12, 3. 39-42; Luc. 17, 20-29. 32 etc.

2 Matth. 5, 18. Ioh. 10, 35.

3 Matth. 5, 19.

4 Luc. 24, 45 s.

5 Ep. 130, 20.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary. Indeed, the constant reading of Scripture and the most accurate investigation of each book, and even of individual sentences and words, has ensured that this sacred code is used to the extent that no other writer of ecclesiastical antiquity has. To this knowledge of the Scriptures, combined with a subtle judgment, must be attributed the fact that the Vulgate version, completed by our Doctor, surpasses all other ancient versions by a wide margin, with the unanimous consent of all sound judges, as it seems to render the archetype more accu-

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rately and elegantly. We hold the Vulgate itself, which the Council of Trent decreed should be considered authentic and used in teaching and prayer, "having been tested by the long use of many centuries within the Church," in the highest regard, if indeed the most benign God has granted us the opportunity to see the fidelity of the codices, corrected and restored. We have no doubt that, through this arduous and laborious work, providentially entrusted by our blessed predecessor, Pope Pius X, to the Benedictine brethren, new safeguards for the understanding of the Scriptures will be added. The love for these [Scriptures] shines forth especially in the letters of Jerome, so that they seem to be connected to the very divine words; and just as Bernard found nothing pleasing in which the sweetest name of Jesus was absent, so our own found no delight in any writings that lacked the light of the Scriptures. Therefore, writing to Paulinus, a man who had previously held senatorial and consular offices, and who had been converted to the faith of Christ not long before, he wrote as follows: "If you had this foundation (that is, the knowledge of the Scriptures), indeed, as if the very last hand were guiding your work, we would have nothing more beautiful, nothing more learned, and nothing more Latin in your writings..." If to this prudence and eloquence were added either zeal or understanding of the Scriptures, I would see you soon holding the citadel of ours." But by what path and method should this great treasure, conferred by the heavenly Father for the comfort of his wandering children, be sought with the joyful hope of good results? Jerome himself, by his own example, indicates...

[*Latin ed. p. 401*]

From the Acts of Pope Benedict XIV, year 401, fifteenth age: And first of all, he urges that we bring a diligent preparation and a good will to such studies. For he, after having been cleansed by baptism, imitated that man who, "The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field." (Matt 13:44), removing all external hindrances that might impede him from his holy purpose; he renounced the fleeting and empty pleasures of this upon this world, sought solitude, and embraced a strict way of life, all the more diligently, as he had perceived how much his previous indulgence in vices had endangered his salvation. But certainly, after these impediments had been removed, it remained to prepare the mind also for the knowledge of Jesus Christ, and to clothe oneself in Him who is "Take up my yoke upon you, and learn of me, because I am meek, and humble of heart." (Matt 11:29); for he had experienced in himself what Augustine testified had happened to him when he began his studies of the Scriptures. He said: "After I, as a young man, had immersed myself in the writings of Cicero and others, when I turned my mind to the Holy Scripture, 'it appeared to me unworthy to be compared to the dignity of Tully.' For my pride fled from its measure, and

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my understanding could not penetrate its depths. But it was that which grows with the little ones: but I scorned to be a little one, and I seemed great to myself through pride." Not differently did Jerome, although he had withdrawn to solitude, so delight in profane literature that he had not yet recognized the humble Christ in the humility of Scripture. "And so," he says, "I, poor man, fasted from the readings of Tully. After long nights of vigils, after the tears which the memory of my past sins drew forth from the depths of my very being, I took Plautus in my hands. But if at any time I turned back to myself, and began to read the prophets, the speech horrified me, and because I did not see light to the blind eyes, I did not think it was the fault of the eyes, but only of the sun." But he so eagerly desired the folly of the Cross, that it became evident how much a humble and pious disposition is necessary for the understanding of the Scriptures.

[*Latin ed. p. 402*]

402 The official commentary of the Acts of the Apostolic See states this. And therefore, being himself aware that "we always need the help of the Holy Spirit in expounding the holy Scriptures," and that Scripture must be read and understood "only in the sense that the Holy Spirit indicates by which it was written," the most holy man of God, using the help and the light of the Paraclete, and also imploring his friends in prayer, earnestly begs; and we read that, with divine help and the prayers of his brothers, he commends the explanations of the sacred books which he begins, and that he reports having successfully completed those which he has undertaken. Furthermore, just as he submits to the grace of God, so also he submits to the authority of the ancients, so that he can affirm that he learned "not from himself, that is, from the worst teacher, presumption, but from illustrious men of the Church"; for he confesses that "he never believed in his own powers in divine matters," and with Theophilus, the Bishop of Alexandria, he communicates the law to which he had composed his life and his sacred studies, with these words: "But know that for us there is nothing older than observing the rights of Christians, nor than respecting the boundaries of the Fathers, and always remembering the Roman faith praised by the apostolic mouth." And he obeys and conforms to the Church, the supreme teacher through the Roman Pontiffs, with all his heart; and therefore, from the deserted region of Syria, where he was oppressed by the factions of heretics, so that he might submit the controversy of the Orient concerning the mystery of the Most Holy Trinity to the Roman See, he writes to Pope Damasus: "Therefore, I have considered it necessary to consult the chair of Peter and the faith praised by the apostolic mouth, and now my soul yearns for its nourishment, from which I once received the garments of Christ... Following no one but Christ, I am more in harmony with Your Beatitude, that is, with the communion of the chair of Peter. I know that the Church is built upon that rock... Decide, I beseech you: if it pleases you, I will not fear

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to say three hypostases; if you command it, let a new creed be established after the Council of Nicaea." Ep. 108, 26, 2. To Domnion and Porfirius in 1. Par. Preface 2. Ep. 63, 2.

[*Latin ed. p. 403*]

The acts of Pope Benedict XV attest that, with similar words, he confessed the orthodox faith before the Arians. Finally, he repeated this outstanding confession of his faith in the following letter: "Meanwhile, I proclaim: Whoever is joined to the chair of Peter, is my own." Having continuously followed this rule of faith in the study of Scripture, he refuted a certain false interpretation of the sacred code with this one argument: "But this is not received by the Church of God," and he rejected the apocryphal book, which the heretic Vigilantius had presented to him, with these few words: "Which book I have never read. For what necessity is there to take into my hands that which the Church does not receive?" Therefore, since he was so diligent in maintaining the integrity of the faith, he fiercely fought against those who had strayed from the Church, and he considered these adversaries as his own: "Briefly, I will answer, I have never tolerated heretics, and I have always striven to the utmost, that the enemies of my Church might also become enemies." And to Rufinus, he wrote: "In one thing I cannot agree with you, that I should spare the heretics, nor that I should not approve of you as a Catholic." However, lamenting their defection, he implored that they might return to the grieving Mother, the only cause of salvation, and he prayed for "those who had gone out from the Church and, abandoning the doctrine of the Spirit of Truth, followed their own understanding." It is necessary that all, from the clergy to the Christian people, be imbued with the spirit of the great Doctor, especially in this our age, when not a few stubbornly reject the authority and teaching of the Church that reveals God. For you know – as Leo XIII had already forewarned – "how much the human race is opposed and how persistently it strives, relying on either arts or arms." Therefore, let as many as possible, and those most suitable, be chosen.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale: It behooves the most holy defenders of the cause to contend not only against those who, denying the entire supernatural order, assert that there is no revelation nor inspiration from God, but also with those who, eager for profane novelties, dare to interpret the sacred Scriptures as if they were a book entirely human, or who deviate from the sentiments received by the Church from ancient times, or who neglect the magisterium to such an extent that the Constitutions of the Apostolic See and the decrees of the Pontifical Biblical Commission are either ignored or passed over in silence, or even twisted and distorted to suit their own subtle and insidious designs. Oh, that all

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Catholics would follow the golden rule of the holy Doctor, and, heeding the voice of the Mother, would modestly restrain themselves within the ancient boundaries established by the Fathers and ratified by the Church. But let us return to the matter at hand. Therefore, Jerome, having prepared minds with piety and humility, invites them to the study of the Scriptures. And first of all, he repeatedly recommends the daily reading of the divine word: "Let not our body be subjected to sin, and wisdom shall enter into us: let the senses be exercised, and the mind be daily nourished by divine reading." And in the Epistle to the Ephesians: "Therefore, all Scripture is given that we may diligently read it, and meditate on the law of the Lord, day and night, that we may know who is the true coin, who is the adulterer." And he does not exempt matrons and virgins from this common rule. The joyful Roman Mother, in giving instructions concerning the upbringing of a daughter, among other things, gives these precepts: "Let her receive daily a certain portion of the Scriptures... Let her love the divine codices more than jewels or silk... Let her first learn the Psalter, and let her occupy herself with these canticles, and let her be instructed in the Proverbs of Solomon for life. Let her become accustomed to contemplate the things of the world in Ecclesiastes. Let her follow the examples of virtue and patience in the Book of Job. Let her pass on to the Gospels, never letting them go from her hands. Let her imbibe with all her heart the Acts of the Apostles and the Epistles. And when she has filled the treasury of her heart with these riches, let her commit the prophets to memory."

[*Latin ed. p. 405*]

From the acts of Pope Benedict XV, page 405: "The books of Judges, Kings, and Chronicles, and the volumes of Ezra and Esther, should be read so that one may safely learn the Song of Songs." And likewise, Eustochium, a virgin, is encouraged: "Read and learn as much as possible. Holding the codex, sleep will come, and the falling face will be supported by the sacred page." To her mother, Paula, a most holy woman, who bore the same name, she sent an epitaph, in which she also praises her, noting that, together with her daughter, she had cultivated the study of Scripture so thoroughly that she knew it completely and had committed it to memory. Furthermore, she adds: "I will speak of another thing, which perhaps will seem incredible to some: the Hebrew language, which I, with much labor and sweat, learned to a considerable extent from my youth, and which I did not abandon through tireless meditation, so that I might learn it and achieve it, so that I might sing the Psalms in Hebrew and speak the language without any characteristic of the Latin language. And this, indeed, we see even today in her most holy daughter, Eustochium." Nor does she overlook the blessed Marcellina, who also read the Scriptures excellently. But who can deny that, from the pious reading of sacred books, a great deal of benefit and sweetness flows into rightly disposed souls? For whoever

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approaches the Bible with a pious mind, firm faith, a humble spirit, and with a desire to profit, will find and taste there the bread that comes down from heaven, and will experience within himself that Davidic saying: "You have revealed to me the hidden and secret things of your wisdom." For this divine word is truly "containing holy doctrine, instructing in right faith, and firmly leading, even to the innermost parts of the soul, where are the Holy of Holies." And what is for us, Venerable Brothers, is that we will never cease, following the example of Jerome, to exhort all the faithful to read, especially the most holy Gospels of our Lord, as well as the Acts of the Apostles and the Epistles, daily.

[*Latin ed. p. 406*]

To the Apostolic See, may they strive to refine and transform their efforts into substance and fruit. Therefore, in these secular celebrations concerning the Society, which is called by the name of Saint Jerome, Our thoughts readily turn; and all the more so because We ourselves have been participants in the undertaking and perfecting of this endeavor, whose growth We have joyfully observed in the past, and of which We now anticipate even greater things. For, Venerable Brothers, you are not unaware that it is the purpose of this Society to spread the four Gospels and the Acts of the Apostles as widely as possible, so that there may no longer be any Christian family that lacks them, and so that all may become accustomed to reading and meditating upon them daily. This work, which We hold most dear because of its proven benefits, We desire to be propagated and spread throughout your dioceses, through societies of the same name and institution established everywhere, and united to Rome. In the same vein, those men from various regions deserve great praise who have diligently worked, and are presently working, to publish and disseminate the New Testament and selected books from the Old Testament in a beautiful and accurate form: from which it is clear that a considerable harvest has remained for the Church of God, since many more now approach this table of heavenly doctrine than the Lord Our Savior ministered to the Christian world through His prophets, apostles, and doctors. Indeed, since the study of the sacred texts is required of all the faithful by Jerome, especially of those who have "laid the yoke of Christ upon their neck," and who have been divinely called to proclaim the divine word. Thus, in his letter to the monk Rusticus, he addresses all clerics: "As long as you are in your homeland, have a cell as your paradise, pluck the fruits of Scripture, enjoy these delights, and embrace them... Never let the book depart from your hand and eyes, learn the Psalter word for word, pray without ceasing, and keep your senses alert, free from vain thoughts." And to the priest Nepotianus, he gives this warning: "Read the divine Scriptures more often, indeed, let the sacred

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reading never leave your hands." 2 Timothy 4:11. 4.

[*Latin ed. p. 407*]

Acta Benedicti PP. XV 407: "Learn what you may teach. Obtain one who, according to doctrine, is faithful in speech, so that you may be exhorted in holy doctrine and overcome those who contradict."

"But after having recalled the precepts imparted by Paul to his disciples Timothy and Titus concerning the knowledge of Scripture, in memory of Saint Paul, he adds: 'Indeed, simple piety benefits only oneself, and it builds up the Church of Christ to the extent that it merits from life; but it harms if it does not resist those who contradict.' The prophet Malachias, or rather, the Lord through Malachias, says: 'Ask the priests the law.' Thus, it is the duty of the priest, when asked, to answer concerning the law. And in Deuteronomy, we read: 'Remember the days of old, think upon every generation: ask thy father, and he will declare to thee: thy elders and they will tell thee.' Daniel, at the end of the most sacred vision, says that the just will shine as stars, and those who understand, that is, the learned, as the firmament. Do you see how much the difference is between simple piety and learned justice? One is compared to stars, the other to the firmament."

"He also reproaches the 'simple piety' of other clerics in the letter to Marcellam, using irony: 'For they alone consider that piety is sufficient, claiming to be disciples of the fisherman, as if they were just because they know nothing.'"

"But he also observes that not only the uneducated, but even learned clerics, can sin through ignorance of Scripture, and he urges priests with the most serious words to diligently practice in the sacred volumes. Indeed, Venerable Brothers, let these very passages from the most holy documents penetrate deeply into the minds of your clergy and priests; for it is primarily your duty to diligently remind them to consider what the reason of that divine office, by which they have been elevated, requires of them, if they wish to prove themselves worthy of it: 'For the lips of the priests shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.'"

"Therefore, let them know that they must neither neglect the study of Scripture, nor approach it in any other way, and let Leo XIII, in his Encyclical Letters, 'Providentissimus...' "

[*Latin ed. p. 408*]

4Û8 Acta Apostolicae Sedis - Official Commentary. God has prescribed the works that are to be done. Indeed, they will accomplish something more perfect if the Biblical Institute is celebrated, which, according to the wishes of Leo XIII, Our Predecessor founded with great benefit to the Holy Church, as these ten years have most clearly demonstrated. But since many are unable to do this, it is desirable that chosen men from both the clergy,

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with you, Venerable Brothers, as authors and promoters, should come from all places to the City to dedicate themselves to the work of biblical studies in Our Institute. Those who come as students will not be permitted to frequent the Institute for only one reason. Some, according to the principal purpose of this great academy, will pursue biblical studies in such a way that they may, "later, both privately and publicly, whether as writers or as teachers, be able to profit from them, either in the service of teachers in Catholic schools, or in the office of writers for *catholica*, defending the truth, and thus maintain their dignity"; others, who have already been initiated into the sacred ministry, will be able to acquire a broader knowledge of the Holy Scriptures, as well as of the great interpreters and of biblical times and places, a knowledge which is especially useful, namely, so that they may become perfect ministers of the divine word, instructed for every good work. You, Venerable Brothers, have the example and authority of Jerome, by which everyone who dedicates himself to the reading or study of the Scriptures should be instructed: let us now hear him teaching what the knowledge of the sacred Scriptures should aim for and what it should intend. First, in those pages, nourishment must be sought, from which the spirit is nourished to perfection: for this reason, Jerome was accustomed to meditate on the Law of the Lord day and night, and to partake of the bread from heaven and the heavenly manna, containing all delights, in the holy Scriptures. How can our soul be without this nourishment? And how can an ecclesiastical man teach others the way to salvation, when, neglecting the meditation of Scripture, he himself... 1 2 3

1 Pius X in the Apostolic Letter *Vinea electa*, May 7, 1909.

2 Cf. 2 Timothy 3:17. *Tractatus de Psalm.* 147.

3

[*Latin ed. p. 409*]

Does not Acta Benedicti PP. XV, 409 teach this? Or by what means does he, in administering the sacraments, presume to be "a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law," if he refuses to comment on the doctrine of the law and prevents access to the highest light? Alas, how many ministers of the sacred rites, neglecting the reading of the Scriptures, themselves perish from hunger and allow far too many others to perish, when it is written: "The little ones have asked for bread, and there was none to break it unto them." "The whole land is desolate, because there is none that considereth in the heart." Furthermore, as the matter requires, arguments must be sought from the Scriptures by which we may illuminate, confirm, and defend the dogmas of faith. And he accomplished this marvelously, contending against the heretics of his time: how keen, how solid are the weapons he drew from the passages of Scripture to refute them, all of which are clearly demonstrated in all

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his works. If our interpreters of Scripture were to imitate him, it would certainly result in what our predecessor in the Encyclical Letter "Providentissimus Deus" called "most desirable and necessary," that "the use of the same Scripture should influence the entire discipline of theology and be close to the soul." Finally, the principal use of Scripture pertains to the ministry of the divine word, to be exercised piously and fruitfully. And in this place, it is most pleasing to have the precepts strengthened by the words of the Doctor Maximi, which We have given in the Encyclical Letter "Humani generis" concerning the preaching of the divine word. And indeed, a most distinguished interpreter so strongly and so frequently commends the continuous reading of the sacred Scriptures to priests, so that they may worthily fulfill their duty of teaching and preaching. For their words will have neither weight nor power, nor will they effectively move hearts, unless they are informed by the sacred Scripture and draw their strength and vigor from it. "Let the word of the priest be founded on the reading of the Scriptures." For "whatever is said in the holy Scriptures is a trumpet sounding" (Romans 2:19). And, "Daleth. The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them." "They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart."

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Commentarium Officiale, with a loud voice, almost pierces the ears of the faithful: "For nothing so impresses as an example from Holy Scripture." And concerning the laws to be observed in the use of the Scriptures, which, although largely pertaining to interpreters, priests should also keep in mind when preaching the divine word. And first of all, he advises that we carefully consider the very words of Scripture, so that it may be certain what the sacred writer said. For no one is ignorant that Jerome, if the occasion required it, was accustomed to consult the original codex, to compare one interpretation with another, to examine the force of the words, and, if any error occurred, to reveal the causes of the error, so that all doubt might be removed concerning the reading itself. Then, he teaches that the meaning and sentiment contained in the words must be inquired into, because "in disputing about Holy Scriptures, the sense is more necessary than the words." And in investigating such meaning, we must not hesitate to imitate Jerome, and certain Latin and Greek doctors of former times, perhaps having conceded too much to allegorical interpretations at the beginning. But his love for the sacred books, and his constant labor in examining and thoroughly understanding them, caused him to make daily progress in the correct estimation of the literal sense, and to propose sound principles in this regard; which, even now, protect all with a safe path to fully extracting the meaning from the sacred books,

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and which we will briefly explain. Therefore, we must first direct our mind to the literal, or historical, explanation: "I always advise the reader to not acquiesce in superstitious interpretations, nor in those which are said to be invented by the arbitrary will of those who invent them, but to consider what precedes, what is in the middle, and what follows, and to understand all that is written." He adds that all other kinds of interpretation must be based on the literal sense, which...

[*Latin ed. p. 411*]

From the Acts of Pope Benedict XV:

"It should not be considered absent when something is presented through translation; for 'often history itself is clothed metaphorically and proclaimed under an image...' But those who believe that our Doctor attributed to certain passages of Scripture something that lacked historical meaning, are refuted by him himself: 'We do not deny history, but we place spiritual understanding before it.' However, having established the literal or historical meaning with certainty, deeper and higher senses are to be sought, so that the spirit may be nourished with a more exquisite feast: for he teaches from the Book of Proverbs, and often reminds us of the other parts of Scripture, that they should not be understood solely in a literal sense, 'but, just as gold is sought in the earth, the kernel in the nut, the fruit hidden within the rough coverings of chestnuts, so the divine sense must be more deeply explored within them.' Therefore, when teaching about the Holy Scriptures, through which one progresses, he says, 'everything that we read in the divine books, although it shines and glitters even in the bark, is sweeter in the pith. He who wishes to find the kernel, must break the nut.' However, he warns that when seeking such an inner sense, a certain method must be employed, 'lest, while pursuing spiritual riches, we seem to despise the poverty of history.' And so, he disapproves of the mystical interpretations of some ancient writers for this very reason, namely, because they were far removed from the literal meaning: 'so that all those promises which the holy prophets sang with their more mouths, may not be an empty sound and mere tropes, but may be rooted in the earth and, having a foundation in history, may then attain the summit of spiritual understanding.' In this matter, he wisely observes that one must not depart from the footsteps of Christ and the Apostles, who, although they considered the Old Testament as a preparation and foreshadowing of the New Covenant, therefore..."

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - The official commentary, which interprets many passages typologically, does not, however, always draw every element into the typological meaning. And, to confirm this, it often refers to the Apostle Paul, who, for example, "explaining the sacraments of Adam

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and Eve, did not deny their formation, but, building upon the foundation of the history, constructed a spiritual understanding, saying: Therefore, the man shall leave..."

If, therefore, interpreters of Holy Scripture and heralds of the divine word, following the example of Christ and the Apostles, and heeding the warnings of Leo XIII, have not neglected "those things which the same Fathers have translated into an allegorical or similar sense, especially when they descend from the literal meaning, and are supported by the authority of many," and if they modestly and temperately ascend from the literal meaning to higher things, experiencing with Jerome how true the words of Paul are: "All Scripture is divinely inspired and useful for teaching, for rebuking, for correcting, for instructing in righteousness," they will have abundant resources of things and sentiments, with which they may courageously and suavely conform the lives and morals of the faithful to holiness.

Furthermore, concerning the method of explaining and speaking, since it is sought among the dispensers of the mysteries of God that a faithful person be found, Jerome states that it is most important to retain "the truth of the interpretation" and that "the duty of the commentator is to explain not what he himself wishes, but what he believes the one he is interpreting intends." He adds, "There is great danger in speaking in the Church, lest, through a perverted interpretation, the Gospel of Christ become the gospel of a man." Then, "In the explanation of Holy Scripture, it is not sought eloquence adorned with composed words and rhetorical flourishes, but learning and simplicity of truth." This is what he declares he intends in his commentaries, not that his words "should be praised," but that...

[*Latin ed. p. 413*]

"The acts of Pope Benedict XIV, book 4, chapter 13, which are rightly understood to mean what they say," require, in the exposition of the divine word, that prayer which, devoid of any artifice, explains the matter, clarifies the meaning, and makes manifest what is obscure, and not that which is adorned with the mere arrangement of words. And here, it is fitting to cite several passages of Jerome, from which it is clear how much he abhorred that declamatory eloquence, which, with the empty clamor of words and the speed of speaking, seeks to elicit empty applause. "I do not wish you," he warns the priest Nepotianus, "to be a declaimer and a garrulous babbler, but a man skilled in mysteries and most learned in the sacraments of your God. To turn words and to speak with great speed in order to impress the unlearned populace is the mark of the ignorant." "Among those who are ordained from the learned today, they are concerned with this, not how they draw the marrow from the Scriptures, but how they please the ears of the people with flowery language." "I am silent about those who are similar to myself, who, if they should come to the holy Scriptures after secular

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studies, and with composed speech please the ear of the people, whatever they say, they consider to be the law of God, and they do not deign to know what the prophets or the Apostles understood, but they adapt testimonies to their own meaning, which is a great and most vicious way of speaking, to corrupt the sentiments and to force Scripture to conform to their will." "For without the authority of the Scriptures, garrulity would have no credibility, unless it seemed to strengthen even divine testimonies with perverted doctrine." But this garrulous eloquence and verbose rusticity "shows nothing sharp, nothing vivid, nothing vital, but everything is flaccid, withered, and softened, and it boils down to dung and to herbs, which quickly wither and rot"; whereas, on the contrary, the doctrine of the Gospel, similar to the smallest grain of mustard seed, "does not arise into dung, but grows."

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Commentarium Officiale in arborem, ita ut volucres caeli... veniant et habitent in ramis eius." Quare hanc sanctam dicendi simplicitatem, cum perspicuitate et venustate minime quaesita coniunctam, ipse in omnibus sectabatur: "Sint alii diserti, laudentur ut volunt, et inflatis buccis spumantia verba trutinentur: mihi sufficit sic loqui ut intellegar et ut de Scripturis disputans Scripturarum imiter simplicitatem." Etenim "ecclesiastica interpretatio, etiamsi habet eloquii venustatem, dissimulare eam debet et fugere, ut non otiosis philosophorum scholis paucisque discipulis, sed universo loquatur hominum generi." Quae profecto consilia et praecepta si iuniores sacerdotes ad effectum deduxerint et seniores continenter prae oculis habuerint, confidimus eos fore Christifidelium animis per ministerium sacrum summopere profuturos. Reliquum est, Venerabiles Fratres, ut "dulces fructus" commemoremus, quos Hieronymus "de amaro semine litterarum" decerpsit, in eam erecti spem, futurum, ut eius exemplo ad cognoscendam percipiendamque sacri codicis virtutem sacerdotes et fideles vestris curis concrediti incendantur. Sed tantas tamque suaves spiritus delicias, quibus pius anachoreta affluebat, malumus ex eius veluti ore quam ex Nostris verbis complectamini. Audiatis igitur quomodo de sacra hac disciplina Paulinum "symmystam, sodalem et amicum" alloquatur: "Oro te, frater carissime, inter haec vivere, ista meditari, nihil aliud nosse, nihil quaerere, nonne tibi videtur iam hic in terris regni caelestis habitaculum?" Alumnam vero suam, Paulam, ita interrogat: "Oro te, quid hoc sacratius sacramento? quid hac voluptate iucundius? Qui cibi, quae mella sunt dulciora quam Dei scire prudentiam, in adyta eius intrare, sensum Creatoris inspicere et sermones Domini tui, qui ab huius mundi sapientibus deridentur, plenos docere sapientia spiritali? Habeant sibi

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ceteri suas."

[*Latin ed. p. 415*]

From the acts of Pope Benedict XV, page 415: "May they drink of riches, may they shine with silk, may they be delighted by the applause of the people, and may they be unable to overcome their wealth through various pleasures: our delight should be to meditate on the law of the Lord day and night, to knock on a door that is not open, to receive the bread of the Trinity, and, with the Lord leading the way, to trample upon the vanities of the world."

To Paula and her daughter Eustochium, in a commentary on the Epistle to the Ephesians: "If there is anything, Paula and Eustochium, that can sustain the wise in this life and persuade them to remain with a balanced mind amidst the pressures and turmoil of the world, I believe it is, above all, meditation and the knowledge of the Scriptures."

While he himself was afflicted by grievous sorrows of mind and bodily ailments, he nevertheless enjoyed the solace of peace and inner joy: and this joy was not based on vain and idle pleasures, but, arising from charity, it was directed towards active charity towards the Church of God, to which the custody of the divine word has been entrusted by the Lord. For in the sacred writings of both covenants, he read everywhere the praises of the Church of God. Did not almost all the illustrious and holy women who hold an honorable place in the Old Testament foreshadow the figure of this Bride of Christ? Did not the priesthood and sacrifices, the institutions and ceremonies, almost all the events of the Old Testament pertain to her representation? And what of the many psalms and prophecies of the prophets which he contemplated as divinely fulfilled in the Church? Did he not finally hear, from the Lord Christ and from the Apostles, the greatest privileges of that same Church? Therefore, how could the knowledge of the Scriptures fail to excite in the heart of Jerome a love for the Bride of Christ, day by day?

Indeed, Venerable Brothers, we have seen how much reverence and how ardent charity he showed towards the Roman Church and the Chair of Peter; we have seen how fiercely he combated the enemies of the Church. And when he applauded Augustine, his younger companion in arms, in the same battle, and acknowledged that he had also accepted the hatred of the heretics upon himself.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Commentarium Officiale: "Macte virtute," thus addressing him, "celebrated throughout the world. Catholics venerate you as the restorer of the ancient faith and embrace you, and, which is a sign of greater glory, all heretics detest you, and pursue you with equal hatred, as those whom they cannot slay with swords, they seek to destroy with

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malice." This is excellently confirmed by Postumianus, who, in Sulpicius Severus concerning Jerome, testifies: "To him, a perpetual struggle against the wicked and a constant conflict aroused the hatred of the envious. The heretics hated him, because he never ceased to challenge them; the clerics hated him, because he attacked their lives and exposed their crimes. But all good men, on the contrary, admire and love him." Through the hatred of heretics and envious men, Jerome suffered much in Asperen, especially when the Pelagians violently invaded and devastated the Bethlehemitic monastery; but he readily endured all indignities and insults, never losing heart, since he would not hesitate to die for the sake of defending the faith of Christ. "My joy," he writes to Apronianus, "is when I hear my sons contending in Christ, and this zeal strengthens us in that faith which we believe, so that we may willingly shed our blood for its sake... Our house, indeed, utterly devastated by the persecution of heretics in worldly possessions, is filled with the gracious spiritual riches of Christ. For it is better to eat bread than to lose the faith." If he never allowed errors to spread unpunished, he certainly used his vehement manner of speaking with no less zeal, so that, as far as he could, he might present to himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. How severely he rebukes those who violate the dignity of the priesthood with a corrupt way of life! How eloquently he condemns the immoral customs of the pagans, which infected the city to a great extent! Indeed, to restrain this mass of vices and crimes in every way possible, he himself presented the virtues of Christians.

[*Latin ed. p. 417*]

The acts of Pope Benedict record that he, rightly considering that nothing is more effective in turning away from evil than the love of the highest good, urged that young people be educated piously and justly; he encouraged married couples with serious counsel to strive for the integrity and sanctity of life; he instilled in the minds of all a love for the purity of virginity; he extolled the arduous, yet sweet, severity of the interior life with all praise; and he diligently promoted that first law of the Christian religion, namely, charity joined with labor, by which human society, preserved, happily returns from disturbance to the tranquility of order, urging it with all his strength. Concerning charity, he spoke most eloquently to Saint Paul: "The true temple of Christ is the soul of the believer: adorn it, clothe it, offer gifts to it, and in it, receive Christ." And what is the use of walls shining with gems, if Christ is dying of hunger in the poor?

Regarding the law of labor, he not only urged it in writing, but also by the

example of his entire life, so that Postumianus, who had spent six months with Jerome in the city of Bethlehem, testified before Sulpicius Severus: "He is always completely absorbed in reading, always completely

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absorbed in books; he knows no rest, either by day or by night; he is either always reading something or always writing." Furthermore, how much he loved the Church is evident even from his commentaries, in which he does not pass over any opportunity to praise the Bride of Christ. Thus, for example, in the explanation of the prophet Haggai, we read: "The elect of all nations have come, and the glory of the house of the Lord, which is the Church of the living God, has been filled, a pillar and a foundation of truth... The Church of the Savior is made more glorious by these things than the synagogue ever was; by these living stones, the house of Christ is built, and eternal peace is given to it." And in Micah: "Come, let us go up to the mountain of the Lord, that you may walk in the way of the Lord, to the house of the God of Jacob, which is the Church, a pillar and a foundation of truth." In the preface to his commentary on Matthew... (reference omitted). Postumianus apud Sulp. Sever., Dial. 1, 8; in Agg. 2, 3; in Mich. 4, 1; in Matth. (reference omitted).

[*Latin ed. p. 418*]

Acts of the Apostolic See – Official Commentary on the foundation stone upon which the Lord founded His Church, which the King brought into his chamber and to which he extended his hand through a hidden passage. As in the preceding passages which we have presented, so too our Doctor frequently celebrates the intimate union of the Lord Jesus with the Church. For the head cannot be separated from the body, and it necessarily follows that the love of Christ is joined with the study of the Church, which should be considered the principal and sweetest fruit of the knowledge of Scripture. Indeed, Saint Jerome was so convinced that the knowledge of the sacred code was a most useful path to the knowledge and love of Christ the Lord, that he did not hesitate to affirm: "Ignorance of Scripture is ignorance of Christ." He writes to Saint Paula: "What else can life be without the knowledge of Scripture, through which even Christ Himself is recognized, who is the life of believers?" For all the pages of both Testaments turn, as it were, towards Christ as their center; and Jerome, when explaining the words of the Apocalypse concerning the river and the tree of life, among other things, says: "One river flows forth from the throne of God, that is, the grace of the Holy Spirit, and this grace of the Holy Spirit is in the holy Scriptures, that is, in this river of Scriptures. Yet this river has two banks, the Old Testament and the New Testament, and on both sides is planted the tree of Christ." Therefore, it is not surprising that, whatever is read in the sacred code, he was accustomed to refer it, through pious meditation, to Christ: "When I read the Gospel and see there testimonies about the Law, testimonies about the prophets, I consider only Christ; thus I saw Moses, thus I saw the prophets, so that I might understand that they were speaking about Christ. Finally, when I come to the splendor of Christ, and as if I were to behold the most brilliant light of the sun, I cannot see the light of the

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lamp. Does a lamp shine in the daytime? If the sun shines, the light of the lamp does not prevail: 2 3 1 In Matth., Prol. In Is., Prol.; cf. tract, de Ps. 77. * Ep. 80, 7. f 2 * £YAJT* ffc-Pfl. %* ● ● ● > 4 rr

[*Latin ed. p. 419*]

"In the acts of Pope Benedict XV, page 419, it is written thus: 'And when Christ is present, the law and the prophets are not seen.' I do not detract from the law and the prophets, but rather I praise them, because they proclaim Christ. But I read the law and the prophets in such a way that I do not remain in the law and the prophets, but through the law and the prophets, I arrive at Christ.' Thus, we see that he who earnestly seeks Christ everywhere is wonderfully led by the study of the Scriptures to love and know the Lord Jesus, in which he finds that precious pearl of the Gospel: 'For there is one thing of greatest price, namely, the knowledge of the Savior, and the mystery of His passion and resurrection.' With this charity for Christ burning within him, it happened that, being poor and humble with Christ, his soul, free from all earthly cares, sought only Christ, and he was moved by His Spirit, living most closely with Him, bearing Him patiently within himself, imitating Him, and having nothing older than suffering with Christ and for Christ. Therefore, when, after the death of Damasus, he was afflicted by the injuries and hatred of wicked men, and was leaving Rome, about to embark on a ship, he wrote these words: 'And although some may consider me a scoundrel and steeped in all wickedness, and even these small things are for my sins, yet you do well in thinking that even the wicked are good... I give thanks to my God that I am worthy of what the world hates... What part of the sufferings have I endured? I am fighting a battle. False accusations have brought infamy: but I know that through good and bad reputation, one can arrive at the kingdom of heaven.' And he encouraged the holy virgin Eustochium to bravely endure such labors for Christ: 'Great labor, but great reward, to be a martyr, to be an apostle, to be Christ... All these things that we consider, will seem harsh to him who does not love Christ. But he who has considered all the pomp of the world as a purgation, and has considered all things under the sun as vanity, in order to gain Christ, who died for His Lord and rose again, and crucified the flesh with its vices and desires, freely proclaims..."

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale: "Quis nos separabit a caritate Christi?"

Ita, ergo, Hieronymus, ex lectione sacrorum volumina, capiebat fructus uberrimos: illa lumina interna, per quae ad Christum magis et magisque cognoscendum et amandum trahebatur; inde illum spiritum orationis, de quo tam pulchra scripsit; inde mirabilem illam consuetudinem cum Christo, cuius incitatus deliciis, per arduam viam crucis, ad adipiscendam

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victoriam palmam sine intermissione currebat. Eodem continuo animi ardore ferebatur ad Sanctissimam Eucharistiam, cum "nihil illo ditius qui Corpus Domini in canistro vimineo, sanguinem portat in vitro"; nec minore reverentia et pietate Deiparam colebat, cuius perpetuam virginitatem pro viribus defendit; eandemque Dei Matrem, nobilissimum exemplum omnium virtutum, Christi sponsis proponere ad imitandum consueverat.

Quamobrem nemo mirabitur, Hieronymum tam vehementer allectum et attractum esse iis locis Palaestinae, quae Redemptor Noster et Sanctissima eius Mater consecraverunt; ipsius profecto sententiam in iis licet agnoscere, quae Paula et Eustochium, eius discipulae, ex urbe Bethlehem ad Marcellam conscripserunt: "Quo sermone, qua voce speluncam tibi possumus Salvatoris exponere? Et illud praesepium, in quo infantulus vagitus, silentio magis quam infirmo sermone honorandum est... Ergo erit illa dies, quando nobis liceat speluncam Salvatoris intrare, in sepulcro Domini, Aere cum sorore, Aere cum matre? Crucis deinde lignum lamberé et in Oliveti monte cum ascendente Domino, voto et animo sublevari?"

Has igitur recolens sacras memorias, Hieronymus, Roma procul, corpori quidem vitam duriorem sed tam suavem animo agebat, ut exclamaret: "Habeat Roma, quod angustior Urbe Romana possidet Bethlehem."

[*Latin ed. p. 421*]

Acta Benedicti PP. XV 421. The most holy man's desire, which he understood in another way, has been fulfilled, and therefore we rejoice, and may the citizens of Rome rejoice with us; for the relics of the greatest Doctor, which are kept in that very place where he once lived, a city most noble, which formerly boasted of possessing them, now happily holds them, deposited in the greater Basilica of the Mother of God, near the very Crib of the Lord. That voice is silent, the sound of which the entire Catholic world once heard coming from the solitude; but his writings, which "shine throughout the world like divine lamps," still proclaim, as Jerome himself says. He proclaims the excellence of the Scriptures, their integrity, and the historical truthfulness which the reading and meditation of them produce, bringing forth sweet fruits. He proclaims that all the children of the Church should return to the way of life worthy of the Christian name, and that they should preserve themselves safe and unharmed from the customs of the pagans, which seem almost to have revived in our age. He proclaims that the Chair of Peter, especially through the piety and devotion of the Italians, within whose lands it was divinely established, should be held in honor, and should enjoy that freedom which the dignity of the apostolic office and its very exercise demand. He proclaims that those Christian peoples, who have sadly strayed away from the Mother Church, should again turn to her, in whom all hope of eternal salvation is placed. And may it be that these warnings are heeded, especially by the Eastern Churches, which have for too long turned away from the Chair of Peter. Jerome, when he lived

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in those regions and had not used Gregory of Nazianzus and Didymus of Alexandria as teachers, embraced the widely circulated opinion of the people of his time in the East: "If anyone is not in Noah's Ark, he will perish when the flood comes." Is not this flood threatening us today, to destroy all human endeavors, unless God turns us away from it? What, indeed, will not collapse, if the Author and Preserver of all things, God, is removed? What will not perish, which separates itself from Christ, who is life? But those who, while his disciples were urging him, 2 Cassian, De incarn. 7, 26. 2 Ep. 15, 2, 1.

[*Latin ed. p. 422*]

423 Acta Apostolicae Sedis - Official Commentary: The sea, agitated by storms, is calmed; may it likewise restore to the association of men, those most beautiful gifts of peace. May Saint Jerome, whom the Church of God so diligently venerated, and whom she vigorously defended against all attacks, intercede for this; and may his patronage obtain that, with divisions composed according to the desire of Jesus Christ, "there may be one flock and one shepherd." Already, Venerable Brothers, those things which we have communicated to you at the close of the fifteenth century since the death of the Greatest Doctor, do not let you delay in bringing them to your clergy and people, so that all, with Jerome as their guide and patron, not only retain and defend the Catholic doctrine concerning the divine inspiration of the Scriptures, but also most diligently adhere to the principles prescribed in the Encyclical Letters "Providentissimus Deus" and in these Our prescriptions. To all the children of the Church, we wish that, filled and strengthened by the sweetness of the sacred Scriptures, they may attain to the surpassing knowledge of Jesus Christ: whose auspicious and paternal benevolence we lovingly impart to you, Venerable Brothers, and to all the clergy and people entrusted to you, in this apostolic blessing, in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of the month of September, in the year 1920, the seventh year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 425*]

ACTA AP. SEDIS, Vol. XII, No. 1, October 1st, 1920. OFFICIAL COMMENTARY. PAPAL ACTS. BENEDICT XV, POPE. APOSTOLIC CONSTITUTION: MACEIENSIS, CONCERNING THE ERECTION OF A NEW ECCLESIASTICAL PROVINCE. BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD. FOR PERPETUAL REMEMBRANCE. Among the various important matters that occupy the cares of Our Apostolic ministry, there is one of great significance, which concerns the condition of the dioceses distributed throughout the entire world. For it is within Our supreme power and judgment to govern these, to define or alter their boundaries, or even to establish new ecclesiastical provinces,

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as We deem it conducive to the benefit of the faithful, considering the circumstances and the times. Indeed, many from various places and men of great note have observed that the Catholic cause would greatly benefit if a new ecclesiastical province were erected in the Brazilian Republic, encompassing the civil States of Alagoas and Sergipe, in which three dioceses are numbered: namely, Maceiensis, Penedensis, and Aracajensis. This plan, having been fully supported by Our Apostolic Nuncio in the Brazilian Republic, as well as by the Archbishops to whom it pertains, namely Olindensis et Recifensis, and Sancti Salvatoris, We, after mature deliberation, have judged it fitting to proceed with the aforementioned erection. Therefore, having previously obtained the explicit consent of the aforementioned Ordinarys of the Archdioceses of Olindensis et Recifensis, and Sancti Salvatoris, and of others to whom it might pertain, and having considered all other matters, ACTA, vol. XII, n. 11. — 1-10-1920. 30

[*Latin ed. p. 426*]

426. Acts of the Apostolic See – The official commentary indicates that this is of interest to us. We, with the support of the venerable Brother Angelo Seapardini, Archbishop of Damascus, the current Nuncio in the Brazilian territory of the Holy See, and after consultation with our beloved sons, the Cardinals of the Holy Roman Church, who are members of the Sacred Congregation of the Consistory, by the fullness of our apostolic power, we erect the See of MaceiÃ³ into an archiepiscopal metropolitan see, separating it from the archiepiscopal see of Olinda and Recife, and we raise it to the rank and dignity of an archiepiscopal and metropolitan see. To this thus erected archiepiscopal and metropolitan See of MaceiÃ³, we attribute and assign all and singular rights, privileges, and prerogatives with which other archiepiscopal and metropolitan sees in the Brazilian region enjoy. Furthermore, we augment the venerable Brother Emmanuel Anthony Oliveira Lopes, who currently holds the See of MaceiÃ³, with the title, dignity, rights, and privileges of an archbishop, together with the faculty of bearing the cross and the pallium, as do other archbishops, after this has been requested and approved by the Apostolic See in the Sacred Consistory. Moreover, by our apostolic authority, we likewise raise the chapter of the aforementioned Church of MaceiÃ³ to the rank, title, and honor of a metropolitan chapter, together with all rights, privileges, preeminences, and honors with which other metropolitan chapters are endowed in those regions. The suffragan dioceses of this archiepiscopal and metropolitan see will be the diocese of Penedo, which hitherto belonged to the archdiocese of Olinda and Recife, and the diocese of Aracaju, which hitherto belonged to the archdiocese of Salvador; and therefore, we exempt them from the metropolitan jurisdiction of their respective archbishops. Therefore, for the time being, the Bishops of Penedo and Aracaju will be suffragan Bishops of the Archbishop of MaceiÃ³, and they, together with their clergy and

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people, will be subject to the metropolitan jurisdiction of the Archbishop, according to the canonical laws. The boundaries of this archiepiscopal and metropolitan See of MaceiÃ³ will be the same as those which hitherto defined and constituted the episcopal diocese of MaceiÃ³. However, We and the Apostolic See reserve the faculty freely to make new delimitations and divisions in this new ecclesiastical province whenever it may seem more expedient in the Lord, without it being necessary to seek the consent of any prelates or chapters in this matter, nor to attribute any territorial compensation. These present letters, and everything contained therein, are valid and efficacious in every respect, and are not subject to any defect of surreptition, or of prevarication, or of nullity.

[*Latin ed. p. 427*]

The acts of Pope Benedict XV, or of Our intention, or any other act, however substantial and unforeseen, may be noted, impugned, or brought into controversy; but We declare that these acts, as if issued from certain knowledge and the fullness of power, are and will always be valid, and will produce and obtain their full and complete effects, and We will and order that they be observed inviolably by all to whom they pertain, removing any and all, even the brilliant dignity of a Cardinal, any other faculty of judging or interpreting, and declaring null and void anything that may happen to the contrary, knowingly or unknowingly. For all of these things, as above, We entrust the execution to the venerable brother Jerome Thomé da Silva, Archbishop of São Salvador da Bahia, granting him the necessary and appropriate powers, including the power to delegate another person in ecclesiastical dignity, to carry out the aforementioned purpose, and We definitively promise that, in the event of any difficulty or opposition arising in the execution, he will, within six months, counted from the date of these present letters, send to the Sacred Congregation Consistorial an authentic copy of the completed execution. Notwithstanding the constitutions and ordinances of Our predecessors, and all other things to the contrary of the foregoing, We, with the broadest and most special derogation, derogate from all of them, and from their entire tenor, considering all of them and their entire tenor as expressly contained in these present letters. Therefore, no one is permitted to infringe upon what is established in these Our letters, or to dare to contradict them with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, near the blessed Peter, in the year of Our Lord nineteen hundred and twenty, on the thirteenth day of the month of February, in the sixth year of Our pontificate. O. CARD. CAGIANO. C. CARD. DE LAI, Bishop of Sabina, Secretary. Secret. of the Sacred Congregation Consistorial. Raphael Virili, Apostolic Protonotary. Ludovicus Schüller, Apostolic Protonotary. In place

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of Plumb. Bey. in Cane Ap., vol. XXI, n. 2.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER CONCERNING THE CHURCH OF SAINT MATTHIAS IN TREVES, GRANTING IT THE TITLE AND PRIVILEGES OF A BASILICA MINOR. BENEDICT XV. For the perpetual memory of the matter. In the city of Treves, there exists a church dedicated to God, in honor of Saint Matthias, within whose walls the remains of that Apostle are hidden, and which has been revered by the Christian people from ancient times. This sacred edifice stands in the very place where Saint Eucharius, whom the Roman Martyrology describes as a disciple of Saint Peter and the first Bishop of Treves, together with Valerius and Maternus, laid the foundations of the Christian faith in that city. Indeed, it is certain from the most ancient monuments that this place has been sacred to Christians from the earliest centuries of the Church. Furthermore, a tradition, faithfully transmitted through the ages, recounts that the remains of Saint Matthias were donated to the Church of Treves by Saint Helena, mother of Constantine the Great, together with other sacred relics. The church, notable for its size, was founded in the twelfth century and was consecrated by our predecessor, the blessed Gregory III, in the presence of Saint Bernard, the Abbot. For many centuries, it contained a renowned abbey of the Order of Saint Benedict, which the monks illuminated, equally devoted to the study of regular discipline and to the praise of doctrine. Although the monastery and the monks' dwelling were devastated by sacrilegious acts by the invading Gauls, the church itself was almost completely destroyed; nevertheless, it remained as a parish church in the suburb of Treves, and was named after Saint Matthias. Nevertheless, the devotion of the citizens and visitors of Treves towards that church and the tomb of the Apostle Matthias has never ceased. Indeed, countless crowds of the faithful have constantly flocked to that celebrated sanctuary, both to venerate the relics of the Apostle and also to honor the image of the Blessed Virgin Mary, which is preserved in the same ancient church. Moreover, the Roman Pontiffs, our predecessors, have bestowed upon this church many and important privileges and indulgences. In recent years, however, the sacred edifice, weakened by the ravages of time, has been restored by the faithful, and is now renewed with new splendor.

[*Latin ed. p. 429*]

The acts of Pope Benedict XV are renewed. Now, when the beloved son James Freitz, the present parish priest of the aforementioned church of Saint Matthias in Treviris, earnestly implores us with his prayers, that we might deem it fitting to elevate the aforementioned church to the dignity of a Minor Basilica, and when he adds to these prayers the most fervent support of the most illustrious Bishop of Treviris; we have considered it

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most pleasing and fitting to grant these requests. Wherefore, after having conferred with our venerable brother Anthony, Cardinal Vico, Bishop of Portuensi and Santa Rufina, Prefect of the Sacred Congregation of Rites, we, recalling the memories of Christian antiquity which in some way adhere to this temple, so richly adorned with sacred treasures, by our apostolic authority, in the present and for all time, we hereby consecrate the aforementioned church in Treviris, named and honored after Saint Matthias, to God, and we adorn it with the title and dignity of a Minor Basilica, granting to it all the privileges that rightfully belong to the Minor Basilicas of this esteemed city. Furthermore, we decree that these present letters of ours shall always remain valid and effective, and shall fully and completely produce and obtain their intended effects, and that those to whom they pertain, or who may pertain to them, shall fully and completely enjoy them now and in the future; and it shall be rightly judged and determined, and from this moment shall be declared void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of March, in the year 1920, in the sixth year of our pontificate. P. CARD. GASPARRI, Secretary of State. II. THE APOSTOLIC PREFECTURE OF LOWER NIGERIA IN WESTERN AFRICA IS ERECTED AS AN APOSTOLIC VICARIATE, WITH THE TITLE OF SOUTHERN NIGERIA. BENEDICT XV. For the sake of posterity. – The supreme office of the apostolate, by which we are divinely appointed to serve on earth, reminds us to diligently strive for the good, prosperity, and happiness of these matters, for the sake of the eternal salvation of the faithful. Indeed, that the preaching of the divine Word may bear ever more abundant fruit in the Apostolic Prefecture of Lower Nigeria in Western Africa, and considering also the multitude of sacred buildings,

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - The Official Commentary, considering the increased number of institutes and faithful, and the piety of the people progressing favorably in the aforementioned Mission, it has been deemed opportune to erect the aforementioned Prefecture into an Apostolic Vicariate. We, having carefully considered all relevant matters with the Most Reverend Fathers, Cardinals presiding over the affairs of the Propagation of the Faith, have therefore decided that the following should be enacted. Namely, in order to better provide for the spiritual well-being of those faithful in that region, by Our Apostolic authority, by the present document, We erect the Apostolic Prefecture of Lower Nigeria in West Africa into an Apostolic Vicariate, maintaining the existing boundaries, and We give it the name of Southern Nigeria. Notwithstanding any constitutions and apostolic sanctions, and all other matters, whether specifically mentioned

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or individually deserving of consideration, which might be contrary to this. Given at Rome, near the blessed Peter, under the Fisherman's ring, on the sixteenth day of April, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

THE APOSTOLIC PREFECTURE OF FRENCH GUINEA IN WEST AFRICA IS ERECTED INTO AN APOSTOLIC VICARIATE. BENEDICT XV. For the perpetual memory of this matter. The supreme office of the apostolate, which We exercise divinely on earth, reminds Us to diligently determine those things which may contribute to the benefit of the Christian people. Indeed, in order that the Catholic name may be more widely promoted in the Apostolic Prefecture of French Guinea in West Africa, and that the Christian faith may experience greater growth from day to day, it having been deemed opportune to promote the aforementioned Prefecture to an Apostolic Vicariate, We, having carefully considered all relevant matters with the Most Reverend Fathers, Cardinals presiding over the affairs of the Propagation of the Faith, have therefore decided that the following should be enacted. Namely, in order to better promote the growth of religion in that region, We, by Our authority, by the present document, erect the Apostolic Prefecture of French Guinea in West Africa into an Apostolic Vicariate, maintaining the same boundaries and the name of French Guinea. Notwithstanding any constitutions and apostolic sanctions.

[*Latin ed. p. 431*]

Act of Pope Benedict XV. To all others, even those deserving of special and individual mention and exemption, notwithstanding any actions to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the sixteenth day of April, 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

IV. THE NERESHEIM ABBEY IS REINCORPORATED AND JOINED TO THE CONGREGATION OF SAINT ULRICH AND SAINT AFRA. BENEDICT XV. For the perpetual memory of this matter.

Among the monasteries of Swabia, which were once most celebrated, both for the glory of their antiquity, for the praise of their regular discipline, and for the study of the humanities, the Abbey of Neresheim, dedicated to Saint Ulrich and Saint Afra, stood out, justly and deservedly, and was of widespread renown, as a free and imperial establishment. This abbey originated with Hartmann, Count of Dilligen, who, in the year of Our Lord 1095, laid the foundations of the church and monastery, and, after first placing canons there according to the regular rule, soon brought monks of Saint Benedict from the monastery of Petrishusen, in the diocese of Constance, who were then of great renown for their observance, and thus, from this most flourishing seminary of monastic discipline, he planted shoots on the mountain of Saint Ulrich, which would bear abundant fruits of integrity

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and asceticism for a long posterity. Our Predecessor, Pope Honorius II, following this with a special manifestation of his will, confirmed it with apostolic authority in the year of Our Lord 1125; and the brethren, for seven complete centuries, until the infamous expulsion that took place at the beginning of the last century, responded with a grateful and steadfast spirit to the intentions of the pious founder. The Abbots of Saint Ulrich and Saint Afra, even in the most turbulent times of the Church and the Republic, not only adhered themselves with unwavering faith to the Roman unity and the Catholic truth, but also protected their spiritual children and those subject to their jurisdiction from all contagion of heresy. In order that the proper good of the monastic family and of the entire Order might be promoted, from the year 1497 they were subject to the Bursfeld Congregation, diligently fulfilling the duty of visitation, until Abbot Simpert, in the year of Our Lord 1685, established his own Congregation, the Swabian-Benedictine...

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - The official commentary, bearing the name mentioned above, has aroused interest under the title of the Holy Spirit. However, the efforts made to promote the study of literature, especially within the esteemed University of the Benedictine Order in Salzburg, can scarcely be adequately praised. These same abbots so loved the beauty of the House of God, that, sparing neither labor nor expense, they undertook the construction of a new and magnificent temple, notable not only for its size but also for its structure, the artistry of its works, and the ornamentation of its painted panels. Yet, scarcely a decade after the solemn consecration of this new temple, with the advent of the most terrible times and the nefarious overthrow of both public affairs and sacred institutions, in the year of Our Lord 1802, this Neresheim Abbey, which had been free and imperial, was forcibly suppressed by the civil government. The forty-fifth abbot of this monastery, Michael Dobler, was expelled from the sacred order and died in exile in the year 1815; the last monk of the same chapter passed away in the year 1854. At present, and may it be a happy and auspicious event, the future smiles with almost certain promise that this renowned monastery will soon be restored to its former glory. A most esteemed son, the Most Noble Prince, a member of the House of Thum and Taxis, to whose family, by the so-called law of secularization, the seat of the suppressed abbey and all its possessions passed, has, through his generosity, granted free use of the monastery, in the state in which it previously existed, and has also contributed a considerable sum to the monastery of Beuron, of the Order of Saint Benedict. Therefore, when the esteemed son, Raphael Walzer, archabbot of the monastery of Saint Martin, of the Beuron Congregation, of the Order of Saint Benedict, fervently desiring to re-establish this great school of divine worship, humbly implored Us, We readily and

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gladly deemed it fitting to grant his request, and to decree what would contribute to the restoration of the aforementioned abbey. And indeed, nothing is more dear to Us than these ancient and illustrious abbeys of the Benedictine Order, these venerable monuments of faith and religion, which, even amidst the darkness of the Middle Ages, shone like bright stars, and which, in this our age, may return to their former splendor and glory. Wherefore, after consulting with Our esteemed son, Our Most Reverend Cardinal Prefect of the Congregation for Religious Orders, We, by Our apostolic authority, through the present document, decree the following: I. We completely restore the ancient abbey of Saints Udalric and Afra in Neresheim, of the Order of Saint Benedict, with all the rights and privileges formerly granted to it, and We unite it as an abbey of its own jurisdiction to the Beuron Congregation, and We also make it a participant in the privileges and favors granted to this Congregation. - II. We grant full administration, with all rights and faculties, of the Neresheim Abbey, thus restored by Us;

[*Latin ed. p. 433*]

The acts of Pope Benedict XV, section 433, concerning the rights of the abbot regular regarding governance, to our beloved son Raphael Walzer, the present archabbot, and to his legitimate successors in the aforementioned archabbacy of Saint Martin of Beuron, as administrators of this Apostolic See, we entrust, until such time as the religious family of Neresheim, with God's favor, shall experience such growth that it can have its own abbot. We benignly grant to said administrator the faculty of nominating the aforementioned abbot, according to the constitution in force in that Congregation, when he judges it to be the opportune time and when all that is required by the sacred canons is present.

III. Finally, to the monks of Beuron who are sent to form the first community of the restored abbey, we grant the free faculty, immediately after the restoration of the abbey of Neresheim, to establish their stability there, even though, according to the Constitutions of Beuron, monks who are going to found a monastery anew cannot transfer their stability there, unless after having spent five years there.

These things we grant, we command, we ordain, declaring these present letters to always be firm, valid, and efficacious, and to have and obtain their full and complete effect, and to fully suffice for those to whom they pertain, or may pertain, now and in the future; and so that they may be duly judged and defined, and to be declared void from now on and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions.

Given in Rome, at Saint Peter's, under the Fisherman's ring, on the 14th day of June, 1920, in the sixth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

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V. THE METROPOLITAN CHURCH OF THE ISLAND OF SANCTI DOMINICI, DEDICATED TO THE ANNOUNCEMENT TO THE BLESSED VIRGIN MARY, IS ADORNED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR.

BENEDICT XV, POPE.

For the perpetual memory of this event.

Among the regions of America, where the memory of events flourishes, the island of Sancti Dominici deserves to be mentioned, which, after being called by the name of Saint Savior, was discovered and subjected to the Christian religion and humanity by Christopher Columbus. And so, with the most illustrious of all navigators,

[*Latin ed. p. 434*]

434 The Apostolic See – the official record – states that, having arrived at the place subsequently called Santo Cerro, the first to erect a piece of the Holy Cross was [someone], as if to offer possession of that region to Christ the Redeemer, and that [he] venerated it together with those traveling by sea; furthermore, as a testament to his fervent piety towards the Most Blessed Virgin, [he] sent the purest gold, with which the lacunae of the Basilica of Saint Mary Major were marvelously covered and adorned. Not long afterward, Our Predecessors, the Roman Pontiffs, deliberated concerning the promotion and establishment of the religion on the island of Santo Domingo, and indeed, most appropriately; for Pope Alexander VI, in the Apostolic Bull *Piis Fidelium*, dated June 25, 1493, appointed Bernard Boil, of the Franciscan Order, to serve there as the Pontiff's legate; Pope Julius II, in the year 1504, established the first episcopal see in the newly discovered regions of America, that of Santo Domingo, which Pope Paul III elevated to the rank of metropolitanate in the year 1545; finally, Our Blessed Predecessor, Pope Pius VII, in the peace restored after the French upheaval, with Divine Apostolic instructions dated November 28, 1816, signified that he restored and confirmed the rights, privileges, and prerogatives of that archiepiscopal see, commending them with the highest praise. No less worthy of praise is the metropolitan church of Santo Domingo, dedicated to the Annunciation of the Blessed Virgin Mary, which, not long after the island was discovered and the Christian name was brought there, began to be built. That temple, constructed of solid-cut stones and adorned with craftsmanship, perfected with singular skill and artistry, can rightly be called the most outstanding monument of the entire Dominican region. There, among the sacred relics, is venerated the piece of the Cross, which we mentioned above as being at Santo Cerro; it is also possible to visit the tomb of Christopher Columbus, for it is traditionally held that this propagator of the Catholic name wished to have his body buried in that very

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church. The islanders not only hold a special veneration for the memory of the illustrious man, but also strive to imitate and express his virtues and his steadfast and ardent faith, so that, through the integrity of their faith, their piety, and their reverence for the Apostolic See, they may shine as an example to the other inhabitants of Latin America, as if it were a heritage transmitted from him. Therefore, it is not surprising that the people of Santo Domingo frequent the metropolitan church so diligently, especially since the Order of Canons and the other members of the clergy are devoted to the splendor of divine worship and to the spiritual well-being of the faithful, diligently attending to matters of penance, as well as to the celebration of the sacred Synaxis and the preaching of the divine word. For these reasons, the venerable brother Adulphus Alexander Nouel, also heeding the wishes of the entire clergy and people, did not hesitate to request of Us that the metropolitan temple of his archdiocese be...

[*Latin ed. p. 435*]

The Acts of Pope Benedict XIV, page 435, concerning the elevation of the Basilica Minor, through apostolic benevolence, are as follows: It was indeed decided to perpetually accept the petitions presented to Us, so that not only would We fulfill the wishes of the Archbishop himself, but also, We would demonstrate a special paternal benevolence towards the people of Dominic, and towards Us and this Apostolic See, which are bound together by such close ties. Therefore, by Our apostolic authority, in the presence of all, and forever, We honor the Metropolitan Church of Saint Dominic, dedicated to the glorious Annunciation of the Blessed Virgin Mary, with the title and dignity of a Minor Basilica, and We grant to it all the privileges, prerogatives, honors, and indulgences that rightfully belong to the Minor Basilicas of this esteemed city. We decree that these present letters shall always remain valid and effective, and shall fully and completely produce their intended effects, and that those to whom they apply, or who may apply to them, shall now and forevermore be sustained by them; and it shall be rightly judged and determined that anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be considered null and void. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of June, in the sixth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

THE CHURCH OF SAINT MARY OF THE ANGELS IN THE CITY IS ELEVATED TO A MINOR BASILICA. BENEDICT XIV. For the perpetual memory of the matter. — The title of Saint Cyriacus in the Baths, a most notable monument of the Christian faith during the time of the Emperor Diocletian, which since the year 1091 had been entrusted to the Carthusians, with a nearby building in the Baths, and which in the 16th century had been destroyed, was, by Our predecessor, Pope Pius XIV, transferred to

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a new temple, which was dedicated to Saint Mary of the Angels, designed by the architect Michelangelo Buonarroti, within the walls of the ancient building that had already been designated for the baths. And it seems that this new sacred building, established in that profane place, owes its existence to the most skillful efforts of a certain Anthony Del Duca, a pious priest from that diocese.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - An official record concerning a resident of Cefalù, in Rome, who also presented a statue of the most blessed Virgin Mary of Angels for public veneration by the Roman faithful. This statue was solemnly adorned with a golden diadem by the Order of Canons of the most holy Basilica of the Vatican, for the benefit of their institution, on the 27th day of the month of June, this year. It is known that, since the 16th century, the faithful have been accustomed to flocking to this most blessed Virgin's statue for veneration; and the sacred edifice, after a parish was recently established there by apostolic authority, is increasingly frequented by the faithful of the City, who publicly demonstrate their religion and their devotion to the Virgin through incense and other offerings. Furthermore, a beloved son, Joseph Giovanelli, our Honorary Chamberlain, the current custodian of the church of Saint Mary of Angels, having requested, with fervent prayers, and with the support of the venerable Brother, our Cardinal Basilius, Prefect of the Congregation for Sacred Rites, Bishop of Velletri, and General Vicar for spiritual matters in this our beloved City, that we might deem it fitting to grant this sacred edifice the dignity, title, and privileges of a Minor Basilica, we are most willing to accede to these requests. Therefore, in order to encourage the faithful of the City to venerate the blessed Virgin of Angels more fervently, and to enhance this illustrious temple with the adornment of a new dignity, after due consultation with our Most Reverend and Venerable Cardinals, Prefects of the Congregation for Sacred Rites, and with our own free will, based on certain knowledge and mature deliberation, and by the fullness of our apostolic power, by this present document, perpetually and without exception, we hereby honor the temple dedicated to the blessed Virgin Mary of Angels, in this our beloved City, with the dignity and title of a Minor Basilica, together with all the honors, prerogatives, privileges, and indulgences that rightfully belong to the other Minor Basilicas of this City. We decree that these present letters shall always remain firm, valid, and effective, and shall fully produce and obtain their intended effects, and that they shall fully benefit those to whom they pertain, now and in the future; and that it shall be duly judged and determined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's

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Ring, on the 20th day of the month of July, 1920, in the sixth year of Our Pontificate.

1 P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 437*]

437 The acts of Pope Benedict XV, concerning the Cathedral dedicated to the Blessed Virgin "Mother of Light" in the Republic of Mexico, which are increased in title and privileges as a Minor Basilica. BENEDICT XV, for the perpetual memory of the matter. — Among the most distinguished temples, which have been erected throughout the world in honor of the Virgin Mother, we rightly include the cathedral of the diocese of Leonensis in the Republic of Mexico, both for the memory of our ancestors, for the devotion of the people, and finally, for the testimonies of many Roman Pontiffs. For it is there that, almost two centuries ago, the ancient image of the Virgin Mother is piously venerated, to which the title "Mother of Light" is given. To which it is customary for the faithful to come from all provinces of Mexico, as if to a light of salvation, to implore her help, or to give thanks for the graces received. Therefore, both the ancient icon and the sacred temple itself have been honored by our Predecessors, the Roman Pontiffs, with clear testimonies of their piety. For, as we have already stated, Pope Pius IX, through Apostolic Letters dated September 12, 1872, established the Virgin Mother as the patroness of the primary diocese under that title; Leo XIII, through similar Letters, sealed with the Fisherman's ring on March 20, 1901, took care that a golden crown be placed upon her image; and finally, Pius X granted the addition of a historical reading to the sixth lesson of the Divine Office, to be read on the sacred day dedicated to the same Mother of Light. Therefore, it is not surprising that the piety of the faithful, already flourishing for a long time, has been so aroused and increased, that the present Bishop of Leonensis easily believes it fitting to ask Us for a new honor for his cathedral, namely the title of Minor Basilica, which would both enhance the glory of the Virgin and serve the greater benefit of the people. We, to whom nothing is older than fostering the cult of Mary throughout the world, and nothing seems more useful than to lead the wandering sheep back to the Mother of Light in these great darknesses of the age, gladly grant what is requested. Therefore, after consultations with Our Most Reverend and Venerable Cardinals, Prefects of the Congregation of Sacred Rites, by Our own authority and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We declare that the temple in the aforementioned diocese of Leonensis in the Republic of Mexico, dedicated to the Virgin Mother under the title of Mother of Light, is honored with the dignity and title of Minor Basilica, together with all the honors, prerogatives, privileges, and indulgences that belong to the Minor

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Basilicas of this Holy City.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Commentarium Officiale. These present letters shall always remain firm, valid, and efficacious, and shall continuously produce and obtain their full effects, and those to whom they pertain shall fully support them now and in the future; and it shall be duly judged that, from this moment, anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be declared void and of no effect. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of August, in the year 1920, in the sixth year of Our Pontificate. P. GARD. GASPARRÎ, Secretary of State. VIII. IT IS DECREED CONCERNING THE TRIDUUM CELEBRATIONS AND THE PAPAL CHAPEL IN THE BASILICA OF LIBERIA, AND CONCERNING SIMILAR REQUESTS TO BE CARRIED OUT THROUGHOUT THE CATHOLIC WORLD IN HONOR OF SAINT JEROME, DOCTOR OF THE CHURCH, DURING THE FIFTEENTH CENTURY AFTER HIS DEATH, AND PLENARY AND PARTIAL INDULGENCES ARE GRANTED. BENEDICT XV. To all the Christian faithful who shall read these letters, greetings and the apostolic blessing. — Since the pious Society, named after him, which has as its purpose the spreading of the Gospels, intends to celebrate solemnities in honor of Saint Jerome, Doctor of the Church, during the fifteenth century after his death, We, placed in the eminent See of the Apostles, by the grace of God, desiring to diligently fulfill the duties commanded to Us, most heartily approve this laudable undertaking of the pious Society, which will be of the greatest benefit in stimulating and promoting the piety of the faithful towards the same Doctor of the Church. For Jerome, although born in Stridon in Pannonia, devoted himself to the studies of sacred literature and other disciplines in this our beloved City, and afterwards was for a long time a diligent and faithful secretary and confidant of the holy Pope Damasus. Among the most outstanding writers of the ancient Christian era, there is perhaps none who more vigorously defended the integrity of faith and morals against heretics and wicked Christians; and, with the consent of all, he is held and venerated as the greatest Doctor in explaining and interpreting the Sacred Scriptures, and the Vulgate, which the Church owes to his studies and labors, is [his work].

[*Latin ed. p. 439*]

The acts of Pope Benedict XV, number 43, not only declare, by decree of the Council of Trent, that it is authentic and received in ecclesiastical use, but it is also increasingly valued by learned men daily. Therefore, it seemed fitting to Us, to the Pious Society, which enjoys the patronage and protection of the Master of all Latin interpreters of Holy Scripture, to com-

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mend, as We have mentioned above, the proposal for celebrating secular festivities in the patriarchal Basilica of Saint Mary Major, commonly known as "Liberiana": to which, as is gathered from constant human memory and worthy testimonies of faith, the body of the holy Doctor was transferred during the expeditions to the tomb of the Crucified in Bethlehem, and where it is preserved and devoutly venerated. Therefore, in order that We may give thanks to the Pious Society for the great merits it has earned from Saint Jerome, concerning the dissemination of the Gospels, and at the same time promote the veneration of the holy Doctor among the faithful, We decree, by Our special will, that the joy and solemnity of this commemoration be increased. Therefore, We decree that in the Basilica of Liberiana, on the seventeenth, eighteenth, and nineteenth days of the month of December of this year, a triduum of prayers be held, and, in order to enhance the splendor of the liturgy, on the last of these three days, that is, the nineteenth, Mass and other divine services be celebrated in the same temple in a pontifical manner, even in Our absence, at the main altar, reserved for the Supreme Pontiffs, with the attendance of the Eminent and Reverend Cardinals of the Holy Roman Church, as well as the Most Reverend Lords, who have the right to attend the Papal Chapels, as if the Holy Sacrifice were being celebrated before Us. However, We grant and bestow the license for this, through these Apostolic Letters, as is customary, only for this occasion. In order that the festivities, as We have said above, may be celebrated with greater spiritual benefit, We grant that to all and each Christian faithful of both sexes, who, truly repentant and having confessed and received Holy Communion, visit the Basilica of Saint Mary Major on the last day of the aforementioned festivities, or participate in the sacred rites performed there for this purpose, and there, in the manner of Christian princes, offer devout prayers to God for the concord of Christians, the eradication of heresies, the conversion of sinners, and the exaltation of the Holy Mother Church, We grant, once and for all, a plenary indulgence for all their sins, with merciful remission in the Lord. Furthermore, We grant to the same Christian faithful, who, during the two days preceding the aforementioned festivities, have devoutly visited the aforementioned Basilica, and there, at least with a contrite heart, have prayed as mentioned above, a remission of seven years and as many quarantines of the penances prescribed to them, or of any other debts of penance, in the usual form of the Church. We grant all and each of these indulgences, remissions of sins, and relaxations of penances.

[*Latin ed. p. 440*]

440 From the Apostolic See – Official Commentary: We grant that indulgences may also be applied for the benefit of the souls of the Christian faithful detained in Purgatory, as a form of suffrage. In order that the commemoration of this fifteenth secular year may be more fruitful and solemn,

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we desire that, within thirty days of this month of September, throughout the Catholic world, a solemn triduum of prayer be held in honor of Saint Jerome, Doctor of the Church, in such manner and at such time as each Bishop shall deem fitting; and that all who participate therein may, under the usual conditions, obtain the indulgences, as we have mentioned above. We earnestly desire that this triduum be celebrated in the dioceses, or other solemnities be held, especially to promote the members of Societies founded by Saint Jerome, where they exist, theological academies, and all those engaged in biblical studies in seminaries and universities, so that this great Saint may, for them, not only implore a supply of heavenly consolation, but also suitable aids from God, that they may rightly interpret the Sacred Scriptures, defend them from adversaries, and meditate upon them fruitfully. Notwithstanding any constitutions, ordinances, or apostolic letters to the contrary, previously granted, and any other contrary provisions whatsoever. Given at Rome, near the blessed Peter, on the fifteenth day of the month of September, in the year 1920, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IX FACULTY TO THE PONTIFICIAL ORIENTAL INSTITUTE TO CONFER DOCTORAL DEGREES. BENEDICT XV. For the perpetual memory of this event. – Since We proposed, when establishing the Pontifical Oriental Institute, that, as far as lay within Our power, We might contribute to restoring the ancient glory of the Eastern regions of Catholicism, We have now, with great joy, learned, from what Our beloved son, Ildephonsus Schuster, Abbot and Ordinary of St. Paul Outside the Walls, President of the Pontifical Oriental Institute, recently brought to Our attention, that this is already happening; and We have learned with great pleasure that several students from both the clergy have already successfully completed the course of studies which We established by letters dated the fifteenth day of the month of October of the year 1917. Therefore, it seems fitting that this undertaking, so auspiciously begun, be furthered so that greater things may...

[*Latin ed. p. 441*]

The acts of Pope Benedict, year 441, on the fifteenth day, decree that certain advantages may be increased and greater benefits conferred, by which, above all, the Patriarchs of the Oriental Catholic Church and the sacred prelates may be deservedly delighted, who have congratulated Us, both in person and in writing, on the beginnings of this Institute. Therefore, that We may promote a good rivalry among students and a contest of labor, and that the teachers in various disciplines within the Institute may know how much We value their expertise and diligent work, after careful consideration and with the advice given to Us by Our beloved son, Nicholas, Cardinal Deacon of the Holy Roman Church, Marini, Secretary of the Sacred Congregation for the Oriental Church, We, by Our apostolic authority, by the force of these letters, grant to the Pontifical Oriental Insti-

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tute perpetually, that, just as other universities or academies existing in the City do, it may confer doctoral degrees, solely in ecclesiastical disciplines pertaining to the Oriental Christian peoples, and that it may be able to grant these degrees to students from both the Latin and Oriental clergy, who have attended the schools of the same Institute for two years, and who, having demonstrated the peril of their knowledge, have presented a greater number of votes, both orally and in writing, before an academic assembly of doctors. These present letters, by which We seem to have consulted for the useful increase of the Institute itself, We decree to be always firm, valid, and effective, and to produce and obtain their full and complete effects, and to be, and to be able to be, most amply sufficient for those to whom they pertain, now and in the future, so that they may be rightly judged and defined, and to be declared null and void from now on if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near the blessed Peter, under the Fisherman's ring, on the twenty-fifth day of September, in the year 1920, in the seventh year of Our pontificate. [Signed] P. CARD. GASPARRI, Secretary of State. ACTA, vol. XII, n. 11. — 1-10-1920. 31

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary

LETTER TO THE REVEREND FATHER ALOISIUS M. DB STEFANIS, GENERAL SUPERIOR OF THE ORDER OF SAINT JEROME: EXPRESSING GRATITUDE FOR THE GIFT OF A COLLECTION OF THE LETTERS OF SAINT JEROME, RECENTLY PUBLISHED.

Beloved son, greetings and apostolic blessing.

We have recently received from you a most welcome gift, two volumes of the letters of Saint Jerome, which you have taken the trouble to have published again in the Italian language, at the close of the fifteenth century, when that most holy man, from whom your Institute derives its name, departed for the heavenly mansions. Indeed, no other plan could have been devised that was more fitting or more opportune to commemorate this auspicious event. For among the many and most illustrious works by which this Doctor of the Church illuminated Christian wisdom, namely, the very letters which, as a man of such outstanding sanctity and doctrine, engaged in conversation with people of all kinds about eternal matters: and since men are so constituted that they are inclined to imitate the examples of those whose writings delight them, great benefit to piety and faith may be expected. Therefore, we congratulate you from the heart for celebrating the secular anniversaries in honor of your Patron with such a fruitful work, and we earnestly implore you to ensure that as many people as possible read these letters; for in this our age, Jerome will, as it were, once again, with his unwavering virtue, stir up the hearts of Italians to the study of Christian

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life, and especially strengthen their constancy, so that they may diligently and actively defend the ancient faith against the new efforts of the wicked.

With this hope, and as a pledge of heavenly gifts and also as a token of Our special benevolence, We impart to you, beloved son, and to the entire religious family over which you preside, Our apostolic blessing.

Given at Rome, near the blessed Peter, on the nineteenth day of December, in the seventh year of Our Pontificate.

BENEDICT XV.

[*Latin ed. p. 443*]

Sacred Congregation of Councils, 443. ACTS OF THE HOLY CONGREGATIONS. Sacred Congregation of Councils, I. PROVISIONS CONCERNING CHURCHES. By decrees of the Sacred Congregation of Councils, the Most Holy Pope Benedict XV has, as follows, provided for the churches with their proper pastors, namely:

July 30, 1920. — To the cathedral church of Campinas, he appointed the Reverend Father Dominic Francis of Campos Barreto, formerly Bishop of Pelotas. — To the cathedral church of Porto Nacional, he appointed the Reverend Father Dominic Carrerot, O.P., formerly titular Bishop of Uranopolis and Prelate of the Most Holy Conception of Araguaya.

August 13. — To the cathedral church of PÃ©rigueux (-Sarlat), he appointed the Reverend Father Christopher Louis Legasse, formerly Bishop of Oran.

August 19. — To the titular episcopal church of Spigacena, he appointed the Reverend Edward Byrne, coadjutor in the pro-cathedral church of Dublin, and appointed as auxiliary the Reverend Father William Walsh, Archbishop of Dublin.

August 26. — To the cathedral church of Huaraz, in the Republic of Peru, he appointed the Reverend Father Dominic Vargas, a reader of the Order of Preachers.

August 31. — To the cathedral church of Pacena, he appointed the Reverend Raymond Perez and Rodriguez, a general vicar of the Reverend Archbishop of Granada.

September 7. — To the metropolitan church of Edmonton, he appointed the Reverend Father Henry O' Leary, formerly Bishop of Carolinopolis.

September 9. — To the episcopal church of Chatham, he appointed the Reverend Father Patrick Chiasson, already titular Bishop of Lydda and apostolic vicar of the Bay of St. Lawrence.

September 10. — To the episcopal church of Carolinopolis, he appointed the Reverend Father Louis O' Leary, formerly titular Bishop of Hierapolis. — To the titular episcopal church of Samaritana, he appointed the Reverend

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Father Patrick Keane, a parish priest in Oakland, whom he appointed as auxiliary to the Bishop of Sacramento.

September 21. — To the cathedral church of Jaca, he appointed the Reverend Father Francis Frutos Valiente, a major canon and chaplain in the metropolitan church of Toledo.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary II. APPOINTMENT. The Most Holy Father, Pope Benedict XV, by decree of the Sacred Congregation of the Consistory, appointed: July 30, 1920. – The Reverend Father Sebastian Thomas, Provincial Vicar of the Apostolic Order of the Brothers of the Preaching Congregation of Nullius Uberaba, as Administrator of ConcepciÃ³n de Araguaya. III. APPOINTMENT OF A METROPOLITAN FOR THE PROVINCIAL COUNCIL. According to canon 285 of the Code of Canon Law, the Bishop of OsnabrÃ¼ck, immediately subject to the Apostolic See, appointed the Archbishop of Coloniensem. This appointment was deigned to be approved by the Most Holy Father, Pope Benedict XV. In Rome, from the offices of the Sacred Congregation of the Consistory, on August 27, 1920. SACRED CONGREGATION FOR THE COUNCIL OF DIOCESES AND OTHERS IN GALLIA. Regarding a matter presented. March 13, 1920. – The Reverend Bishops of the ecclesiastical Province of Gallus, observing canons 1504 and 1505, submitted to the authority of the Holy See a certain request concerning the payment of a tax for the cathedral, explaining the reason for the request and how the tax should be collected, as follows: "1° The chancery taxes are not sufficient to cover the expenses of the secretariats, and the bishops are obliged to draw upon their personal funds or to find other means to cover the deficits. The cathedral tax would therefore be very useful for this purpose."

[*Latin ed. p. 445*]

Sacred Congregation of Councils 445 « 2° The basis of this very tax, calculated at the rate of 0.02 francs per "inhabitant," is very modest. For example: the pastor of a parish of "5,000 souls" will contribute only 10 francs per year; the pastor of a parish "of 1,000 souls" will pay 20 francs, etc. The two centimes are not "demanded from each person in the parish; they are collected from the revenues of the churches and confraternities." Subsequently, almost with the same words, the Ordinaries of neighboring ecclesiastical provinces X requested that prayers be offered, most recently also on behalf of the Metropolitan Archbishop of the archdiocese Z., along with his suffragans, for the approval of a tax to be paid annually by parish churches of the first class, amounting to ten francs; by other churches, eight francs; and by confraternities, five francs.

OBSERVATIONS. - The Consultors, to whom the study of these requests was entrusted, examined the matter both with regard to the legal basis

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of the proposed form, and also with regard to the general suitability of establishing a cathedral tax in France. However, the aforementioned observations boil down to the following. Regarding the first point, they unanimously concluded that the tax proposed by the bishops under the name of "cathedral tax" does not correspond to the legal notion of the very cathedral tax. Indeed, the cathedral tax can already be defined by law as: "A certain tax which all churches or pious institutions subject to the jurisdiction of the Bishop, as well as lay confraternities, must annually pay to the Bishop as a sign of their submission" (canon 1504).

I. - With these things before their eyes, it is now clear that the tax proposed by the Ordinaries of the provinces N. and X. burdens only the pastors or parish churches, since it is required in proportion to the number of souls subject to each church. However, according to the aforementioned law (c. 1504), the cathedral tax is to be paid: a) by all churches subject to the Bishop's jurisdiction; therefore, not only by parish churches, but also by collegiate churches, by secular public oratories, and also by churches, chapels, and secular parishes in which Regular clergy preside; b) by all benefices subject to the Bishop's jurisdiction, whether they are perpetual or manual; the law does not make a distinction; therefore, not only by all parish priests, even those removable at the Bishop's will, but also by canons who possess their own special benefice; if, however, they are supported from a common fund, then a single cathedral tax is to be paid from that same fund; in this case, however, all such benefices are omitted.

[*Latin ed. p. 446*]

446 Actu Apostolicae Sedis - Official Commentary. c) by lay confraternities, canonically established, provided they use their own church; however, such confraternities are almost non-existent in Gallia, and it is not permissible to tax simple pious associations (e.g., Enfants de Marie, Mères de famille) which use the parish church, according to canon 108. Cf. on this matter, Pallottini, v. Episcopus, § III; and it is in accordance with common doctrine, v.g., Benedict XIV, De synodo dioecesana, book V, chapters 6 and 7; Il Monitore Ecclesiastico, volume XXXVI, 1911, pages 364-371; Acta Apostolicae Sedis, 1917, pages 496 and following.

II. However, the method of collecting the cathedral tax, which the bishops of the provinces N. and X. propose to institute (namely, proportional to the number of inhabitants of each parish), does not correspond to the notion of the cathedral tax: "for this census was established, not for the profit of the Bishop, but by law, to signify submission and honor to the episcopal chair" (Santi, Praelect., book III, title 39, no. 6); therefore, it must be a modest tax, and it must be uniform, and in no way intended to increase the revenue of the church, and much less to increase it in proportion to the number of inhabitants. Formerly established at two gold solids, in the Council of Rome from 1725 (title VIII, chapter 4), it was forbidden to exceed

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twenty *juliuses* (approximately 10 francs), unless more favorable customs were already in force. On the contrary, in the proposed case, not only would the cathedral tax exceed this sum, but it would also be variable, and indeed proportional to the number of inhabitants, whereas the revenue of the parish does not always maintain a proportional relationship with this number; and furthermore, it is clear that with this method, there is not "a sign of recognition of honor," but rather a true personal tax, from which the nature of the cathedral tax is utterly different.

Regarding the second point, the observations proposed only concern the third proposal, i.e., that of the Archbishop of Z.; but they can still be proposed to everyone regarding the question of the opportuneness, in the present circumstances, of reinstating the cathedral tax in Gallus. For, omitting the fact that for over a hundred years, any mention of the cathedral tax has been erased in Gallus (which, indeed, does not extinguish the obligation to pay it in the churches if it is restored, but seems to exempt the bishops from the obligation of reinstating it anew); omitting also the fact that, apart from canonries (which the proposed restoration does not affect), there are no benefices or ecclesiastical offices in Gallus that enjoy certain and secure annual revenues, but rather almost all churches, especially rural ones, are burdened with extreme poverty; it must also be considered that the almost sole source of support for the Archbishops, Bishops, Vicars General, parish priests, and all ecclesiastics is the stipend granted by the faithful.

[*Latin ed. p. 447*]

The Holy Congregation, in document number 447 of the Council, is discussed under the name "Denier du Culte" (Penny for Worship). A portion of this sum is refunded by the Bishops to the clergy, from which the clergy, in turn, are obligated to pay a sum to the Bishop, and indeed not by voluntary means, but solely through exhortations and persuasions, as pious faithful contribute an offering for worship, but by a necessary obligation, as if it were an imposed tax; conversely, the Bishops would demand this tax, at least in appearance, solely for their own benefit, to which, simultaneously, a not insignificant portion of the aforementioned offering for worship is already destined. This, at first glance, appears less opportune, and would not be without inconveniences in the opinion of both the people and the clergy; from which it is easily understood why, of the fourteen ecclesiastical provinces that constitute France, only two or three, up to the present day, have considered establishing this episcopal contribution. What is alleged by the Orators regarding the necessity of providing adequate support for the officials of the Episcopal Chancery, to which the ordinary taxes are insufficient, arises from a faulty premise, namely, that a portion of the proceeds from the collected "Penny for Worship" could not be allocated to these officials; some might argue this point, citing the argument that this

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"Denier du Culte" was introduced to supplement the pensions formerly provided by the Government, from which nothing was assigned to these officials; but this limitation of thought seems quite foreign to the intention of the donors, who, in their entirety, intend to provide for the needs of the ministers of God in their diocese. Furthermore, this necessity, if it existed, would only permit the use of the faculty granted in canon 1505 to impose a special tax; but this tax should not be disguised under the name and appearance of a cathedral subsidy, from which it would differ entirely, since it consists solely in the mere sign and symbol of recognition and honor towards the episcopal see. - Therefore, etc. RESOLUTION. - After the deliberations held in the plenary sessions of the Holy Congregation of the Council on March 13, 1920, in the Vatican Palace, and after considering the aforementioned requests of certain Ordinaries of France, it was deemed advisable to respond to the Most Reverend Fathers as follows: As has been explained, it does not seem expedient. This resolution, presented to Our Holy Father Benedict, by divine Providence Pope XV, was deigned to be approved and confirmed in the audience of the following day, by the undersigned Secretary of the Holy Congregation. I. MORI, Secretary.

[*Latin ed. p. 448*]

Acts 448 of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR RITES

I. DECREE CONCERNING THE TYPICAL EDITION OF THE MEMORIALE RITUM

The *Memoriale Rituum*, which, for certain more important sacred functions in smaller churches, was approved by the Supreme Pontiff Benedict XII and published and reprinted at his command, is now, according to more recent liturgical laws, carefully revised and suitably reformed. His Most Holy Lordship, Pope Benedict XV, after consultation with the Congregation for Sacred Rites, with supreme authority recognizes it, and decrees that this edition of the *Memoriale Rituum* is to be considered the typical edition; and he establishes and declares that all other editions in the future must conform to it and be verified by authentic testimony; observing the norms which have been handed down to printers by the decree of the same Sacred Congregation, no. 4266, on May 17, in the year 1911. Contrary opinions notwithstanding.

January 14, 1920.

A. CARD. VICO, Archbishop of Porto and Santa Rufina, Sacred Roman Church. Prefect.

L. S. Alexander Verde, Secretary.

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II. DECREE CONCERNING THE TYPICAL EDITION OF THE ROMAN MISSAL

Following the publication of the typical edition of the Breviary, blessed by Pope Pius X, approved by the Decree of the Sacred Congregation for Rites on March 25, 1914, a Pontifical Commission was instituted by the same Pontiff on July 2, 1911, which, having carefully prepared that edition according to the norms of the Bull *Divino Afflatu* and the Motu Proprio *Abhinc Duos Annos* and subsequent Decrees of this Sacred Congregation, keeping those same norms before its eyes, diligently applied its hand to the edition of the Roman Missal.

[*Latin ed. p. 449*]

Sacred Congregation of Rites, number 449. In this edition, drawn from the typical edition of the year 1900, only those innovations have been introduced which are a consequence of recent liturgical prescriptions, and of additions and variations made in the typical Breviary. Furthermore, to the present edition of the Roman Missal, as in the manner of Appendices, have been added proper Masses approved for certain places, which can conveniently be used in the respective particular feasts, or in their external solemnities, where a dispensation has been granted by the Holy See. Therefore, these changes, orderly arranged, added in their respective places, and carefully revised, as they appear in this edition, the Sacred Congregation of Rites, by mandate of the Most Holy Pope Benedict XV, judged to be worthy of approval. Furthermore, His Holiness, referring to the undersigned Cardinal Prefect of the same Sacred Congregation, approved this very edition with His supreme authority, and declared and decreed that it should be considered the typical edition, to which all future editions shall be conformed, notwithstanding any contrary provisions, even those worthy of special mention. July 25, 1920.

† A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

L. S. Alexander Verde, Secretary.

III. RITE, OR THE SHORTER FORM OF CONSECRATION OF A FIXED ALTAR, WHICH REQUIRES CONSECRATION BECAUSE OF THE SEPARATION, ALTHOUGH TEMPORARY, OF THE TABLE OR SURFACE FROM THE BASE: AS IN THE CASE OF WHICH THE CODE OF CANON LAW SPEAKS IN CANON 1200, § 1.

Having established the fixed altar and the table, with the complete reliquary sepulcher, joined to the base, the consecrator anoints with holy chrism, in the form of a cross, the junctions of the table with the base, in the four corners, as if joining them, saying at each cross: "In the name of the Father, and of the Son, and of the Holy Spirit," then reciting the prayers "Majestatem tuam" and "Supplices te deprecamur," according to

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the Roman Pontifical; and immediately declares and testifies in writing that he has duly consecrated this altar by his own, or delegated, authority, so that it should be considered as such, and under the same title as it enjoyed before the consecration.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Commentarium Officiale IV. Ritus et Formula Brevior in Consecratione Altarii quae amiserunt consecrationem: uti in canone 1200, § 2, nn. 1, casu de quo agit Codex Iur. Can. in et 2. Pontifex, indutus rochetto et stola alba, vel Presbyter, indutus superpelliceo et stola alba, accedit versus altare et, loco congruenti stans, benedicit aquam cum sale, ciñere et vino, incipiens absolute exorcismum salis. Exorcizo te, creatura salis, in nomine Domini nostri Iesu Christi, qui Apostolis suis ait: Vos estis sal terrae, et per Apostolum dicit: "Let your speech be always in grace seasoned with salt: that you may know how you ought to answer every man." (Col 4:6), ut sancti © fieris ad consecrationem huius altaris, ad expellendas omnes daemonum tentationes; et omnibus, qui ex te sumpserint, sis animae et corporis tutamentum, sanitas, protectio et confirmatio salutis. Per Dominum nostrum Iesum Christum Filium tuum, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Amen. Deinde dicit: f. Dominus vobiscum. Amen. Et cum spiritu tuo. Oremus. Domine Deus, Pater omnipotens, qui hanc gratiam caelitus sali tribuere dignatus es, ut ex illo possint universa condiri, quae hominibus a descam procreasti, benedic hanc creaturam salis, et effugandum inimicum; et ei salubrem medicinam immitte, ut proficiat sumptibus ad animae et corporis sanitatem. Per Christum Dominum nostrum. Amen. Tum procedit absolute ad exorcismum aquae: Exorcizo te, creatura aquae, in nomine Dei Patris, et Filii, et Spiritus Sancti, ut repellas diabolum ad terminum iustorum, ne sit in umbráculis huius Ecclesiae et altaris. Et tu, Domine Iesu Christe, infunde Spiritum sanctum in hanc Ecclesiam tuam et altare; ut proficiat ad sanitatem corporum animarumque adorantium te, et magnificetur nomen tuum in gentibus: et increduli corde convertantur ad te, et non habeant alium Deum, praeter te, Dominum solum, qui venturus es iudicare vivos et mortuos, et saeculum per ignem. Amen.

[*Latin ed. p. 451*]

Then the Congregation of Rites says: "Lord, hear my prayer." "And let my supplication come before you." "The Lord be with you." "And with your spirit." Let us pray. "Lord God, Father Almighty, governor of all things, who, through Jesus Christ, your Son, our Lord, have willed that this element be for the salvation of the human race, we humbly beseech you, that, having heard our prayers, you may, through the aspect of your piety, sanctify it; and so that the assault of all unclean spirits may depart, so that wherever it has been sprinkled in your name, the grace of your

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blessing may come, and all evil things, through your presence, may be driven far away. Through the same our Lord Jesus Christ, your Son: Who lives and reigns with you, God, forever and ever. Amen." Then he says over the ashes: "Blessing of the ashes." "Lord, hear my prayer." "And let my supplication come before you." "The Lord be with you." "And with your spirit." Let us pray. "O Almighty and eternal God, have mercy on the penitent, be gracious to those who implore you, and deign to send your holy Angel from heaven, who blesses and sanctifies these ashes, that they may be a wholesome remedy for all who humbly invoke your holy name, and who accuse themselves before their own conscience for their sins, deploring their deeds before the divine majesty of your countenance, or who, with fervent piety, supplicate your most serene mercy; and grant, through the invocation of your most holy name, that whoever sprinkles them upon themselves may receive, for the redemption of their sins, the health of their bodies and the protection of their souls. Through Christ our Lord. Amen." Then he takes the salt, and mixes it with the ashes in the form of a cross, saying: "Let the mixture of salt and ashes be made. In the name of the Father, and the Son, and the Holy Spirit. Amen."

[*Latin ed. p. 452*]

Acta Apostolicae Sedis - Official Commentary. Then, taking a handful of the mixture of salt and ashes, he throws it into the water in the form of a cross, saying: "May the mixture of salt, ashes, and water be equally mixed. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Then he says over the wine: "Blessing of the wine." *f. Domine, exaudi orationem meam.* (Lord, hear my prayer.) *RJ. Et clamor meus ad te veniat.* (And let my cry come to you.) *f. Dominus vobiscum.* (The Lord be with you.) *RJ. Et cum spiritu tuo.* (And also with you.) *Oremus.* (Let us pray.) "Lord Jesus Christ, who in Cana of Galilee turned water into wine, and who are the true vine, multiply your mercy upon us; and deign to bless and sanctify this creation of wine, so that wherever it is mixed or sprinkled, it may be filled with the abundance of your divine blessing, and be sanctified: Who live and reign with the Father, and the Holy Spirit, God, forever and ever. Amen." Then he throws the wine, in the form of a cross, into the water itself, saying: "May the mixture of wine, salt, ashes, and water be equally mixed. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." *f. Domine, exaudi orationem meam.* (Lord, hear my prayer.) *BJ. Et clamor meus ad te veniat,* (And let my cry come to you,) *f. Dominus vobiscum.* (The Lord be with you.) *RJ. Et cum spiritu tuo.* (And also with you.) *Oremus.* (Let us pray.) "Almighty and eternal God, creator and preserver of the human race, and giver of spiritual grace, and generous bestower of eternal salvation, send your Holy Spirit upon this wine mixed with water, salt, and ashes; that, armed with the heavenly defense of your power, it may proceed to the

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consecration of this your altar. Through our Lord Jesus Christ, your Son: Who lives and reigns with you in the unity of the same Holy Spirit, God, forever and ever. Amen." Afterwards, with the previously blessed water, he performs what is blessed, saying: *f. Dominus vobiscum.* (The Lord be with you.) *RJ. Et cum spiritu tuo.* (And also with you.) *multam, seu coementum* (a large amount, or a cement).

[*Latin ed. p. 453*]

Most Holy God, who art the beginning and the end, who dost encompass all creation within Thyself, sanctify and bless these creatures of stone and sand. Through Jesus Christ our Lord. Amen. The blessed cement is said over the sacrarium, is reserved, and the remainder of the blessed water is poured out.

Then the consecrator, approaching the altar, makes the sign of the cross with his right thumb over the chrism upon the confession, that is, the sepulcher of the altar, from which the relics have been taken, in the four corners, and saying, as he makes each cross: "May this be consecrated and sanctified by this sepulcher. In the name of the Father, and of the Son, and of the Holy Spirit." Peace to this house. Then he reverently hides there the vessel with the relics and all that is contained within it, and taking the stone, or the slab, with which the sepulcher is to be closed, he makes the sign of the cross with his thumb over the chrism beneath in the middle of it, saying: "May this slab (or this stone) be consecrated and sanctified through this unction and the blessing of God. In the name of the Father, and of the Son, and of the Holy Spirit. Peace to you." And then, using the blessed cement, with the help of a mason, if necessary, he places and fits the slab, or the stone, over the sepulcher, closing it, and says: "Let us pray. O God, who in the communion of the Saints dost reserve a dwelling place for Thy eternal majesty, grant heavenly growth to Thy building: and grant that we may always be aided by the merits of those whose relics we embrace here with pious love. Through Jesus Christ our Lord. Amen." Then, with the help of a mason, using the same cement, he firmly sets the slab, or the stone, over the sepulcher: then he himself makes the sign of the cross over it with his right thumb over the chrism, saying: "May this altar be consecrated and sanctified. In the name of the Father, and of the Son, and of the Holy Spirit. Peace to you."

The above-mentioned rites or shorter formulas for the consecration of altars are in agreement with the original approved texts. In witness whereof, etc. From the Secretariat of the Holy Congregation of Rites, on the 9th of September, 1920. Philip Di Fava, S.R.C., Substitute.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary of the Secretariat of State of the Roman Curia. NOTICE. The Directorate of the "Pontifical An-

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nuary" earnestly requests that the Most Reverend Ordinary of the dioceses, the prelates' colleges, the superiors general of the religious orders, the rectors of the ecclesiastical colleges, and all dignitaries belonging to the Papal Court, transmit to them in a timely manner the reports and corrections necessary for the edition of the "Annuary" for the coming year, 1921, in accordance with the circular letter of the Most Reverend Cardinal Gasparri, Secretary of State, dated July 15, 1915, and the specific instructions received at the time of appointments and promotions. APPOINTMENTS. By Letters of the Secretariat of State, the Holy Father has deigned to appoint: August 6, 1920. Monsignor Alberto Vassallo di Torregrossa, titular Archbishop of Emesa, Apostolic Nuncio to the Republic of Paraguay. September 1st. Monsignor Enrico Gasparri, titular Archbishop of Sebaste, formerly Apostolic Nuncio in Colombia, Apostolic Nuncio in Brazil. September 18th. Monsignor Luigi Maglione, titular Archbishop of Caesarea of Palestine, Apostolic Nuncio to the Swiss Confederation. September 21st. The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Protector of the Confraternity of Santa Wivine in the parish church of Notre-Dame du Sablón in Brussels. September 27th. The Reverend Father Maestro Agostino Ruelli, of the Order of Hermits of Saint Augustine, Sub-Sacristan of the Sacred Apostolic Palaces. September. Monsignor Giuseppe Pizzardo, Under-Secretary of the Holy Congregation for Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 455*]

From the Roman Curial Diary 455: By Breve Apostolic, the Holy Father has deigned to appoint:

Protonotaries Apostolic, as if participating: May 30, 1920. Mons. Arturo Lane, of the diocese of Oregon-City.

Domestic Prelates of His Holiness: May 20, 1920. Mons. Michele G. Phelan, of the archdiocese of New-York.

Mons. Edoardo G. Flynn, of the same archdiocese.

September 1. Mons. Giovanni Pepe, of the diocese of Lucera.

Mons. Giacomo Pellegrini, of the same diocese.

September 9. Mons. Pietro Tacci, of the diocese of Tolentino.

September 12. Mons. Marcellino Basaldua y Muguruza, of the diocese of Camagüey.

September 14. Mons. Lorenzo Luigi Dimphy, of the diocese of Lincoln.

HONORS: By Breve Apostolic, the Holy Father has deigned to bestow the following honors:

The Commander's Cross with plaque of the Order of Saint Gregory the Great, civil class: July 20, 1920. To Mr. Knight Arnoldo Giuseppe M. Guissen, of the diocese of Harlem.

September 15. To Mr. Baron Antonio van Wynbergen, of the archdiocese of Utrecht.

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The Commander's Cross of the Order of Saint Gregory the Great, civil class: August 20, 1920.

To Mr. Knight Nicola Bevilacqua, of the diocese of Vicenza.

To Mr. Doctor Gonzalo Saverio d'Almeida Garret, of the diocese of Portalegre.

September 27. To Mr. Lawyer Giacomo Flaherty, of the archdiocese of Philadelphia.

September 9. To Mr. Enrico Adolfo du Bellet.

September 13. To Mr. Knight Giuseppe Frascari, Honorary Chamberlain of Sword and Cape of His Holiness.

September 15. To Mr. Count Enrico Pocci, Secret Chamberlain of Sword and Cape of His Holiness.

The Commander's Cross of the Order of Saint Gregory the Great, military class: September 3, 1920.

To Mr. Enrico Vuillemenot, Major of the Honorary Palatine Guard.

The Knighthood of the Order of Saint Gregory the Great, civil class: September 11, 1920.

To Mr. Engineer Cristoforo De Luise, of the archdiocese of Naples.

To Mr. Lawyer Gennaro Grieco, of the same archdiocese.

September 12. To Mr. Pietro Nardoni, of Roma.

September 13. To Mr. Professor Carlo Costantini, of Roma.

The Commander's Cross of the Order of Saint Sylvester the Pope: September 13, 1920.

To Mr. Carlo Sebastiani, of Roma.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of St. Sylvester, Pope: August 31, 1920. To Mr. Luigi Aquilani, of Rome. September 9th: To Mr. Frederick Bruno, of the diocese of Savona. September 9th: To Mr. Girolamo Catenacci, of Rome. September 10th: To Mr. Giuseppe Coronas y Arrue, of the archdiocese of Santiago de Cuba.

THE MAJORDOMO OF HIS HOLINESS. By Letters from His Excellency, the Monsignor Majordomo, the Holy Father deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness: September 2, 1920. Monsignor Giacomo Vallée, of the Patriarchate of Venice. September 13th: Monsignor Giuseppe Kirleir, of the archdiocese of Philadelphia. Extraordinary Chamberlain of Sword and Cape of His Holiness: September 18, 1920. Mr. Count Giuseppe Dalla Torre, of the diocese of Padua. Honorary Chamberlain in purple vestments of His Holiness: September 2, 1920. Monsignor Francesco Silvestrini, of the Patriarchate of Venice. Extraordinary Honorary Chamberlains of Sword and Cape of His Holiness: August 27, 1920. Mr. Emmanuele Villagran Prado, of the archdiocese of

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Mexico. September 2nd: Mr. Alessandro Antonio Paolo Weryha-Darowski, of the diocese of Luck-Zytomir. September 24th: Mr. Ermanno Francesco Gustavo de Greve-Dierfeld, of the diocese of Treves.

NECROLOGY. August 20, 1920. Monsignor Costante Giovanni Prudhomme, titular bishop of Gerra, apostolic vicar of Laos (Indochina). September 3rd: The Most Reverend Cardinal Vittoriano Guisasola y Menendez, Archbishop of Toledo, Patriarch of the West Indies. September 18th: Monsignor Teodoro Kappenberg, titular bishop of Sozopoli, auxiliary of Munster. September 18th: Monsignor Giovanni M. Pellizzari, Bishop of Piacenza. September 18th: Monsignor Lodovico Balas de Sipek, Bishop of Rosna via. September 29th: Monsignor Vincenzo Giacomo Sánchez de Castro, Bishop of Santander. September 27th: Monsignor Giambattista Arista, Bishop of Acireale.

[*Latin ed. p. 457*]

Volume XII - November 2, 1920, No. 12. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE BENEDICT XV. LETTERS ENCYCLICAL TO PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARY LOCALS, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE, CONCERNING THE VENERATION OF SAINT EPHREM THE SYRIAN MONK OF EDESSA, DOCTOR OF THE CHURCH.

POPE BENEDICT XV. TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

To the Prince of the Apostles was attributed by the Divine Founder of the Church the singular office, that, adhering to God with faith immune from all error, he might, as the "leader of the Apostolic choir," and as the common master and guide of that flock which He, in his own person, and through his successors, has built up; that, in that mystical rock, that is, in the foundation of the entire ecclesiastical edifice, as in a certain hinge and center, there might consist the communion not only of the Catholic faith, but also of Christian charity.

Indeed, it is the singular duty of the Primacy conferred upon Peter to spread abroad, without cease, the riches of charity, as well as of faith, and...

[*Latin ed. p. 458*]

458. The Acts of the Apostolic See – An Official Commentary. In all things, Ignatius Theophorus, recently from the age of the Apostles, eloquently declared. In those most noble letters which he sent from his journey to the Church of Rome, announcing his arrival in the city, and for the sake of suffering martyrdom for Christ, he gave a clear testimony of the preeminence of that Church over all others, when he called it "the President of the entire assembly of charity," meaning that not only is the entire Church to be considered an image of divine charity, but also that the Roman See, with

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the most blessed Peter, together with the Primacy, left a legacy of its charity towards Christ, affirmed by a threefold confession, so that the hearts of all the faithful might be inflamed by the same fire. Both of these marks, as the ancient Fathers, especially those who held the most illustrious sees in the East, had thoroughly investigated, accustomed to flee to this Apostolic See, which alone promised salvation in the midst of great peril, whenever they were tossed about by the waves of heresy or by internal divisions. Thus it is known that Basil the Great acted, thus the most distinguished defender of the Nicene faith, Athanasius, thus John Chrysostom, those illustrious Fathers of the orthodox faith, when they were brought before the councils of bishops, according to the prescriptions of the ancient ecclesiastical canons, to the highest judgment of the Roman Pontiffs. And who would say that these men, who had the mandate from Christ to confirm their brothers, were in any way lacking in this? Rather, so that they might not abandon this office, some bravely set out into exile, such as Liberius, Silverius, and Martin; others vigorously defended the cause of the orthodox faith, and of those who called themselves defenders of the Pope, even vindicating the memory of those who had died, as an example, Innocent I, who commanded the bishops of the East to include in the liturgical diptychs...

[*Latin ed. p. 459*]

The Acts of Pope Benedict record that, in the year 459, during the commemoration of the sacred actions of the orthodox Fathers, the name of Chrysostom was again inscribed. We, however, who embrace the peoples of the East with no less solicitude and charity than Our predecessors, rejoice that some of them, having endured a most grievous war, have regained their freedom and have liberated the sacred places from the dominion of the laity. As they strive to order the public life of their respective nations according to the genius of their ancestors and their institutions, We believe that We shall be acting in accordance with the times and their circumstances, if We present to them the most splendid example of sanctity, doctrine, and paternal charity, so that they may more diligently imitate it and more zealously cherish it. We speak of Saint Ephrem the Syrian, whom Gregory of Nyssa aptly compares to a river, for "his waters irrigate a multitude of Christians, bringing forth a hundredfold fruit of faith." We speak of Ephrem, whose praises are sung by the orthodox Fathers and Doctors, from Basil to Chrysostom, from Jerome to Francis de Sales and Alphonsus de Liguori, with one voice. It is pleasing to add our voice to those of these heralds of truth, who, although different in their talents and separated by the intervals of time and place, nevertheless give rise to and are formed into a harmony, whose "one and the same Spirit" is easily recognized.

That these Encyclical Letters, which We have addressed to you, Venerable Brothers, should follow so closely upon the 1500th anniversary of Saint

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Jerome, is due to the fact that two most illustrious men are connected by more than one thing. Indeed, Jerome and Ephrem were nearly contemporaries, both monks, both inhabitants of Syria, and both distinguished by their knowledge and study of the sacred Scriptures; whom one may rightly call, "like two burning candlesticks," destined by God to illuminate, the one the Western regions, the other the Eastern. And the writings of both contain the same goodness and the same spirit; and therefore, just as in them, the Latin and the Syriac are in harmony, so too...

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - The official commentary reveals that the doctrine of the Eastern Fathers shines forth, so that their praises and glory may coalesce and abound as one. It is uncertain from which of the most celebrated cities, Nisibis or Edessa, the blessed Ephrem emerged; certainly, he was joined with the martyrs of the final persecution, and was buried according to the Christian manner. Although they lacked the comforts of a prosperous life, that praise was far greater and more splendid, because "they had confessed Christ in judgment." In his early youth, Ephrem, as he laments in his work, the Confessions, was more sluggish and languid, yielding to the desires with which that age is often agitated: for he was of a fervent nature, quick to anger, eager for disputes, and more free-spoken in mind and tongue. But when he was cast into chains for a false accusation, he began to despise worldly affairs and the empty pleasures of the world; and therefore, when he was acquitted before the judge, he immediately put on the habit of a monk, and thereafter devoted himself entirely to the practice of piety and the sacred study of the Scriptures. When he gained the favor of James, Bishop of Nisibis, one of the 318 Fathers of the Council of Nicaea, who had founded a most celebrated school of exegesis in the episcopal city, he, in anticipation of his patron's expectations, not only fulfilled, but surpassed, through diligent and profound commentary on the Scriptures; and therefore, he soon became the greatest interpreter of all in that school, and was called "Doctor of the Syrians." Shortly thereafter, he was compelled to interrupt his sacred studies of literature, as the Persian forces threatened the city; and to remove this calamity, he incited his fellow citizens with all his strength to resist. Indeed, the danger, once repelled by the prayers of Bishop James, increased again, now that he was deceased; and the city was besieged again, and in the year 363 fell under the power and dominion of the Persians. But Ephrem, preferring to go into exile rather than serve the infidels, migrated to Edessa, and there, for the most part, diligently fulfilled the office of an ecclesiastical doctor. Therefore, he lived in a house on a suburban hill, which soon, 1 > 2 1 2 St. Gregory of Nyssa, op. cit. St.

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Ephrem, Confession n. 9.

[*Latin ed. p. 461*]

The acts of Pope Benedict relate that the illustrious academy flourished greatly, renowned for its multitude of learned men devoted to the study of divine books; and from there emerged those most learned interpreters of Scripture, who cultivated their students in the same discipline: Zenobius, Maraba, and Saint Isaac of Amida. To the latter, due to the weight and abundance of his writings, the name "Magnus" was added. And so, from that place, the fame of Ephrem grew so much that when Basil the Great realized he knew him, and for that reason came to Caesarea, Basil, upon recognizing his divine nature, received him with singular reverence and engaged in the most delightful conversations with him about divine matters. At that time, it is also said that he consecrated him as a deacon through the laying on of hands. However, Ephrem did not frequent the solitude of Edessa, but only on certain days, in order to deliver those most fervent sermons to the people, with which he defended the dogmas of the faith against the heresies that were then spreading. Although, conscious of his own humility, he did not dare to aspire to the priesthood, he nonetheless proved to be a perfect imitator of Stephen in the lower order of the diaconate. He constantly taught Scripture and devoted himself to the preaching of the divine word; he established the devoted virgins in the sacred psalmody; he wrote commentaries daily to explain the Scriptures and to illuminate the orthodox faith; and he provided for his people, especially the poor and afflicted, so that before teaching others, he himself would perfectly and completely embody that image of sanctity which Ignatius Theophorus presents to the deacons when he calls them only "deacons," that is, "And this is his commandment," and affirms that they express "Holding the mystery of faith in a pure conscience." 1 Timothy 3:9.

How much active charity he showed to his brothers, even in the midst of great difficulty and after many years of labor! For leaving his house, where he had lived for so many years, as Sozomen relates in his *Ecclesiastical History*, book 1, chapter 15, and as Saint Gregory of Nyssa mentions in his work, chapter 4, paragraph 17, and as the *Life of Saint Basil* states in the section concerning Saint Amphilochius, and as Ignatius writes in his letter to the Trallians, chapter 3, he...

[*Latin ed. p. 462*]

463 Acta Apostolicae Sedis - Commentarium Officiale. Having led a life more devoted to asceticism than to worldly affairs, he hastened to Edessa: with most serious words, which Gregory of Nyssa considered "as if divinely inspired, a key to opening the hearts and coffers of the wealthy," he rebuked those who hoarded grain, and earnestly implored them to at least alleviate the poverty of their brethren! Therefore, moved not so much

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by the necessity of his fellow citizens as by the gravity of the situation, he himself, from the money he had set aside, purchased beds, spread them under the porticoes of Edessa, and restored to health the suffering; he attended to strangers who came from all directions to the city, clamoring for bread. And truly, one might say that he was placed in the defense of his homeland by divine providence! He did not return to his solitude until, after a year had passed, a great abundance of food had been gathered from the new harvest. It is certainly worthy of remembrance that he left a testament to his fellow citizens, in which his faith, his humility, and also his love for his homeland shone forth in a singular way. "I, Ephrem, am dying. But with fear and reverence, I adjure you, O inhabitants of the city of Edessa, that you do not allow me to be placed in the house of God, nor under the altar. For it does not befit a worm rotting with putrefaction to be placed in the temple and sanctuary of God. But lay me in my tunic and cloak, with which I used and wore daily. Accompany me in your psalms and prayers, and always be worthy to offer oblations for my sake. The pouch of Ephrem never held anything: no staff was mine, no coins, nor silver or gold, nor any other possession did I ever acquire or possess on earth. Therefore, diligently attending to my precepts and teachings, as my disciples, do not stray from the Catholic faith. Be most steadfast in faith, taking care to guard yourselves from adversaries, from those who work iniquity, from the vain and empty-headed, and from seducers. And blessed be your city in which you dwell. For it is the City of the Wise and the Mother, Edessa." Thus, Ephrem departed from life, but his memory did not depart, and it has always been a blessing among the entire Church. Wherefore, when speaking of him in sacred writings: 1 2 1 2 St. Gregory of Nyssa, op. cit., ch. vi, n. 23. Sozomen, op. cit., Book III, ch. xv.

[*Latin ed. p. 463*]

463. If the liturgical observance had begun to take place, it was fitting for Gregory of Nyssa to affirm: "The splendor of his life and doctrine shone forth throughout the entire world; for in almost every place illuminated by the sun, it is known." Indeed, what this great man wrote is so extensive that it is not necessary to set forth each item individually: "It is said that he wrote three hundred myriads of verses, if one should wish to count them all together." His writings indeed encompass almost all of ecclesiastical doctrine; there exist commentaries on the sacred Scriptures and on the mysteries of the faith, sermons on duties and on the interior life, treatises on the sacred liturgy, hymns for the feasts of the Lord, of the Blessed Virgin Mary and of the Saints, for the processions of rogation days and for penance, and for the funerals of the deceased. From all of these, his most outstanding quality shines forth, which rightly can be called "He was a burning and a shining light," inasmuch as, by illuminating the truth, he makes us love and follow it. Indeed, Jerome, when testifying about the writings of St. Ephrem

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in his time, states that, just as the works of the Holy Fathers and orthodox Doctors were accustomed to be read publicly in liturgical gatherings, he also affirms that he perceived "the keenness of a sublime intellect even in the translation" of their Greek books from the Syriac archetype. Indeed, if praise is due to the blessed Deacon of Edessa for having desired that the preaching of the divine word and the instruction of disciples should be based on the sacred Scriptures, he certainly earned no less praise as a Christian musician and poet; for he was so skilled in both arts that he was called "the lyre of the Holy Spirit." From this, Venerable Brothers, we may learn which arts are to be cultivated in the people for the sake of sacred things. For Ephrem, living among the Gentiles, with a more ardent nature, who followed the sweetness of poetic and musical arts, for it was through these very delights that heretics, from the second century after Christ, began to draw people to their errors.

[*Latin ed. p. 464*]

464. He had most skillfully employed his talents to spread his teachings, just as the young David, by opposing the giant Goliath with his own sword, pitted skill against skill, and clothed Catholic doctrine in verses and melodies, which he then diligently taught to young men and women, so that the entire people might gradually learn the same. Thus, he not only strengthened the foundation of the faithful in Christian doctrine, and fostered and nourished their piety with the spirit of the sacred liturgy, but also most effectively repelled the serpents of heresy. We read in Theodoret that the invitations to these excellent arts, inspired by the blessed Ephrem, were certainly conducive to the dignity of sacred functions. But it is also confirmed that this metrical method, which our author popularized, was widely spread among both Greeks and Latins. Indeed, the very liturgical antiphony, with its chants and ceremonies, which were brought to Constantinople by the work of Chrysostom, and to Milan by Ambrose, and which subsequently spread throughout Italy, does it not seem to have originated from some other author? Is it not, according to the judgment of wise men, in some way due to the most blessed Ephrem, since it originates from the Syriac antiphony, which he spread? Therefore, it is not surprising that many of the Church Fathers attribute authority to St. Ephrem. Concerning his writings, Nyssa says: "He unfolds both the Old and the New Scriptures, and, as no one else has delved into their contemplation, he has accurately interpreted the whole, word for word; and, from the very creation of the world to the last book of grace, he has illuminated what was hidden and concealed, using the light of the Spirit." To these words, Chrysostom adds: "That great Ephrem, awakener of the drowsy, comforter of the afflicted,

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instructor and exhortator of young men..."

[*Latin ed. p. 465*]

The Acts of Pope Benedict XV, page 465, describe him as "a mirror of virtues, a guide of penitents, a sword and a scourge against heretics, a receptacle of virtues, and a dwelling and resort of the Holy Spirit." Indeed, nothing greater can be said to praise a man who, with his own eyes, seemed so insignificant, as he himself proclaimed himself the least and the most worthless of sinners. Therefore, God, who "He hath put down the mighty from their seat and hath exalted the humble," bestows the highest glory upon blessed Ephrem, and presents him to this age as a teacher of heavenly wisdom and an example of the most excellent virtues. The opportunity to speak of his example today is truly singular, for, with the most terrible war now extinguished, a new order of things seems to be born for nations, especially those of the East. It is, indeed, a great and full of cares task, imposed upon us, upon each of you, and upon all good people, to restore whatever remains of human and civil culture in Christ, and to bring back the strayed society of men to God and to the holy Church of God; we say, to the Catholic Church, which, while the institutions of the ancients are failing, and while public affairs are disturbed, all things human are permitted, yet it alone remains steadfast and looks forward faithfully, being born, as it were, of that immortal prophecy, which was spoken to the most blessed Peter: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." May those who administer the office of teaching in the Church follow the footsteps of Saint Ephrem, and may they learn from him how diligently and constantly one must strive in preaching the doctrine of Christ; for the piety of the faithful has no stability or benefit, unless it is firmly rooted in the mysteries and precepts of the faith. But those who legitimately transmit sacred doctrines, are reminded by the example of Edessa not to twist the Holy Scriptures to suit their own inclinations, nor to deviate from the perpetual sense of the Church when examining them; for "every one shall be salted with fire."

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Commentarium Officiale: "No addition is made [to the documents]; for prophecy was never brought about by human will, but the holy men of God spoke, inspired by the Holy Spirit." And that same Spirit who spoke to men through the prophets is the same who "Then he opened their understanding, that they might understand the scriptures," and who established the Church as the herald of revelation, the interpreter, and the guardian, so that it might be "the pillar and ground of the truth." Those who receive greater glory and honor from Ephrem should bear, as is fitting, the burden of their dignity: we understand that we are speaking of the monastic Institute, which, having arisen with Anthony and

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Basil in the regions of the East, was subsequently spread through numerous branches to the Western lands, and, under various names, has most excellently earned renown for Christian humanity. Therefore, let these not cease to be followers of evangelical perfection, but let them look to the solitary of Edessa and follow him by imitation; for the monk will be all the more beneficial to the Church, the better he exhibits before God and men that which the habit signifies, that is, if, according to the ancient Fathers of the East, he is "a son of the covenant," and also "an angel whose work is mercy, peace, and the sacrifice of praise," as the blessed Nilus the Younger aptly defined him. Finally, let all those to whom you are entrusted, Venerable Brothers, both from the clergy and from the people, learn from blessed Ephrem that the love of this homeland, whose very offices strive for the profession of Christian wisdom, should not be separated from, but rather should be subordinate to, the love of the heavenly homeland: for that homeland, we say, is nothing other than the beginning of the dominion of God in the hearts of the just, which is perfected in the heavens; and of which the Church of Cattolica mystically exhibits the image, removing all distinctions of nations and languages, and embracing all the sons of the Lord, as one family, under the common Father and Shepherd. Furthermore, the most holy man teaches that the sources of interior life are to be sought there.

[*Latin ed. p. 467*]

The acts of Pope Benedict [IV] state: "Those things which Christ established, that is, in the Sacraments, in the observance of the evangelical precepts, and in the manifold practice of piety which the liturgy itself offers, and which the authority of the Church proposes." In this matter, Venerable Brothers, we desire to say something from what our own [work] says concerning the Sacrifice of the Altar: "The priest places Christ with his hands upon the altar, so that He may become food. He speaks to the Father, as to a householder, saying: 'Give me Thy Spirit, that coming, it may descend upon the altar and sanctify the bread placed there, that it may become the Body of Thy Only-Begotten Son.' He recounts to Him His Passion and exposes before Him His wounds; nor does the Divinity blush at the wounds of His firstborn Son. He says to the invisible Father: 'Behold, Thy Son, hanging on the Cross, and His garments are sprinkled with blood, and His side is pierced with a spear.' He reminds Him of the Passion and death of His beloved, as if He had forgotten them, and the Father, hearing, hears His prayers."

But those things which pertain to the condition of the just after death, which are expressed in verses, agree perfectly with the constant doctrine of the Church, which was later defined in the Council of Florence, in such a way that nothing is more fitting: "He has been taken by the Lord and has already been received into the kingdom of the heavens. The soul of the

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deceased is received in heaven, and as it were, is inserted into a crown of Christ. The deceased now dwells with God and His saints."

But who can adequately express the piety of this man towards the Virgin Mary? "You, O Lord, and Your Mother," thus in a certain hymn of Nisibis, "are the only ones who are perfectly adorned in every respect; for in You, O my Lord, there is no blemish, nor is there any flaw in Your Mother."

Indeed, this "lyre of the Holy Spirit" never renders sweeter sounds than when it is used to sing the praises of Mary, or to celebrate her most perfect virginity, or her divine motherhood, or her full of mercy patronage over men. Nor is it less eager, when it looks from distant Edessa to Rome, to extol the primacy of Peter.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale "Salvete, reges sancti, Apostoli Christi," thus he addresses the choir of the Apostles; "Salvete, lux mundi.... Lucerne [Lucerne] is Christ, the candlestick, and Peter is the oil, and the administration is the Holy Spirit. Hail, O Peter, gate of sinners, tongue of the disciples, voice of preachers, eye of the Apostles, guardian of the heavens, first among the keepers of the keys." And in another place: "Blessed are you, O Peter, head and tongue of the body of your brothers, that is, the body which is made up of disciples, in which both the sons of Zebedee are eyes. Those indeed are blessed, who, contemplating the throne of the Master, have sought a throne for themselves. It is heard that the true revelation of the Father favors Peter, who becomes an unshaken stone." And in another hymn, thus the Lord Jesus is introduced conversing with His first Vicar on earth: "Simon, my disciple, I have made you the foundation of the holy Church; I called you a rock before, so that you might support my entire building. You are the inspector of those who build my Church on earth. If anyone should wish to build something reprehensible, since you are the foundation, restrain them. You are the head of the fountain, from which my doctrine is drawn; you are the head of my disciples, through you all the nations will drink. You possess that vivifying sweetness which I bestow. I have chosen you to be in my institution as the firstborn and heir of my treasures. I have given you the keys of my kingdom, and behold, I make you a prince over all my treasures." Recalling all these things with ourselves, we were most humbly supplicating the most benign God, so that the Orientals, whom a very long division, contrary to the opinion of their ancient Fathers, as we have mentioned, has sadly separated from the blessed See of Peter, might at last be reunited to the bosom and embrace of the Roman Church, with which, as Irenaeus testifies, who received the doctrines transmitted by John the Apostle through his teacher Polycarp, "it is necessary that all should agree with the Church, that is, with those who are everywhere faithful." Meanwhile, 2 3 4 1 2 3 4 S. Ephr. Encom. in Petrum et Paulum. Cf. Rahmani, Hymni ff. Ephr. De

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Virginitate, p. 45. Lamy, 8. Ephr. Hymn. et Serm. Vol. i, pr. 411. S. Iren. C. haer. 1. III, C. III.

[*Latin ed. p. 469*]

The Acts of Pope Benedict XV, number 469, contain letters in which the Most Reverend Fathers Ignatius Ephrem II Rahmani, Patriarch of the Syrians of Antioch, Elias Petrus Huayek, Patriarch of the Maronites of Antioch, and Joseph Emmanuel Thomas, Patriarch of the Chaldeans of Babylon, presented reasons of the greatest importance, earnestly imploring Us, with Our Apostolic authority, to grant and confirm the title and honors of Doctor of the Universal Church to the Holy Ephrem the Syrian, Deacon of Edessa. To these petitions, letters of recommendation were also added by several Cardinals, Bishops, Abbots, and Presidents of religious congregations, both of the Greek and Latin rites. We considered this matter, which was indeed in harmony with Our own desires, to be worthy of careful consideration. For We remember that, as mentioned above, the Eastern Fathers have always held the blessed Ephrem to be a most revered master of truth and a Doctor of the Catholic Church. Nor were We unaware that his authority has been, from the beginning, of great value, not only among the Syrians, but also among their neighbors, the Chaldeans, Armenians, Maronites, and Greeks, who have translated the writings of the Deacon of Edessa into their own languages, and who have been accustomed to read them eagerly, both in liturgical gatherings and at home and in private, so that his hymns can still be found today among the Slavs, Copts, Ethiopians, and even among the Jacobites and Nestorians. We also took into account that this man was held in great honor in the Roman Church. For, in addition to the fact that he is commemorated in the martyrology on the Kalends of February, and that, in this very Alma Urbe, in the 16th century, a temple was erected in honor of the Most Blessed Virgin and Saint Ephrem, We know that Our predecessors, Gregory XIII and Benedict XIV, who were both highly esteemed by those of the East who are Catholic, took care to ensure that Saint Ephrem's works were collected with greater diligence than was possible at that time, and were published to illuminate the Catholic faith and to foster the piety of the faithful. And if We consider recent events, namely:

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - The Official Commentary. Our predecessor, Pope Pius X, in the year 1909, approved the Mass and the proper Office in honor of the same Saint Deacon of Edessa, excerpts of which are taken from the Syriac liturgy, and granted them to the Benedictine monks of the Priory of the Holy Benedict and Ephrem in Jerusalem. Having considered all these matters carefully, in order to supplement what seemed to be lacking for the glory of this great anchorite, and also to show favor to the Christian

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people of the East, to whom we look with apostolic charity for their benefit and honor, we entrusted the matter, about which the letters mentioned above concerned, to the Sacred Congregation of Rites, to expedite it according to the sacred canons and the prescriptions of current discipline. The matter proceeded so favorably that the Cardinals presiding over the same Sacred Congregation, through the Venerable Brother, Our Cardinal Anthony, Prefect, Archbishop of Porto and Santa Rufina, announced that they also desired and urged upon Us what others had requested in their supplications. Therefore, having invoked the Spirit of the Paraclete, with Our supreme authority, We confer upon Saint Ephrem the Syrian, Deacon of Edessa, the title with the honors of Doctor of the Universal Church, and We declare that his feast day, which is the twenty-second day of the month of June, should be celebrated everywhere in the same manner as the birthdays of the other Doctors of the Universal Church. Wherefore, Venerable Brothers, as We rejoice in this addition of honor and glory to the Saintly Doctor, so too We trust that, amidst so much hardship in the world, he may be present and a patron, ever mindful and pleading with divine clemency, for the entire family of the faithful. Furthermore, may this also be a new argument for the Eastern Catholics of the singular care and concern with which the Roman Pontiffs follow those Churches, whose legitimate liturgical customs and canonical rules, as Our predecessors have done, We desire to maintain intact and perpetually. May those obstacles be removed, with the help of God's grace and under the patronage of Saint Ephrem, which cause us to grieve that so prominent a part of the Christian flock is separated from the mystical rock upon which Christ founded His Church.

[*Latin ed. p. 471*]

The acts of Pope Benedict XV, number 471, were established. May that most blessed day arrive as soon as possible, when the words of the evangelical truth, "The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd." Meanwhile, as a pledge of heavenly gifts and a testament to our paternal charity, we impart, with fervent affection, the apostolic blessing to you, Venerable Brothers, and to the entire clergy and to each and every one of you. Given at Rome, near Saint Peter, on the fifth day of the month of October, in the seventh year of Our Pontificate. BENEDICT PP. XV. 1 Ecclesiasticus xii, 11.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Official Commentary. MOTU PROPRIO CONCERNING THE RESTORATION OF THE MARONITE COLLEGE IN THE CITY. BENEDICT XV, POPE. When We first began to consider and to concern Ourselves with this matter, in order to restore the ancient splendor

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of the Holy Church among the Orientals, We clearly understood how opportune Seminaries and Colleges in the city were for the Christian clergy of the East, established according to the variety of regions and rites. Therefore, We recently opened a house for young clerics from Ethiopia, called "Ad Clam Sancti Stephani," located beneath the Vatican Basilica, which already gives Us good hope of excellent results. However, Our primary concern was to ensure that those institutions, which for just reasons had been temporarily closed for the Orientals, would be reopened as soon as possible. Among these was the Maronite College in the city, and We have applied a particular effort to restore it, consulting with the Maronite Bishops, and especially with the Most Reverend Father Elias Petro, the Patriarch. Now, therefore, after mature deliberation, for the greater glory of God and for the benefit of the illustrious Maronite people, by the fullness of Our Apostolic authority, We decree and ordain the following: I. The Maronite College in the city shall be reopened on the nearest Ides of October, as before, through the Porta Pinciana. II. A priest from the Roman Curia shall govern the College, with the title of Rector. III. Another person, distinct from the Rector, shall be the Administrator of the goods, with a function entirely separate from the other. Thus, he who manages the administration shall not interfere with the instruction and discipline of the students. The administration of the College's affairs shall be entrusted to the same person as before, that is, to the Patriarchal Procurator of the Maronites.

[*Latin ed. p. 473*]

Acta of Pope Benedict XV, number 473, will be read: all the more so because he who is currently in that office has managed the affairs of the College, during this interval, in a good and useful manner. IV. A Master of Piety shall be chosen from among the Maronite students; however, the students shall have the faculty of requesting any Confessor they prefer. V. The Sacred Council for the Eastern Church shall preside over the College's affairs. Therefore, the admission and dismissal of students shall be carried out by the Cardinal Secretary of that Holy Council, in Our name. VI. The amount of money that the Administrator must deliver to the Rector each month for the maintenance of the College shall be determined by the same Holy Council, after deducting the revenues from this source and the needs of the College from that source. Furthermore, the Rector shall, in due time, render an account to the Holy Council regarding the received sum. VII. Also, in the sixth month, the Rector shall inform the Holy Council and the Maronite Patriarch in a diligent writing about the state of the entire College. VIII. The Maronite students shall attend the schools of the Urbanian College, adapting themselves in all things to the laws of that institution. IX. As regards the reception of the sacred orders, they shall submit to the authority of the Vicariate of Rome, just as the other foreign Colleges do in Rome. Finally, We grant the Rector the power to establish his own law regarding

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the domestic discipline of the College; which law shall be valid when it has been approved by the aforementioned Cardinal Secretary of the Holy Council. And We decree that those things which We have established here shall be firm and valid forever, notwithstanding any contrary provisions. Given at Rome, near St. Peter, on the tenth day of the month of October, in the year 1920, in the seventh year of Our Pontificate. BENEDICT XV, POPE. Acta, volume XII, number 12. - 2-11-920. 33.

[*Latin ed. p. 474*]

Acta Apostolicae Sedis - Official Commentary 474. DECREES: Concerning the Beatification of Blessed Gabriel of the Sorrowful Virgin, a Cleric of the Regular Order of the Most Holy Cross and Passion of Our Lord Jesus Christ, inscribed in the Calendar of Saints. BENEDICT, Bishop. FOR THE EVERLASTING MEMORY OF THE SERVANTS OF GOD.

It happened, not without the most provident design of God, that in these calamitous times, in which men, utterly devoted to the allurements of pleasure, are filled with pride and inflamed with hatred, and seem to be concerned with nothing but their own love, all things were prepared so that the solemn canonization of Blessed Gabriel of the Sorrowful Virgin might take place, who offers an outstanding example of a most chaste and pure life, of wondrous humility, and of ardent charity. For he did not pursue riches, nor power, nor pleasures, but only God; he clung to Him, and loved Him with all his heart. But who is wiser, clearer, and richer than he? "The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good" (Ps. 33:11). "God hath scattered them, the proud in the thought of their heart; he hath sent them away in the purpose of their mind. He hath taken away the mighty from their thrones, and hath set the humble in their place" (Luke 1:51-52).

On the first day of March, in the year one thousand eight hundred and thirty-eight, Blessed Gabriel of the Sorrowful Virgin was born in Assisi, and on that very day he was cleansed with the waters of baptism. He had as parents Saint Possenti, who exercised the office of governor in various cities, and Agnes Frisciotti, distinguished for her piety and integrity of manners. When the boy was barely three years old, Saint Possenti was deprived of his beloved wife, who passed away in Spoleto, and therefore he alone was obliged to establish the family. And he accomplished this with singular virtue and prudence. Franciscus responded marvelously to his father's care, showing himself to be merciful to the poor and abhorrent of evil. However, he possessed a certain ardent temperament, and was inclined to anger. But his fits of indignation were brief, and, being reprimanded by his father, he asked forgiveness of him.

[*Latin ed. p. 475*]

The acts of Pope Benedict XV, page 475: From his youth, the boy was

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instructed in the Christian faith by the Brothers. While attending their schools, he became partaker of the heavenly banquet with a seraphic fervor, and from that day forward, he never ceased to frequently approach the holy table, even in this life. Having completed his studies of the first letters, he attended the schools of the College of Spoleto, of the Society of Jesus, where he completed a thorough curriculum in the humanities and philosophy with great distinction, and he always showed himself to be diligent and fervent in works of piety, strict in guarding chastity, and most virtuous in his conversations with others. However, among these excellent virtues, there was also a certain degree of levity and vanity. He pursued delicate pleasures, was excessively devoted to elegant and polished attire, and wore clothes of a new and foreign style. He also greatly enjoyed dancing, reading romances, and attending theatrical performances. Nevertheless, God did not allow this levity and dissipation to cause any serious harm to his servant, whom He intended to call to holiness. Although, from his early youth, the Lord seemed to desire to lead him to a more perfect way of life. For, twice, after recovering from a serious illness, he promised God that he would begin a religious life, but he always forgot his promise. The third time, when he had narrowly escaped a serious danger while hunting, the terrified Francis returned to his former promises, which, however, he again neglected through the study of worldly things. But the merciful God, for the spiritual benefit of his servant, employed more powerful arguments. He allowed the sister of Francis, named Mary, whom he greatly loved, to die unexpectedly in the prime of her life. Francis bore this sad event with great sorrow, and he so firmly resolved to renounce all the vanities of this world that he went to his father to announce his decision to enter a religious order. The father was astonished, having experienced everything in order to dissuade his son from this salutary plan. He even tried to arrange for Francis to form a relationship with a certain young woman, who was indeed very virtuous, whom he intended to make his wife. Through these efforts and paternal authority and love, the father succeeded in causing the young man, Francis, to once again turn his mind to the allurements of the world. However, the merciful God provided him with another opportunity to lead him back to his former intention. When Francis presented himself on the fifteenth day of the month of August of the year one thousand eight hundred and fifty-six, to venerate a very ancient image of the Mother of God, which is greatly venerated in Spoleto, and which, on that day, was brought out of the chapel and solemnly carried through the metropolitan church by the clergy, he saw...

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - The official record states that he gazed intently at the sacred image dedicated to him, and at the same time, he

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seemed to hear these words spoken in his heart: "Francis, your treasure is not in this world, but in religion." The young man was deeply moved, and from that hour, he firmly resolved to dedicate himself to the religious life. However, wishing to proceed with caution in this matter of such great importance, he confided in the Fathers of the Society of Jesus, Tedeschini and Bompiani, and in a certain man who lived a holy life in a mountainous solitude, and who, from the nearby town, was called Cesinus the anchorite. All of them were of the opinion that Francis was truly called by God to embrace religion. Having become more certain of this, he chose to join the religious family called "of the Passion of Our Lord," and he requested to be received into it. At that time, he revealed everything to his parents, who, although reluctantly, finally gave their consent, and to his brother Aloysius, who was of the Order of the Preachers, he entrusted the task of taking his brother to the house of the Passionists in the town of Morrovalle. After bidding farewell to his relatives and friends, on the morning of September 7th, the two brothers left the city of Spoleto, and began their journey to the town of Morrovalle, to which they arrived on the ninth day of the same month. On that very day, without delay, Francis entered the monastery. On September 21st, eleven days after he had been received into the community, he put on the religious habit with indescribable joy, and, having laid aside the name Francis, he began to be called Gabriel, after the Virgin Mary, the Sorrowful. From that moment on, transformed into a new man, he dedicated all his efforts to the pursuit of perfection in virtues. In the world, which he had previously loved so much, he now felt such hatred, that he not only bore with ill grace conversations about worldly matters, but he also kept his mind aloof from those things and those people, whom it is right to love, and to whom nature itself seems to draw us. Therefore, he had such an aversion to writing letters that he often had to be urged by his superior to do so. For this reason, he seemed to have become hardened and devoid of feeling towards his relatives and other necessary people. But he did not abandon kindness towards his relatives; rather, he perfected it, and as it were, he led them from the material and the body to the spirit. As much as the blessed servant of God hated the world, so much did he pursue the religion he had embraced, and it never happened that he was reprimanded for negligence in observing the rule, and therefore, he was never punished. He made himself master not only of his body, but also of his desires, and of his mind entirely, and he achieved this through voluntary afflictions and the most severe restraint of any appetite whatsoever.

[*Latin ed. p. 477*]

Acta Benedicti PP. XV 477. In the meantime, on the twenty-first day of the month of September, in the year one thousand eight hundred and fifty-seven, the Blessed Gabriel pronounced his perpetual vows in the sodality

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of the Passion of our Lord, with the following words. Afterwards, in the month of July of the year one thousand eight hundred and fifty-eight, he was sent from Morrovalle to the town of Pievetorina, to dedicate himself to sacred studies, and there he devoted himself to metaphysics for a year. In the month of July of the year one thousand eight hundred and fifty-nine, he was removed from that place along with the other novices, and all were transferred to the newly founded monastery near the town of Insula, and there the Blessed Gabriel completed the remainder of his short life, dedicating himself with great zeal to theological studies. Having made great progress in learning the sacred disciplines, and having already reached an age when he could receive the tonsure, on the fifth and twentieth days of the month of May of the year one thousand eight hundred and sixty-one, he received the tonsure and the four minor orders in the cathedral of Penne. Afterwards, it was considered to raise him to the higher orders. However, the vicissitudes of time proved to be an obstacle to this. In the meantime, Gabriel, always intent on heavenly things, lived by faith, and as he advanced in age, his faith grew stronger. He diligently practiced the sacred exercises, reading with a shaved head, and sometimes kneeling. He celebrated the more solemn feasts of our holy religion with fervent piety and joyful alacrity, especially the birthday and resurrection of the Lord, Pentecost, and the Feast of the Body of Christ. Nevertheless, although Gabriel always contemplated heavenly things, he was not a gloomy or austere man. On the contrary, he was the most agreeable and amiable of men. His trust in God was strengthened all the more as his faith increased, and his union with God grew closer. Therefore, the Blessed Gabriel never doubted the salvation of his soul. Indeed, he did not attribute the security of eternal salvation to the good works he had performed, but to the infinite mercy of God, to the infinite merits of Jesus Christ, and to the intercession of the Most Holy Mother of God. In this security and joy, there was only one thing that greatly troubled him, namely, that he might, in even the smallest matters, offend God and displease Him. He loved prayer so much that, if any interruptions or delays occurred during the day, he would not allow them to pass without lovingly conversing with God.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Commentarium Officiale. The blessed Gabriel, with a tenderness of love, embraced the Crucifix, as if it were his only treasure, his only delight. Before going to bed, he would place the image of the Crucifix before his chest, picturing Jesus in his mind, stretched out upon the cross on Mount Calvary. Just as the Passion of the Lord is commemorated, nay, renewed and made present again, through the august Sacrament of the Eucharist, so did the blessed young man love the most holy Eucharist with the most ardent devotion, and he spoke of it with such fervor to his companions that he would set them on fire, and, as a

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result, they too would be moved to tears. He was deeply moved and broken with sorrow when he heard of the neglect with which some Christians receive the most holy Sacrament, of the sacrileges, the insults, and the violations that wicked Christians commit against the Sacrament. He was exceedingly devoted to the Holy Mass, and when the priest elevated the Host, he looked at it with such fixed and burning eyes that one might think that, with every veil removed, God was looking at the blessed young man. He approached Holy Communion with extraordinary devotion: he used every means to prepare himself to receive it, and he approached the altar with such living faith and ardent affection that those present, moved by his example, would take it as a model. This singular piety of his towards the august Sacrament was like a sister to the most sacred Heart of Jesus, which he cherished with all his soul. The blessed Gabriel regarded his neighbor as himself: therefore, it is impossible to express in words the care with which he treated everyone, especially those with whom he sensed that they were displeased. In all his actions, he was guided by charity, and no one was ever able to say that they had been harmed by him. And if he thought that he might have caused even the slightest offense to someone, he would prostrate himself before the feet of the person he thought he had offended, begging forgiveness. He never dared to judge anyone, not even the publicly infamous, whom he excused, if not pardoned. He loved the poor with the greatest devotion, anticipating their needs: if they needed any help, he readily offered it, with their permission. And although, as a member of a religious family, he had little time to help the poor, he wrote letters to his father and brothers, and it is amazing how vehemently he urged them to be a support to all. "He is your son, your brother, who sustains the life of the faithful," he wrote, "and yet he lacks nothing; will you not?"

[*Latin ed. p. 479*]

Acta Benedicti PP. XV 479: "Justice demands that you generously assist the poor among yourselves... The inheritance of the children will be the blessings of the poor, which are those that must be sought after; they are the blessings of Jesus and Mary. There will be no greater consolation for you at the hour of death than to remember that you have never abandoned any poor person." Gabriel, unable to practice charity among the living, extended it to the souls of the deceased, and no one was more diligent in acquiring indulgences granted by the Church for the souls of the dead than he was, for which reason he was called the Apostle of Purgatory. The blessed man, content with the life he had chosen, not only faithfully observed the religious poverty he had vowed, but he also made himself and his companions the poorest and most wretched. He declared himself content with what was absolutely necessary, and he provided so sparingly that he often had to be restrained by his superiors, lest he exceed just limits. He gave

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a brilliant example of Christian humility. For he always kept in mind the divine words of Jesus: "Learn from me, for I am meek and humble of heart," and he considered all his superiors to be greater than himself, while he considered himself the servant of all. As for chastity, although he had faced many dangers of losing it in his youth, he preserved it pure and untainted until the end of his life, as he had vowed. He used all precautions to protect the precious treasure of chastity, and he departed from this world adorned with the garment of innocence. Constant contemplation of divine things and filial piety towards the sorrowful Virgin contributed greatly to Gabriel preserving the flower of his virginity intact. As this blessed young man, adorned with all virtues, drew closer to the end of his life, the day was the seventeenth of February of the year one thousand eight hundred and sixty-two, when, being twenty-four years old, already weakened in his strength, he spat out blood. A doctor was summoned, who, recognizing the severity of the illness, declared that all hope of recovery was to be abandoned. The condition of the sick man worsened the night that followed, and, considering that he should be prepared with the sacraments, Father Norbert, of the Order of St. Mary, announced to Gabriel the coming of death. He received the news of his impending death with a joyful and happy spirit, and he shed gentle tears as he saw the sacred Viaticum brought to him. Soon the illness began to subside again; then the blessed young man declared that he was prepared to die that very night, if it was God's will. But then the illness began to rage again, and Gabriel was strengthened with extreme unction; and he himself wished...

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary: so that he might also be anointed with the sacred oil, which the minister of the sacrament had omitted, lest he inflict too great a disgust upon the sick man. Finally, the day arrived for the blessed young man, which was the twenty-seventh of February. Perceiving that his hour was at hand, he, with inflamed affection of heart, repeated his prayers, and repeatedly raised his eyes to heaven, calling upon the sorrowful Virgin to be his advocate, and he pressed firmly against his breast the image of Christ Jesus crucified. Then, finally, having invoked the sacred names of Jesus, Mary, and Joseph, with a flushed face and as if smiling at a heavenly vision, he breathed his last peacefully, in the retreat on the island near the mountain of Fiscellum, scarcely having completed six years since his entrance into the sodality. His tomb, because of the most excellent and vast reputation for sanctity which he had acquired during his life, has become a most desirable goal for devout pilgrimages; for not a few who have invoked Gabriel as an intercessor have experienced his power with God. Therefore, an effort has been made to establish heavenly honors in his favor, and, after investigations conducted with due authority, on the first of June, in the year one thousand eight

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hundred and ninety-six, Pope Leo XIII, Our Predecessor, signed with his own hand the decree introducing the cause. After the apostolic inquiries concerning the virtues of the blessed young man had been completed and duly proven, a discussion began regarding his heroic virtues, which was first properly discussed in the preparatory and pre-preparatory meetings of the Sacred Congregation of Rites, and finally, in the general meeting of the same Sacred Congregation, on the sixth of the nones of May, in the year one thousand nine hundred and five, before Pope Pius X, Our Predecessor, it was presented. And shortly afterward, namely on the eve of the ides of the same month of May, the same Our Predecessor solemnly decreed: that the theological virtues of Faith, Hope, and Charity in God and neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those virtues which are joined to them, of the Venerable Servant of God, Gabriel, by the sorrowful Virgin, were practiced in a heroic degree, in the case and to the effect of what is being considered. Shortly after, a judicial investigation was instituted regarding two miracles, and after three discussions, Our Predecessor decreed on the seventh of the calends of February, in the year one thousand nine hundred and eight, that they had been proven, namely, concerning the first miracle, which was enunciated as follows: the instantaneous and perfect healing of Mary Mazzarella from a very serious pulmonary tuberculosis, pleurisy, and multiple purulent abscesses; and also concerning the second: the instantaneous and perfect healing of Dominic, the son, from a very large and chronic inguinal hernia. Finally, at general meetings held again, on the fourth of the calends of May of the same year, it was requested...

[*Latin ed. p. 481*]

In the acts of Pope Benedict XV, page 481, it is stated that the solemn and public cult, which is fitting for the blessed, of the Venerable Servant of God should be increased. After all the Cardinals and Consultors present had expressed their affirmative opinion, Our Predecessor promulgated this decree on the fifth day before the Kalends of June, namely, that the solemn Beatification of the Venerable Servant of God, Gabriel, the Virgin's confessor, could proceed. The solemn Beatification was celebrated on the day before the Kalends of June in the Basilica of the Vatican, with great solemnity and a large gathering of people. However, shortly thereafter, it was reported that new miracles had been wrought through the prayers of the Blessed, and so Our Predecessor, on the fifteenth day before the Kalends of June, in the year 1899, signed a commission to reopen the cause. After an investigation into the new miracles alleged, two cases were presented to the Holy See, in order to obtain the canonization of the Blessed. The first concerned a certain John Baptist Cerro, a farmer from Fregellis. Although he led a poor life, he had not suffered from any serious illness until he was almost fifty years old. Around the age of fifty-five, he began to suffer from pains in his joints,

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which especially afflicted his vertebral column. The illness grew worse day by day, to the point that the patient could not walk without the support of a cane. He was even forced to use this support when attempting to perform the slightest task. John did not use any remedies, either because his doctor had declared his condition hopeless, or because, being in extreme poverty, he could not afford to buy them. Nevertheless, he did, at the suggestion of his doctor, try the waters of a spa twice; but to no avail, as there was no remission of the illness. For fifteen years, John suffered in this way, and his illness was rapidly progressing, when, through the veneration of Blessed Gabriel, a triduum of prayers was instituted in the church of the religious family of Fregellis. These prayers had not yet been completed when, trusting in the intercession of the Blessed, he suddenly regained his former health. For, the pain completely subsided, and he regained the natural condition of his vertebral column. He who could not stand or walk except bent over and with the support of a cane, was now able to stand upright, with his body straight, and to walk without any support whatsoever. The second miracle concerned Aloysius Parisi, a carpenter from Gallipoli, who had been endowed with a strong constitution and had not suffered from any infirmity until he was sixty-one years old. In the year 1889, while practicing his trade, he attempted to lift a heavy door, raising his arms, when he suddenly...

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Commentarium Officiale: He was struck by a blow that threatened his life, his right groin being nearly dislocated, and he was so overcome with pain that he fainted; but shortly afterwards, he regained consciousness. On the second or third day after the onset of the illness, he returned to his duties, but only performed those tasks that required no exertion. For eleven years, he endured this, with varying degrees of suffering, and without ever resorting to any remedies; he did not seek medical assistance until a certain physician, highly skilled in this type of ailment, came to Gallipoli. Therefore, Aloysius approached him; but the physician, after examining him, declared that there was no possibility of a cure, unless the patient underwent a surgical operation, which Aloysius was unable to do. However, after about three more years had passed, he finally turned to the intercession of Blessed Gabriel, and obtained a miraculous and immediate cure. These miracles were thoroughly examined by the Congregation for Sacred Rites in three sessions, especially during the recent general congregations held before Us on the fifteenth of January of the year one thousand nine hundred and thirty-eighth. And shortly thereafter, on the fourth of May, we solemnly declared: That both miracles are established; namely, the instantaneous and perfect cure of John Baptist Cerro from the arthritis that deformed him and the ankylosis of the spine (spondylitis ankylosante); and the other, the instantaneous and perfect

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cure of Aloysius Parisi from a chronic inguinal hernia on the right side. Furthermore, whether Blessed Gabriel, who had so deservedly earned the highest honors, could be raised to the ranks that the Church customarily bestows upon its most distinguished sons, was considered at the general congregations, on the third of December of the same year, before Us; and all those present unanimously expressed their support for proceeding with his solemn canonization. However, we pointed out that the assistance of divine light should be invoked in such a serious matter, through fervent and common prayers offered to the Blessed Virgin. Finally, after mature consideration, and again imploring heavenly light, on the eighth of January of the new year one thousand nine hundred and thirty-nine, on the very day of the feast of the Epiphany of the Lord, we solemnly declared that the solemn canonization of Blessed Gabriel, who had been so devoted to the Virgin, could proceed. In order that the proper order of law might be observed in this important matter, following the examples of Our Predecessors, we ordered that Our most esteemed sons, the Cardinals of the Holy Roman Church, should first be consulted in a secret Consistory, to be held on the eighth of March of the year one thousand nine hundred and twenty, and that their opinions should be brought to Our attention. In that Consistory, our venerable brother Anthony, Bishop...

[*Latin ed. p. 483*]

The acts of Pope Benedict XV – 483, from Portus and the region of Saint Rufina, in the Roman Republic. Cardinal Vico, Prefect of the Congregation of Rites, explained to us and to the Cardinals, in detail and with clarity, the acts and miracles of the Saint, and he inspired great zeal in all of us so that the memory of the Blessed Gabriel might be honored with the highest honors. Shortly afterward, on the twenty-second day of the month of April of the same year, a public Consistory was held, and in it, all those present, the Cardinals, after listening with great pleasure to the most eloquent address of our beloved son, August Milani, Advocate of the Consistorial Hall, unanimously urged us to define the legitimacy of this cause. On the seventh day of the following month of May, another semi-public Consistory was held, in which not only the Most Reverend Cardinals, but also the venerable brothers, Patriarchs, Archbishops, and Bishops, who had been summoned by our letter for this purpose, were present with us, who, both from what had been done in the public Consistory, and from authentic documents of the Congregation of Rites, a copy of which, printed by the press, we ordered to be given to each of them, unanimously agreed with the Cardinals in the same judgment. A public instrument of this matter was prepared for our beloved sons, the Notaries of the Apostolic See, and we ordered it to be kept in the archives of the Congregation of Rites. For this solemn canonization, to be celebrated in the Basilica of the Vatican, we fixed the thirteenth day of the month of May of this year, one thousand nine

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hundred and twenty, on which day the memory of the Ascension of Our Lord Jesus Christ is celebrated, and we earnestly encouraged the faithful, especially to offer prayers, and to intensify them in those places where the august public adoration of the Sacrament is held, asking the Lord that they, too, might receive abundant fruit from this solemnity, and that the Spirit of Paraclete might be present with us in carrying it out. But when the blessed day arrived, all orders of the secular and regular clergy, the prelates and officials of the Roman Curia, the Most Reverend Cardinals, Patriarchs, Archbishops, and Bishops, who were present in the city, gathered in the magnificently decorated Basilica of the Vatican, and after solemn prayers, we ourselves entered the same Basilica. Then our venerable brother, Anthony, Most Reverend Cardinal Vico, Prefect of the Congregation of Rites, and entrusted with preparing for this canonization, through the eloquence of our beloved son, August Milani, Advocate of our Consistorial Hall, offered to us, on behalf of the Sacred Prelates and of the entire Congregation of Clerics Regular of the Most Holy Cross and of the Passion of Our Lord Jesus Christ, prayers and supplications, that we might enroll the Blessed Gabriel, professed of the same Congregation, distinguished by his deeds, virtues, and miracles, among the number of the Saints.

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Official Commentary concerning Blessed Margaret Mary Alacoque, Virgin. Since the aforementioned Cardinal had most urgently and insistently requested this from us through his Consistorial Advocate, We, having implored the light of the Paraclete, and then fervently invoked the help of the Blessed Virgin Mary and all the Saints, "for the honor of the Holy and undivided Trinity, for the increase and adornment of the Catholic faith, by the authority of Our Lord Jesus Christ and Our own, after mature deliberation, and with the counsel of Our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, We have decreed that Blessed Gabriel of the Most Sorrowful Virgin, a Cleric devoted to the Congregation of Clerics Exaltation of the Holy Cross and Passion of Our Lord Jesus Christ, be declared a Saint and inscribed in the catalogue of Saints." To this, by the same decree, We have joined Blessed Margaret Mary Alacoque, Virgin, a Religious of the Order of the Visitation of the Blessed Virgin Mary, who was also distinguished by her holiness. We also ordered that the memory of Saint Gabriel of the Most Sorrowful Virgin be recorded in the Roman Martyrology on the twenty-seventh day of the month of April. Then, having given thanks to Almighty God, We approached the altar to offer the unbloody Sacrifice, and after the reading of the Gospel, We spoke to all those present, rejoicing in the Lord that He had deigned to manifest the glory of these heavenly beings through our humility, and We encouraged them to invoke the patronage of these new Saints before Our Lord Jesus Christ for the Church and the

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Christian republic, which are so sorely troubled by present tribulations. We then granted a plenary indulgence, and We ordered that these Apostolic Decrees be dispatched under the seal. Therefore, O faithful Christians, two other Saints, born from the fertile womb of the Church, are presented to you for veneration and imitation. Both are truly outstanding, for their love of God is almost infinite, their charity towards their neighbor is ardent, and their purity and humility are admirable. To the Blessed Margaret Mary, the Lord granted singular favors and graces, inasmuch as He deigned to appear before her and often to converse with her as if with a familiar friend, and finally, He chose her to promote the devotion to His Most Sacred Heart, which was to be spread so widely throughout the entire Catholic world. On the other hand, the life of Saint Gabriel is marked by the special grace of God, which remained hidden, and which offers nothing to the eyes of men that exceeds the common order of things. This, certainly, was the will of God, so that all the faithful might understand that they can attain Christian perfection, provided they live piously and walk in the law of the Lord. If, therefore, the virtues of Saint Gabriel were so pleasing to God, let all who are regenerated by the blood of Christ adhere to his footsteps. Especially, let those who are devoted to some religious life imitate him, for in him...

[*Latin ed. p. 485*]

The acts of Pope Benedict XV, page 485, provide an example of the most chaste manner of living and of perfectly observing the proper rule of his Order. We confirm, strengthen, and again establish all of the above with certain knowledge and the fullness of Apostolic authority, and we declare them to the entire Catholic Church, ordering that these documents, whether transcribed or printed, should have the same faith placed in them as if they were exhibited or shown, provided that they are signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity. Therefore, it is not permitted to anyone to infringe or contradict these letters of Our definition, decree, mandate, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the holy Apostles Peter and Paul.

Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty, on the thirteenth day of the month of May, in the sixth year of Our pontificate.

I, BENEDICT, Bishop of the Catholic Church.

I, VINCENT, Bishop of Ostia and Praeneste, Cardinal Vannutelli, Dean of the Sacred College, Notary.

I, CAJETAN, Bishop of Sabina, Cardinal Delai.

I, ANTONIUS, Bishop of Porto and S. Rufina, Cardinal Vico.

I, JANUARIUS, Bishop of Albano, Cardinal Granito Pignatelli di Bel-

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monte.

I, BASILIUS, Bishop of Velletri, Cardinal Pompilj.

I, RAPHAEL, of the title of S. Praxedis, Priest, Cardinal Merry del Val.

I, OCTAVIUS, of the titles of SS. Laurentii and Damasi, Priest, Cardinal Cagian□.

I, PETER, of the title of S. Laurentii in Lucina, Priest, Cardinal Gasparri, Secretary of the Holy Roman Church.

[*Latin ed. p. 486*]

I, ANDREW, Presbyter of the titular See of Saints Cosmas and Damian, Cardinal FRÜHWIRTH, of the Order of Preachers.

I, RAPHAEL, Presbyter of the titular See of Saint Jerome, Cardinal SGAPINELLI DI LÉGUIGNO.

I, VICTOR AMADEUS, Presbyter of the titular See of Saint Prisca, Cardinal RANUZZI DE BIANCHI.

I, DONATUS, Presbyter of the titular See of Saint Sylvester in Capite, Cardinal SBARRETTI.

I, PHILIP MARIA, Presbyter of the titular See of Saint Mary of Aracoeli, Cardinal CAMASSEI.

I, AUGUSTUS, Presbyter of the titular See of Saint Cecilia, Cardinal SILJ.

I, CAJETAN, Protodeacon of Saint Agatha, Cardinal BISLETI.

I, LUDOVICUS, Deacon of the titular See of Saint Mary in Via Lata, Cardinal BILLOT.

I, MICHAEL, Deacon of the titular See of Saint Eustachius, Cardinal LEGA.

I, NICOLAUS, Deacon of the titular See of Saint Mary in Domnica, Cardinal MARINI.

I, ORESTES, Deacon of the titular See of Saint Mary in Cosmedin, Cardinal GIORGI, Major Penitentiary.

O. CARD. CAGIANO

A. CARD. VICO

S. R. E. Cancellarius.

Ep. Portum, S. R. et S. Rufinae C. Praefectus.

Raphaël Virili, Apostolic Protonotary.

Ludovicus Schüller, Apostolic Protonotary.

Loco Plumbi.

Reg. in Cane, vol. XXI, n. 5.

II. OF BLESSED MARGARET MARY ALACOQUE, VIRGIN, MONIAL

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OF THE VISITATION OF SAINT MARY: HONORS ARE CONFERRED UPON THE SAINTS.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE CHURCH, the ancient custom is to include among the Saints those who, with heroic virtue, practiced their virtues while living, and who wrought miracles and wonders. By the canonizations decreed by the Church, the praises of the Saints are recounted, and the mercy of God is shown, who rewards their labors.

[*Latin ed. p. 487*]

The acts of Pope Benedict XV, number 487, state that he wished to bestow, through wondrous graces, even those granted in response to their intercession, and at the same time, the glory with which they rejoice in the heavens is declared. And rightly does the Church, with filial and devoted affection, venerate those who have left an example of virtues, teaching the way to attain eternal life. Furthermore, the account of the life of the handmaid of God, Margaret Mary Alacoque, is particularly remarkable, for it was to her that the Lord Himself manifested Himself repeatedly, and with whom He spoke most kindly on many occasions, to awaken charity and devotion to the Most Sacred Heart of Jesus Christ, which men have so greatly loved, while many, with ungrateful hearts, have repaid His love. This document of His goodness and mercy, which so clearly appears in the life of this handmaid of God, should incite all who have been regenerated by the blood of Christ to pursue the Most Sacred Heart with love, so that they may obtain from Him, in this present time, those graces which He desires to pour out upon those who honor this Heart with due reverence. Margaret Mary was born on the twenty-second day of July, in the year of Our Lord one thousand six hundred and forty-seven, to Claude Alacoque, a judge and royal notary, and Philiberta Lamyn, in the town of Lhautecour, in the diocese of Autun. She was baptized by Margaret of Saint-Amour, who, seeing that she was already a spiritual child, desired to have her in her own house, which was called Corcheval, and when she obtained her, she entrusted her to the care of two servants. One of these was amiable and attentive, but Margaret disliked her; the other was stricter, but nevertheless readily used the little girl. This was because God had revealed to her that one was a vessel of His grace, while the other was empty. Guided by this knowledge from God, she was able to avoid the punishments that would have been inflicted for her innocence. For God infused so much love of purity into the heart of the little girl that, without knowing what she was doing, she often repeated these words: "My Lord, I consecrate my purity to You, and I vow perpetual chastity." She avoided the games and clamor of children, seeking out the hiding places in the woods, where she secretly poured out her prayers to God. However, sorrows soon came upon her, for when she was eight years old, she was orphaned by the death of her father,

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and her mother, who had five children to raise, entrusted Margaret to the religious of Saint Clara in the town of Charolles, where, after a novena, she was first nourished by the most holy Eucharist. She constantly desired to remain with the religious, in order that she herself might attain their holiness, but after a short time, she was afflicted by a bodily illness, so that her mother was forced to bring the little girl home. But neither time nor secret remedies brought relief to the illness, and the girl endured four.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis – The official record states that she was so ill that she could not walk, and her bones protruded so much through her skin that they seemed to be breaking through. Then her mother prayed for her to the Most Blessed Virgin, promising that she would devote her daughter especially to Her, and so, having regained her health, Mary, the Virgin, became the director of Margaret. Meanwhile, the world was striving to establish its dominion in the girl's soul, and she began to love her freedom and worldly customs, as well as elegant clothing and adornments, and to participate in games and frivolous conversations with other girls. But God, concerned for the sanctification of His handmaid, brought her back to stricter ways through afflictions. There were three women in Margaret's house who held power and, by harshly rebuking her actions, deprived her of all freedom. These women had also stripped her mother of all authority, and even though the mother was often ill, the care and concern for her were solely entrusted to her daughter. In these sorrows, Margaret found solace in approaching Jesus in the most holy Eucharist, who, teaching her how to pray, urged her to embrace a religious life; yet, it seemed that filial love held her back, lest she abandon her mother, who was orphaned. Meanwhile, she helped the poor whenever she could, and she gathered small children in her home to teach them the catechism, unless this pious work was interrupted by those who lived there. The love of her mother strongly contended with the desire of the virgin to obey the heavenly invitations; and there were no young men who did not wish to marry her, nor were there neighbors who did not strive to dissuade her from her vow of chastity, arguing that it was nothing, since it had been made by a girl who did not know what she was doing. In these difficulties, Margaret found strength in the Sacrament of Holy Confirmation, which she received from the Bishop of Chalons-sur-Saône in the year 1669, which was late, since she was already twenty-two years old; however, it was not too late, since the Bishops of Autun (-Chalons-sur-Saône-Mâcon-Cluny) had for many years neglected the proper administration of the sacraments in their diocese. Meanwhile, the voice of the Lord never ceased to urge the girl to keep the promise of perpetual chastity, but when her mother became seriously ill, her relatives urged Margaret not to abandon her, lest she be blamed for her mother's cruelty. However, she was now certain that she must obey

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the divine commands, and finally, she yielded her will. Another conflict arose regarding the choice of a religious order: the girl had vowed to join the Ursuline sisters, among whom was one of her relatives; but Margaret felt that God was calling her to the Visitation nuns. And although she had chosen, she remained uncertain about which monastery of the Visitation order to enter, as there were several. To truly enter the monastery of the Visitation at Paraide,

[*Latin ed. p. 489*]

The acts of Pope Benedict XV, page 489, record that she felt herself called, when the matter of her reception into the religious order was being urgently discussed; upon this being settled, the greatest joy of the virgin filled her heart. Therefore, seeing her, they doubted her vocation, and commonly murmured among themselves: could this girl, so cheerful and so lively, ever become a religious? She, exulting in joy, entered the monastery of Paraedise in the year 1671, which she frequented with such devotion, and two months later, on the feast of St. Lewis, King of France, the twenty-fifth day of August, she received the habit of the religious order and was named Margaret Mary. There, God abundantly bestowed heavenly joys upon the newly-wed bride, which, as she was unable to contain them, she asked Him to somewhat alleviate them, offering herself readily through humiliations and abasements. The Mother Superior, Margaret Jerome Hersant, and the sister, Anne Francis Thouvant, the mistress of the novices, having explored the spirit by which she was guided, and finding that it was truly from God, often diverted her from pious exercises and urged her to engage in humble works; but she yielded in nothing and was always ready to obey God in all things. However, this admirable path, by which God led His handmaid, presented doubts to the religious: whether Margaret Mary was suitable to be received among their number, for they considered that their holy founders had not wished anything extraordinary to appear among them. Therefore, after her novitiate was completed, they held the day of her profession. In this, Margaret Mary was consoled by Mother Mary Francis de Saumaise, who, in that same year of 1671, had been sent to serve as the superior of the monastery of Paraedise, and who instructed the novices to pray to God that, if He wished to co-opt her among the devoted virgins, He would make her a fruitful member of the sacred order through the diligent observance of all the rules. God, deeming it fitting to act in this way, and if the superiors were commanded to do otherwise, she would readily obey them rather than her own bridegroom. With this answer, Mother de Saumaise was completely satisfied, and Margaret Mary was granted the power she had requested to make her religious vows with all the necessary approvals. She devoted herself, according to custom, to prayer, in which she was abundantly blessed with divine graces, and she poured out her intentions for the coming years: she would retain nothing for herself, and

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would be perpetually devoted and dedicated to the divine Spouse in all things. Thus prepared, on the sixth day of November of the same year, she made her religious vows and was subsequently assigned as an assistant to the sister in charge of the infirmary, and in fulfilling this office, she was assigned many tasks by the ACTA, volume XII, number 12.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Commentarium, the official devil, to the extent that it was permitted to him, tormented the virgin with countless annoyances and vexations. Furthermore, two sisters, to whom the infirmary had been entrusted, were quite different by nature, so that, as Margaret Mary acted, the superiors scarcely approved of her, and although she devoted herself to every task with all her strength, she could not succeed in pleasing them. Burning with an inexplicable thirst for contempt and humiliation from the Spouse, the handmaid of God constantly sought it; and He, indeed, did not refuse His beloved, whose soul was greatly filled with His promises, rejoicing in the marvelous praises that were within her, and prostrating herself in humility. But the Mother of Saumaise, considering the singular things that happened to Margaret Mary, ordered her to write them down faithfully. This command was very distressing to the humble virgin; but the Lord was her author, so that she might diligently carry it out, saying that, if she would only pay attention to herself, she would soon see that what was happening to her was not due to a miserable creature, but to God. Therefore, she readily and diligently obeyed the wishes of the superior. And so, among other things, we learn from her that, when she was afflicted by a considerable disturbance during the vigil of the Visitation, she was prevented from singing with her sisters; and that Jesus, the Divine Child, appeared before her, shining with splendor, and deigned to speak to her in a divine manner. And when she feared that this might happen through the deception of the devil, she asked the Child to grant her the power to sing His praises, if He were truly the Child Jesus. As soon as she had obtained this, the praises of the Divine Infant did not deter the virgin from, with keen attention of mind, performing her sacred duties alongside her sisters. And when, on the solemn day of Easter, she felt some distress because, due to the task entrusted to her, she could not assist the other religious in their work, she feared that she was displeasing the Lord; and the Spouse, reminding her of obedience and sacrifice, offered her prayer and contemplation as a more acceptable offering. Indeed, the Lord of the Sacred Heart began to speak to His most beloved handmaid in this way, offering her His Heart as a refuge and haven in the midst of trials; in His Heart, He offered her peace, consolation, and all the delights that the soul could find; He offered her His Heart to reign in her sufferings, to triumph in humility, and to rejoice in unity. Therefore, the devoted virgin began to desire to reveal and proclaim the charity of the Heart of Jesus to all. On

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the day of her feast, God appointed Saint Francis of Assisi as the patron of Margaret Mary, and He declared that this was a sign of His divine love, for He would lead her, through sorrows and continuous pains, to be a guide to the virgin. He added that He wished to be everything to His spouse, her comfort and her joy.

[*Latin ed. p. 491*]

The acts of Pope Benedict XV, page 491, and the account of her martyrdom. Margaret Mary declared that her soul was so deeply in love with the Divine Spouse that nothing remained in her, neither study nor talent, except the desire to love Him; and she felt no fear except the fear of sin. Immersed in the Heart of Jesus, she ardently desired contempt, neglect, and oblivion of all things, in order to be more worthy of her crucified Spouse. God, Almighty, had so gradually prepared this faithful servant, that she might be instructed and prepared to proclaim to men the most ardent charity of the Divine Heart. On the feast of St. John the Evangelist, in the year 1673, when Margaret Mary was praying before the Most Holy Eucharist, the Lord Jesus appeared to her, and in His embrace, He commanded her to rest for a time. Then, He revealed His adorable Heart to her, saying: "This Heart is so full of love for you and for all mankind, that I can no longer restrain it, but must pour it forth through you, so that all may be filled with the benefits of My Heart and escape eternal punishments." After these words, He requested her heart, and, having plunged it into the furnace of the Divine Heart, and burning with the same fire, she returned it to Him, and from that time on, she was never free from the pain that had been conceived in that fire. Not long after, the Divine Jesus again revealed Himself, appearing to her: He was seated on a fiery throne, shining like crystal, the wound of the lance gleamed, He was surrounded by a crown of thorns, and the cross loomed. Moved by a desire to be perfectly loved by men, His Spouse, God said, had commanded Him to reveal His Heart to them, and through it, to pour forth abundantly upon them the treasures of love, mercy, grace, sanctification, and salvation. He added that it was a great delight to Him to be publicly honored by men under the appearance of the Sacred Heart, so that their hearts might be moved by that image: wherever that image was honored, all kinds of blessings would be bestowed. Furthermore, she received these words from the Sacred Heart: "I am tormented, that men may honor Me in the Most Holy Sacrament. There is scarcely a mortal who tries to quench My thirst and respond to My love." These words filled the soul of the most loving virgin with incredible sorrow. Meanwhile, Margaret Mary, having been dismissed due to illness, was appointed in the year 1674, as mistress of a community of young girls, called "the Little Sisters," who, having been received into the monastery as children, were educated there so that they might later be counted among the novices. And she herself instilled in their tender hearts the horror of

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vice and the love of God and virtue; she was lenient with others, but strict with lies and deceit. It is remarkable how much they loved and venerated her: they brought gifts to their mistress, and if...

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - "An official commentary on what those hairs were, so that they might preserve the sacred relics!": When one of the sisters found the mistress praying, the other invited a group to come and see how she poured forth her prayers. Again, Jesus appeared to the bride, emitting light and fire, especially from his adorable Heart: once more, he recalled his infinite love for men, and he lamented the ingratitude, obstinacy, and contempt that they showed towards him, adding: "You, at least, must make amends for their ingratitude." To this, she replied: "Truly, can I, Lord?" And Jesus said: "You can, and you have your weakness." And when the divine Heart was opened, such a vehement flame burst forth from it that the Virgin could scarcely endure it. Then, he commanded her what she should do: as often as it was lawful for her, through obedience, to approach the sacred altars, she should do so on the sixth day of each month, which was the first day of that month; before midnight, which was between the fifth and sixth days, in memory of the mortal sorrow with which the Redeemer of men was afflicted in the garden of olives, she should lie prostrate on the ground for a full hour, praying for the mercy of sinners, and at the same time, she should alleviate her sorrow in some way, as he himself was afflicted, abandoned by the Apostles. However, she must be wary of the enemy, who was constantly plotting against her: she must obey the instructions of her superiors, and do nothing except what they commanded. When she remained in this state of vision, those who were looking for her found her speaking and moving less clearly, and they brought the trembling and burning virgin to the mistress. When she had lain down at the feet of Margaret, Mary reluctantly recounted what had happened to her: but the mistress of Saumaise received her harshly and rebuked her severely, and she refused to grant her anything that the Lord had requested. Therefore, it is surprising how much she was refreshed, for nothing was more pleasing to her than humility and obedience. But the divine fire that was infused into the frail limbs of the virgin brought on a burning and continuous fever, which she endured with a willing spirit for a long time, until she was brought to the point of death. Then, the mistress of Saumaise ordered Margaret to ask God for health, and if she recovered, it would be a true sign that she was indeed guided by the divine spirit. She obeyed the mistress and was immediately heard. For the most holy Mother of God appeared to the ailing virgin, saying that she had been sent by the divine Son, to restore the health of his beloved daughter: and she consoled her kindly, and foretold that a long journey still remained for her to travel, always under the cross, with thorns and nails piercing her, whipped and

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scourged: but she should fear nothing, for she would never abandon her, but would always protect her.

[*Latin ed. p. 493*]

Acta Benedicti PP. XV 493. "Cum haec ita contigisse!" (Since these things had happened!), it was no longer fitting for the mother of Saumaise to deny the divine matters which were occurring in Margaret Mary: therefore, considering herself inadequate, and wishing to guide her daughter, who was ascending to such lofty heights, she wisely consulted with religious men, who were known for their knowledge in the governance of souls and the discernment of spirits, to consider this arduous matter. These men, after careful deliberation, judged Margaret Mary to be illuminated, and forbade her and her mother from embracing and following those wondrous things which were being revealed. However, the sister earnestly strove to carry out the command with all her strength, but God would not permit it. Therefore, she was plunged into incredible anxieties, for she was commanded to consider that He who was acting in this way was not God. Feeling abandoned and disturbed, the divine Master comforted her, promising to send her a certain servant who would be instructed to reveal to her all the secrets of His Sacred Heart, which she had learned: for he would be a part of her, confirming her through the extraordinary path on which she was walking. At the beginning of the following year, the Venerable Father Claude de la Colombière arrived at the Paray-le-Monial house of the Society of Jesus, to whom he was appointed as superior: as soon as he entered the enclosure, Margaret Mary heard a clear voice saying: "Behold, I send you this one." Shortly thereafter, after a sermon given by Father de la Colombière at the Visitation convent, Father de la Colombière asked the mother of Saumaise which sister it was whose place he was to occupy: and when he received the answer that the sister's name was Margaret Mary, Father said: "She is a very special soul." After these words, the mother of Saumaise instructed Margaret Mary to open her whole heart to Father Claude. As she entered into this with sincerity, encouraged by him, she accomplished it. The Father added his spirit to the humble virgin, without doubting the spirit by which she was led, and he did not exempt her from obedience; obeying the impulses of God, she surrendered herself entirely to His will and rejoiced, marveling at His goodness, who had not abandoned his so obedient handmaid, and she received his communications, familiar conversations, with a reverent, humble, and grateful heart. One day, while Father de la Colombière was in the chapel of the Visitation, with the nuns present, and was reflecting on the divine goodness by which God communicates Himself to us through the holy sacrifice, he felt himself inflamed with a new and inexplicable fervor towards her, as was revealed to Margaret Mary. To her, as she approached the holy altars, our Lord showed His divine Heart, appearing in the form of a burning furnace: two other hearts approached

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her, as if to overcome her and draw her into that fire.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Commentarium Officiale. They had heard the voice saying: "Thus, holy love unites these three hearts for and eternity." The two hearts were the heart of Margaret Mary and the heart of Father Claude. Furthermore, the Lord commanded His handmaid to reveal to the same father the treasures of His Divine Heart, so that He might make known their price and usefulness: and He added freely that both of them, like brother and sister, should equally share in these divine goods. For it was fitting that the sign which Margaret Mary received in the year one thousand six hundred and seventy-five should be remembered forever, among the eight days which comprise the feast of the Body of the Lord. For when she was standing before the most holy Sacrament of God, the Divine Spouse poured forth extraordinary benefits upon His beloved: and she was greatly moved to render Him thanks, in whatever way she could, according to her ability. "There will be," He said, "nothing more pleasing to Me than if you do that which I have so often asked of you." Then the Divine Heart opened and said: "Behold this Heart, which men have loved so much, which has spared itself nothing, so that it might declare its love, and yet the greatest part of them repay Me with a thankless spirit, with their impudence, with sacrileges, with scorn, with contempt, which they show Me in this holy Sacrament: and I suffer this very much, that I should be treated in this way even by hearts devoted to Me. Therefore, I ask you, that on Friday, which follows the eight days of the most holy Sacrament, a special solemnity be instituted to honor My Heart: on that day, the holy hosts should be exposed to the faithful, and at the same time, a worthy reparation should be offered to make amends for the indignities which have been offered to the most holy Sacrament during those days, which were intended for the adoration of the people. I promise you that My Heart will be delighted, and will abundantly pour forth the actions of its divine love upon those who honor it in this way, and will inspire others to do the same." When the Lord had thus deigned to honor His beloved bride in this way, she replied: "But, my Lord, what can this miserable and sinful creature of Yours do, who is unworthy of Your designs?" But He said: "Oh, innocent virgin! Hold fast to this, so that I may use it with those of the weakest natures, to wound them sharply." And she said: "With what means can I accomplish these things? Therefore, give them to me." Again, the Lord said: "Employ My servant (that is, Father de la Colombière): tell him, in My name, to devote all his strength to establishing this religious order, and to fulfilling the vow of My Divine Heart: before the obstacles which may arise, let him not lose heart; let him know that all things are possible to him who trusts in Me, and who allows himself to be guided by My power." When Margaret Mary had brought the divine commands to Father Claude,

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she received instructions from him concerning the religious order of the Sacred Heart, and other things.

[*Latin ed. p. 495*]

From the acts of Pope Benedict XV, number 495, are recounted many things useful for the glory of God, of which he ordered to be written and delivered to him, so that he might conveniently meditate upon them. Therefore, continuously, these two promoters of this pious religion, chosen by the Lord Himself, celebrated the feast of the Divine Heart of Jesus for the first time, on the twenty-first of June of the same year, one thousand six hundred and seventy-fifth, to which they dedicated themselves and professed themselves prepared to undertake and endure all things whereby the purposes of His Divine Heart might be accomplished. But, not long afterwards, Margaret Mary was deprived of the help of Father de la Colombière, who, at the end of September of the following year, departed for the English court, where he was to give sermons before the Duchess of York. She bore this separation with great bitterness; and she was rebuked by her heavenly Spouse, who spoke to her thus: "What is this? Am I not enough for you, who am the beginning and the end?" When Father Claude was absent, Margaret Mary endured unspeakable torments, as God willed, in order to repair the faults that she admitted in her asceticism. For this reason, she fell into this state of weakness, so that, being unable to tolerate food, she almost abstained from eating; and, although food was offered to her, she vomited it up, and thus suffered greater harm to her health, so that she was ordered to eat only as much as she was able. Mother de Saumaise, having completed her six years of teaching, died at about the same time, that is, in the year one thousand six hundred and seventy-eighth. In her writings, she gave this testimony concerning Margaret Mary: for six years, during which she had been intimately associated with her, she had never seen her relax her purpose, which was to ensure that God reigned in her above all things; she had never seen her indulge in any pleasure of body or mind; with this constant fidelity, she had obtained extraordinary graces from divine generosity and singular benefits for herself; these, in turn, aroused in her a desire for penances, afflictions, and contempt. There was no one, she said, who desired honors and the will of others with such eagerness, as she desired crosses and contempt; these were her delights, although her delicate nature was repulsed by them and bore them heavily. Mother Greyfie, who succeeded Mother de Saumaise in the administration of the convent at Paray, offended the sisters with her opinions concerning Margaret Mary; therefore, in order to maintain harmony among them, she held back her opinions, and, if Margaret Mary did anything that seemed objectionable to the others, even if it was done at her command or with her approval, she did not hesitate to correct her. This manner of acting aroused a grateful spirit in the handmaid of God towards her superior, and brought about a

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[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - The official record diligently strengthened the bonds of this sacred association day by day. Although Margaret Mary was not yet old enough to preach the adorable Heart of Jesus to all men, she was so overwhelmed by humility that she feared to undertake anything in this matter, lest her unworthiness would defile the holy work and give offense. Meanwhile, the superior forbade the handmaid of God from keeping vigil and praying by the shore on Thursday night, as the Lord had commanded; she humbly obeyed. However, she repeatedly approached the superior and declared that she feared that the Lord would not approve of this prohibition and that, for this reason, she would suffer punishments again. Nevertheless, she did not change her mind; but when she saw her sister Mary Elizabeth Quarré, in whom she had placed great hopes, suddenly taken by a flood of blood, and it seemed that this had happened as a punishment for her sin, Margaret Mary undoubtedly regained her former grace. While her sister was suffering greatly from spiritual torments, the Lord kindly encouraged her not to despair, for He would be a faithful guardian of her, who would always be with her, present in her times of need, and would provide assistance against the enemy. Therefore, the handmaid of God constantly availed herself of these consolations, and even in times of great distress, she saw Him before her, and He gently comforted her. One day, He revealed to her that, because she had loved Him as the Bridegroom, she should understand: "I am one of those blessed spirits who stand closest to the divine throne and who most fully participate in the ardor of the Sacred Heart of Jesus Christ." The divine command was given to Margaret Mary, and she was to make a just offering to her Spouse, and for this solemn act, she was assisted by Mother Greyfié. Therefore, this woman, assuming the role of notary, on the last day of December of that same year, wrote a document in which she declared that, by the power she held over Margaret Mary, she offered, dedicated, and promised to preserve, unconditionally and irrevocably, to the most adorable Heart of Jesus, whatever good she, Margaret Mary, could do during her entire life, and whatever might be done for her after her death, so that the Sacred Heart, according to its will and judgment, might use these things for the benefit of those who seemed to deserve it, whether living or dead; and that Sister Margaret Mary, with a willing heart, wished to be eternally united to the divine Heart of Jesus, and to love Him only for that love. Then the Mother and the Sister affixed their signatures to this agreement, which was most pleasing to God, who said to His bride that, just as she had rejected all good things for the sake of her love, so in turn, He wished to make her the heir of His Heart and all its treasures, and He commanded her, as He dictated, to record this donation in writing, and to make it firm, Margaret Mary engraved the sacred name

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of Jesus upon her heart with a small knife.

[*Latin ed. p. 497*]

Acta Benedicti PP. XV 497. In those very days, Father de la Colombière, having been banished from England for the sake of the faith, while traveling through the town of Oppido, found the mother of Margaret Mary Greyfié, who was hesitant about the marvels that were happening to her daughter. But the learned man assured her, indicating that he had no doubt that the grace of God was working in that sister.

"But what does it matter," he argued, "if it is a matter of 'the illusions of the devil,' since they produce the same effects as the graces of God?" However, there is no reason for such concern: for if the devil were trying to deceive her, he would be deceiving himself; for humility, absolute obedience, and simplicity are not the fruits of the spirit of darkness.

In the autumn of the following year, Sister Margaret Mary, inflamed with the love of God, seeing that the wound she had inflicted upon herself, which she had intended to have the most holy name of Jesus imprinted upon her heart, was already healing, conceived the idea of rekindling it, by applying the flame of a burning candle. But the hand surpassed the intention of the mind: for the sister, forced to show the wound that was more severe, was compelled to inform the supervisor, who, in order to prevent worse things, advised that remedies be applied. But the most humble virgin, horrified at the thought of showing to others the evil that the love of God had caused her, fervently prayed to God to remove this anxiety; and He promised her that the following day she would be healed, which indeed happened.

But before the time had yet arrived to recount this miraculous healing, Sister Margaret Mary was ordered by the supervisor to show her wound to the sister who was returning the sheet. But since there was no trace of the wound remaining, she was told to postpone showing it, and she immediately went to her mother, who, however, sharply rebuked her and wanted the sister to completely reveal the place of the wound, although no remedies were needed.

Moreover, for five days, the divine Spouse chastised her; and He also told her that the sacred name, which she had imprinted upon herself with so much suffering, would never again appear externally, as a punishment for this offense.

But the illnesses, with which God's handmaid was constantly afflicted, were often so severe that they frequently led her to the infirmary. There, on the nineteenth day of June of the year one thousand six hundred and eighty, the eve of the solemnity of the Most Holy Body of Our Lord, the mother of Greyfié arrived, and after fervent prayers, obtained permission to stand near the altar the following day, leaving her bed. Therefore, the sister in

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charge of the infirmary was ordered to take care of the sick woman in the morning, before the hour of divine office, to help her get up from her bed and to take her to the altar.

However, in the evening, Sister Margaret Mary told the sister in charge of the infirmary that she wished to observe a fast, in order to receive the Holy Communion, hoping that this too would give her strength.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - An Official Commentary. The Superioress was to be given a report. The sister had not been obstinate, and it was affirmed that even Madame Greyfié would not have been obstinate, and she promised to ask for forgiveness from her. However, on that day, she forgot to do so. In the morning, as Margaret Mary was dressing, she went directly to the Superioress and asked for permission. For at that very time, the Superioress entered the infirmary through another door, and offended Margaret Mary, who had already left her bed in order to participate in the Holy Sacrifice. Indeed, she investigated the matter thoroughly and rebuked her sharply: she considered that she adhered too much to her own judgment, that she lacked obedience, humility, and simplicity; therefore, she should attend the Holy Mass, if she wished. But in order that her own will might provide her with sufficient strength for this, she ordered her, in turn, to leave the infirmary for five months, to perform all the duties of the healthy sisters, to use no medicines, and to avoid the infirmary, unless it was to visit the sick or to offer them her help, if it was needed. The most humble virgin, having prostrated herself before the Superioress's knees, received the severe reprimand, asked for forgiveness for her offense and promised to make amends, and she resolved to fulfill everything that was commanded her with the utmost diligence. To her, the Lord was graciously helpful, promising the health of his beloved bride, which she enjoyed throughout those perilous five months; and when those months were over, her former ailments returned to her, which she had desired with such constancy. It is certainly not surprising that Madame Greyfié loved her daughter so much, and that she valued her virtues and her piety so highly; and Margaret Mary, in turn, responded to this love with even greater devotion, the more harshly she was treated. Furthermore, as often happened, towards the end of the year 1681, Margaret Mary became very ill again, and the Superioress once again felt compelled to dismiss her unexpectedly from the infirmary and to entrust her to the care of the Lord, that He might heal her. Therefore, the sister, although she was suffering from a severe fever, retired to her room, where Jesus Christ, appearing to her, raised her up as she lay on the floor, and, as if granting her permission for her anxiety, He restored her health so completely that she seemed never to have been ill. One day, when Margaret Mary was going to attend the Divine Liturgy, the Lord was seen in the Holy Host, encircling the head of the bride with a thorny crown,

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and He declared that He would receive her as a pledge, so that she might become like Him, and that a crown, similar to His, would soon be placed upon her head. And indeed, shortly afterward, she was struck on the head several times by adverse events, and she endured harsh sufferings, which were more pleasing to her Lord than if the most powerful kings of the world had bestowed crowns upon her; and, leading sleepless nights, she considered herself blessed, for when the time came to be taken away from her, and to apply that cushion to her head because of the pain in her head, she considered herself most happy, having become like Jesus Christ, who was forbidden to touch his adorable head to the cross.

[*Latin ed. p. 499*]

In the year 1637, in the month of August, Father de la Colombière returned to Paray-le-Monial, so that he might be cared for in that town due to a grave illness from which he was suffering; he was already so afflicted by these pains and weakened by this infirmity that he scarcely retained the ability to speak. However, before the beginning of winter, he was able to visit the Visitation convent several times and to converse with Sister Alacoque and with the other spiritual daughters. But his condition was such that it was easily seen that the air of Paray-le-Monial was not conducive to his health; therefore, it was considered advisable to send him to the vicinity of the Rhone River, to Lyons, or to Vienna, where he might find a more favorable climate. The preparations for the journey were already underway, and a brother was to accompany him, when, on the twenty-ninth day of the month of January of the year one thousand six hundred and eighty-two, Margaret Mary received word from Madame Mayneaud de Bisefranc, who reported that the perfume of Margaret Mary had been noticed, and that she was to tell Father Claude, if it were permissible according to his obedience, to refrain from this journey. When he asked her to explain this in writing, she wrote on a slip of paper: "She told me that she wished to offer her life for yours." Therefore, the journey was postponed. Claude de la Colombière, on the fifteenth day of February of the year one thousand six hundred and eighty-two, at the seventh hour of the evening, died. And when this was announced in the morning of the following day in the convent, Margaret Mary said: "Pray for him, and see that he be comforted wherever he may be." And at the eleventh hour, she spoke again, saying: "Put an end to your grief: invoke him, do not fear anything; for he is ready to help you, even though he is gone." The Reverend Mother Greyfié, observing the sister's prayers and afflictions, as she was accustomed to do for others, did not ask for prayers for the deceased father, but gently and cheerfully said to her: "It is not necessary to do so in such cases; for it is his condition to pray for us: by the goodness and mercy of the Sacred Heart of Our Lord, he now holds a place of honor in heaven; but in order to satisfy God, he was removed from the beatific vision because of a certain negligence in loving him, and

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from that hour of death until his mortal remains were buried." When the humble virgin tried to recover the slip of paper that she had given to Father Claude, who was dying, Father Bourguignet, the superior of the house of the Society of Jesus, said that he would sooner give away the entire house than that prophetic slip of paper. It is incredible how deeply Margaret Mary was moved by compassion for the souls suffering in purgatory, to whom she often appeared, so that they might show themselves to her and reveal their torments. Then she poured forth fervent prayers to God, and willingly accepted afflictions, until it was made known to her that the desired vision of the beatific God had been granted to them.

[*Latin ed. p. 500*]

In the year one thousand six hundred and eighty-four, on the feast of our Lord's Ascension, Mother Greyfié, having completed her term of office, left the Paraedis Convent, and Mother Christina Melin assumed its direction. Since Margaret Mary had been a student at the Paraedis Convent, and her virtues were well known, many were pleased by this. However, for her, the change of superiors was particularly unwelcome, since the new Mother did not offer the humble virgin the frequent corrections that Mother Greyfié so generously provided. She also found it distressing that Mother Melin, desiring to have her nearby, arranged for her to be chosen by the community of religious to fill a certain office; but she, content with a more humble position, which she had obtained with difficulty, found solace in performing the more menial tasks: assisting the sisters in the kitchen, carrying wood, and washing the pottery. Later that same year, Margaret Mary was elected mistress of the novices, at their request, hoping that, guided by her teaching and example, they would be more inclined to pursue the path of perfection. Indeed, some of them, having completed their novitiate, wished to return to her, to dedicate themselves to the discipline of Sister Margaret Mary. She considered the love of God to be the foundation of religious life; she taught that the will of God should be the standard for all actions, and that one should always renounce one's own will, cast off all worldly affections, and give up everything; she urged them to despise themselves, to devote themselves to prayer and religious exercises; yet she also insisted on the need for constant prayer. At the same time, she introduced her beloved students to the devotion to the Most Sacred Heart of Jesus, about which she often spoke to them; and they, encouraged by their fervent teacher, received her exhortations with great willingness and zeal. On the day that the Lord Himself had ordained to be dedicated to His Most Sacred Heart – the year one thousand six hundred and eighty-five, which was the twentieth day of June – Margaret Mary had sketched a representation of the Most Sacred Heart with a pen. On that day, her students, inflamed by divine love, rose from their beds in the middle of the night, and, having erected a small altar and hung the image above it, decorated it with all that they could

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find; and, at dawn, they dedicated themselves and their lives to the Most Sacred Heart of Jesus. Their teacher foretold that they would be blessed by the Lord, as they began their devotion to the Sacred Heart. That entire day was spent by the novices in honoring the most humble and sweetest Heart of Jesus, praising and blessing Him. The joy that this first triumph of the Most Sacred Heart of Jesus brought to the heart of Margaret Mary is easily understood. But true joy was followed by intense struggles:

[*Latin ed. p. 501*]

The acts of Pope Benedict XV, page 501, state that, concerning those things which had been done during the novitiate, and which, for the remainder of their lives, would remain with them, there were no wanting those who, out of envy, harshly reproached the handmaid of God and her disciples, because these, devoted virgins, burdened themselves with prayers and extraordinary observances, which was forbidden by the constitutions. Amidst these contentions, Mother Melin, guided by a desire for tranquility, forbade any similar thing to be undertaken in the novitiate, lest it give offense to the eyes of others; however, it was permitted for the small religious communities to pursue their devotions in secret. However, the condition of these matters was soon completely changed. In the preceding year, a book entitled "Spiritual Recesses" had been published in Lyons by Claude de la Colombière, and not long afterwards, this little book was brought to Paray-le-Monial, and, with great and pious joy, began to be read in the parlor of the devoted virgins: for all considered it to be a most excellent work, and there was not one among them who suspected that anything in the things contained in those pages was to be doubted. Soon, they came to the passage in which is narrated the story of a certain person with whom God conversed familiarly, and to whom, before the Most Holy Sacrament, God Himself had requested that she arrange for the feast day of the Most Holy Heart of His, to be instituted on the ninth day after the feast of the Divine Sacrament; and that this divine command had been transmitted to the author of the "Recesses." Therefore, when this passage was read in the parlor, the religious women understood that it was about a supernatural and divine matter, which had occurred in the church and within the walls of that enclosure, and that the person so endowed with such high privileges was Sister Margaret Mary Alacoque. Indeed, a few months later, during the time of relaxation for the sisters, some of them did not hesitate to meet with Margaret Mary and speak openly about it; but she, regarding the things narrated in the "Recesses" in which she had played a prominent part, said nothing, and replied that these were sufficient reasons for her to choose her own path. But it is not surprising that the reading of this "Recesses" greatly strengthened the reputation of her holiness among all the sisters. In the year 1685, when Father Ignatius Rolin of the Society of Jesus was in the house at Paray-le-Monial, assigned by the Lord to be

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the spiritual director of that community, she made a full confession to him; who, having heard and carefully considered it, ordered her to write down everything that had happened to her throughout her life. Thus, with obedience, she wrote her autobiography, to which we owe the many things revealed that would otherwise have been lost to us. At that time, when a certain young woman, not called by God to that religious community, was to be dismissed, Margaret Mary, the mistress of the young women, did not spare her, not only among the laity, but even among the religious themselves.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale: Testimonies were presented, and they vehemently opposed. Then, Father Rolin comforted the hesitant virgin, encouraging her spirit, and strongly urged her not to allow those insinuations to take root, those curses which, stirred up by the devil, sought to incite and inflame her; rather, she should consider such things as permitted by God, who desired to test the humility, patience, and meekness of His bride. Therefore, she should give many thanks to God, who was thus demonstrating His love for her. Greater consolations followed the grievous distress. For, on that very day, which the Lord Himself had appointed for the honor of His divine Heart, the same Sister Mary Magdalene of Escures, who had refused to undertake her novitiate the previous year in order to adore the most holy Heart of Jesus, requested an image of the divine Heart from the handmaid of God, to which she affixed a small wreath at the entrance of the choir of the religious. Thus, on that most auspicious day, the twenty-first of June of the year one thousand six hundred and eighty-six, as the devout women entered the choir, they beheld the wreath, and, astonished at this novelty, they were all deeply moved, and, turning their hearts to God, they prostrated themselves before the divine Heart, and fervently blessed it. Without delay, discussions began about having a painting made, in which the sacred mystery would be depicted; and plans were made to obtain the necessary funds for this purpose. However, moved by God, Mother Melin, to whom the painting was to be entrusted, decided that it should be placed before a small chapel that was to be built; and the sisters, from their small allowances, contributed money for the construction of this building; never before had the poverty of the community been so keenly felt as at that time. Nevertheless, through much effort and labor, the need was met, so that it was recorded in the annals of the community that, during that year, the garden was so well cultivated that it yielded double the usual harvest. Meanwhile, the devotion to the Sacred Heart of Jesus was also spreading to other religious houses, such as Sinemuri in the Esselatensis county (Semur-en-Auxois), through the efforts of Mother Greyfié, who then directed that community; in Dijon, with the support of Mother de Saumaise, to whom Sister Joan Magdalene

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Joly was particularly devoted; and in Moulins, through Mother Soudeilles, to whom Margaret Mary wrote letters on this subject on more than one occasion. With the consent and encouragement of Father Rolin, in the year one thousand six hundred and eighty-six, Margaret Mary made a vow to dedicate herself more completely and perfectly to the most holy Heart of Jesus; to allow herself to be entirely His, both in joys and in sorrows; and to promise to love Him above all else, to satisfy Him, and to act in all things silently and patiently, always offering herself as a perpetual victim. Furthermore, she promised to banish all her enemies from her heart, especially those...

[*Latin ed. p. 503*]

The acts of Pope Benedict XV, page 503, state that he would be pleased to have friends, to serve their interests, and to grant them whatever benefits he could. The Lord Jesus, in this discourse, deigned to address His faithful bride in this manner: "I shall grant you this favor, through the abundant mercy of My Heart, if anyone, for nine consecutive months, attends the most holy Mass on each of the first six days of every month, My Almighty Heart will grant them the benefit of final repentance: in offenses committed against Me, without being warned, and without being denied the holy sacraments; and, in those final moments, My Heart will provide them with a safe refuge."

In the same year, nearing its end, James Alacoque, brother of the Handmaid of God, who was a citizen of the town of Bois-Sainte-Marie, became so seriously ill that he was given up by his three physicians. Another brother, Chrysostom, sent a messenger, Margaret Mary, to the Virgin, to ask for the Virgin's prayers for the dying brother. This woman, upon receiving the sad news, said that she did not believe her brother would die, and, after speaking with the messenger, she went to pray before the most holy Sacrament; then, with a joyful countenance, she returned to the messenger, confirming that her brother would not die from that illness, and she also announced this to those at home in writing. Indeed, on the eighth day, he had completely recovered from any illness. For the sake of her sick brother's healing, the sister had promised much to God, from whom she received the answer that He would grant it and make it happen, provided that he would fulfill the promises and accept the benefits offered to him.

Therefore, at the beginning of the following year, the sister gave letters to her brother, who had regained his health, so that he might understand what she had promised to God on his behalf. In these letters, she wrote that it was a sacrilege to deceive God, to abandon the desire for worldly things, the passion for gambling, and the weakness of morals: and to hope for everything from the Sacred Heart of the Lord, who embraced him with such great love that He wished to make him completely holy: for this reason, He had preserved him; and He had allowed him to suffer that illness in order

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to awaken him and lead him more quickly on the path to perfection. How much pain would it cause the sister if, by not obeying the will of God, she were to render holy His counsels vain and ineffective: there would be no peace, no future tranquility, unless she devoted everything to God Himself. To achieve this, much effort is required: but there will be no lack of grace, nor of strength, nor of the protection of the Sacred Heart of our Lord Jesus Christ.

Thus, the path was opened for the devotion to the Most Sacred Heart to spread in the parish of the town of Bois-Sainte-Marie: Chrysostom, in the parish church, had a chapel dedicated to the Sacred Heart built at his own expense; and James instituted the celebration of the holy Mass, on the first six days of each week, there perpetually: Margaret Mary, who had been encouraged to bring about these things,

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale, having received this, experienced great joy of spirit. Meanwhile, Molin, the prince and author of the devotion to the Divine Heart of Jesus, was spreading this devotion, along with Mother de Soudeilles, and Mother de Saumaise. When Mother Maria Christina Melin was again chosen for the office of superior, she again requested that Margaret Maria be added as her assistant, and she easily obtained this from the superiors. The chosen sister was saddened by this, and wrote to her friend a little later: "I confess that at this time, I have felt my weakness, the lack of submission, through which I have placed more people between myself and my duty, in the hope of escaping from my office; but all has been in vain. Ah! It is necessary for us to completely abandon ourselves, and after this, to desire nothing, to will nothing more, so that in God we may find everything." Already, the humble virgin felt herself compelled to, with the intercession of Blessed Francis de Sales, request whatever graces were necessary for her beloved institute of the Visitation, and especially the perfection of union and fraternal charity, which are the principal virtues of her Order. When the Lord repeatedly refused this petition, she said: "My God, I will not depart from you; until you grant me this grace, as long as life lasts, I will devote everything that is within me to praying for it." Then God said: "I will accept your prayer, which will be granted, if it is fulfilled. It is necessary to carefully examine each religious sister to discover what hinders them from receiving this benefit; for the greatest obstacle is a certain envy of others, along with a coldness of heart, which dissolves charity and frustrates my benefits." And Saint Francis de Sales, who was present, added: "It is necessary to be a true daughter of the Visitation, living as a certain victim for the likeness of Jesus Christ." On another day, the holy foundress, Margaret Maria, said: "True daughters of the Visitation must rejoice in the Cross, and also in humiliations; for their triumph consists only in the Cross." On the feast of the Visitation,

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that is, on the second day of July, in the year 1687, Sister Margaret Maria was pouring out fervent prayers before the Most Holy Sacrament for her Order. Then the Lord said to his bride: "Do not trouble me any longer about this matter; devoted virgins, when I call them, do not listen, and they undermine the foundations of the building; but if another is set to support that foundation, I will remove it myself." It was necessary for the Mother of God to intervene to defend the cause of the Visitation, and after a long discussion, the holy Mother finally prevailed. The devil, enraged and burning with anger, raised a terrible storm, so that the buildings and the monastery seemed to be collapsing, the choir doors were torn from their hinges twice, and the voice of Satan was heard through the air.

[*Latin ed. p. 505*]

From the Acts of Pope Benedict XV, page 505, it is said: "I would have abolished the Order of the Visitation, had not Fermo sustained it as a 'pillar,' against which I had no power." It is recorded that a very strong disturbance occurred, so that a devout woman, who with her sister Margaret Mary was praying before the Most Holy Sacrament, suddenly rose up to flee, but was held back, and was told: "Do not fear: the end is near, and things will not proceed further." With these words, the spirit of that woman was calmed, and she herself, along with Margaret Mary, perceived a vision. Therefore, things ceased favorably. And on the same feast day of the Visitation, the following year, while Margaret Mary was standing before the Most Holy Sacrament, a high and spacious place of wondrous beauty was seen. In the middle, as on a fiery throne, shone the Most Holy Heart of Jesus; from one side was the Blessed Virgin, and from the other, Saint Francis de Sales and Father de la Colombière; furthermore, devout daughters of the Visitation were seen, associated with their guardian angels. Addressing them, the Queen of Heaven encouraged them with these words: "Come, beloved daughters, 'come hither.'" And showing the Divine Heart, she added: "Behold this divine treasure, which is revealed to you above all others, because of the devotion with which you embrace your institute, which, like a 'firstborn son,' He loves uniquely and, above all others, desires to enrich with this blessing. And it is not fitting that your souls should alone enjoy this treasure; but it is necessary that you also make others partakers of it, and that you distribute it generously throughout the world; for it is a treasure that cannot be consumed by expenses, and the more it is drawn upon, the more it is replenished." Then, turning to Father de la Colombière, she said: "To you, faithful servant of my divine Son, a great portion of this precious treasure is assigned: for it is granted to the daughters of the Visitation to lead people to know and love this treasure, and to distribute it to all; therefore, the task is given to the fathers of your Sodality to show to all the usefulness and power of this treasure." It was a delightful day for the handmaids of God when the chapel of the Most Holy Heart of Jesus,

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which was being built in the monastery of Paraediensis, was completed and inaugurated on the seventh day of September of the year one thousand six hundred and eighty-eight; and not only the monastery, but the entire town celebrated with great solemnity. The pious sodality of priests of Paraediensis, with the members of the curia and the pastors of the surrounding parishes, gathered in the parish church, and then proceeded to the cloister of the monastery and the chapel: here, a large number of the faithful were added. The sacred rites began in the first hour after noon, and were completed at the third hour; but Margaret Mary continued to contemplate for a longer time, her mind rapt in God. She herself, although often reluctant and resisting in her daily venerations,

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Commentarium Officiale, and He Himself was not infrequently the author of its increase. Thus it happened to the sister Mary Lazarus Dusson, when, while the history of Catherine of Siena was being recounted in the upper room, she felt in her heart that she would be blessed if she had offended someone, by some comparison. But the Lord answered her inwardly: "Behold! You have before you My beloved, to whom I have been no less liberal with graces and benefits." And when she looked, she saw her sister Alacoque before her, who was serving as a handmaiden at that time. A greater matter was divinely given to Margaret Mary, as we learn from letters written to her mother of Saumaise: to whom she writes frankly that she had been commanded to announce to the King of France that the Lord wished to reign in the royal court, and especially in the heart of the King; that His image should be depicted on banners, engraved on weapons, so that they might obtain victory through them; that a temple should be built in which the image of the Sacred Heart should be displayed, so that the King and the entire court might receive consecration and devotion to Him; and that He had chosen, as a faithful friend, one who would obtain from the Holy See the establishment of a liturgical feast in His honor, and other privileges pertaining to the religion of the Sacred Heart. These, she adds, are divine commands, and she asks for counsel as to how to pursue them. For, when the Father de la Chaise was chosen by God to admonish the King, the mother of Saumaise was to be assisted, so that Margaret Mary might not be passed over in silence, but that a certain distinguished member of the Society of Jesus might be brought before the King. The mother of Saumaise received these instructions with good will, and declared that she was moved by God, with the mother Ludovica Croiset as intercessor, and the superior of the Callevion monastery. For there she had received the unfortunate Queen Mary Beatrice of England, who was also the Duchess of York, to whom Father de la Colombière had given spiritual instruction through sacred sermons; with these two women, there was hope that access might be opened to Louis, by that name, the tenth

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King. But what was the result? Was the heavenly warning brought to the King? Did the King's spirit fail in absolving him? Certainly, nothing of this matter was recorded in writing. Only from this opportunity is it revealed that, if there had not been some tradition in the royal house concerning a divine message, Louis, the sixteenth of that name, would not have made his vow in this way. For the unfortunate King bound himself by oath to see that a feast day be instituted in honor of the Sacred Heart of Jesus, to be celebrated perpetually throughout France, on the ninth day after the solemnities of the Most Holy Sacrament; to devote himself to the Sacred Heart, his house and his kingdom; and at some time, to build, with his own money, a chapel, or at least an altar, in honor of the Sacred Heart.

[*Latin ed. p. 507*]

The acts of Pope Benedict XV, page 507, record that, from these events, one can almost discern the things which the Lord, through Margaret Mary, commanded Lewis the Fourteenth. On the eighth of October of the year 1697, Margaret Mary, weakened by a severe illness, was forced to lie in bed. However, Doctor Billet, having been called, judged that nothing serious could be found in her. In the early days of her illness, she was seized by fear of divine judgments. But after she had confessed, this fear was converted into trust, so that her sister Alacoque was consumed by charity and a desire to unite herself with God. When she realized that her time was near, on the morning of the sixteenth of October, she requested to be strengthened with the holy Body of Christ, which, however, she did not obtain, since she did not appear to be in imminent danger of death. Nevertheless, even then, she longed for the most holy Eucharist, which she received with a seraphic fervor, knowing that it would be her last communion. She was tormented by excruciating pains, but with a truly steadfast spirit, she declared that, although she greatly desired to be with God, she would prefer to remain in that suffering until the day of judgment, if it were permitted by divine will. Finally, on the last day of her life, Margaret Mary was again overcome by a reminder of divine judgments: she trembled, prostrated herself, and broke down before Jesus crucified, and, with tearful sighs, begged for mercy, mercy! And not long after, restored to her former serenity and tranquility, she exclaimed: "The mercies of the Lord I will sing for ever. I will shew forth thy truth with my mouth to generation and generation." However, throughout her life, she had not ceased to seek God, and she begged her sisters to pray that God would grant her forgiveness, and to redeem her from her sloth, and that they themselves should love God and love Him always. The most humble virgin, fearing that after her death she might be counted among some, or that a little of her memory might survive among men, requested the superior not to reveal to anyone the intimate things she had shared with her, nor ever to speak of those things which might bring her praise or honor. Furthermore, she urged her sister Pernau Rosalia

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de Farges to write to her father, Rolin, so that he might tear up the letters given to him by herself and preserve the secret inviolably, a secret which he had often requested. And also, from the same sister, she urged that, at the command of her father, Rolin, her confessor, she should burn a bundle of papers which she had written and which were kept in a certain cabinet: she declared that it was not permissible for her to do this herself, since he had forbidden her to give away any papers before he himself had examined them. Sister de Farges advised her to give the key of the cabinet to the superior, and to offer everything else to God as a sacrifice: she agreed to this, but this matter caused great distress to the mind of the dying woman. When she confessed this to -

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - It was reported that the care provided to her had been such that her needs were attended to: "I see no one," she said, "for it is time for me to die and to offer 'all things' to God." In the fifth hour of the evening of the seventeenth of October, when she was so weakened that she appeared to be about to breathe her last, she again requested the Holy Viaticum. However, a short time later, the physician considered that she had received sufficient nourishment and that it would be possible to wait until the following day. But Margaret Mary told Sister Mary of Farges that, for another reason, it was necessary to administer it immediately, because God had granted her, after she had received the last Holy Eucharist, the grace to receive it again through the viaticum. And she increasingly turned to God, saying: "A gradual canticle. I rejoiced at the things that were said to me: We shall go into the house of the Lord." While one sister suggested that the priest, who had left, should be called back, another sister said that it was not necessary. Margaret Mary insisted, "Yes, yes," and, as the priest arrived, she asked him to administer to her the last rites. She added to the physician that she needed nothing from him, but only from God, and that she wished to immerse herself in the Heart of Jesus Christ. When all the sisters were gathered, they recited the prayers for the dying, and as the sacred oil was administered, completing the fourth unction, Margaret Mary, invoking the most holy name of Jesus, passed away from this mortal life. It was Wednesday, the seventeenth day of the month of October, of the year one thousand six hundred and ninety. In the enclosure, there was great sorrow, as the devoted virgins wept, and some were strongly moved, realizing how much they had delayed in acknowledging what was happening. They testified that she left behind a universal fragrance of holiness. Immediately, the news of her death spread throughout the town, and it was like a public outpouring of grief: all along the streets, people were lamenting: "The saint is dead." Even the children, in their own way, chanted: "The holy one, the saint of the saints, Mary, is dead." The following morning, as soon as the church was opened, the

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lifeless body of Sister Alacoque was seen lying in the sanctuary, and a large crowd rushed to venerate it, pressing forward to touch the objects that were near the body. Not even two religious sisters were sufficient to fulfill this task, as everyone desired and urgently requested something that had belonged to the deceased virgin. But her poverty was so great that, apart from a book of rules and a scourge, nothing was found among her possessions. In the evening of the eighteenth of October, the body of the handmaid of God was placed in the enclosure's tomb, beneath the choir of the sisters, and never has such a large gathering of all orders been seen when the sisters were being buried. Moreover, the priests who entered the cloister wished to have something to preserve among the sacred relics.

[*Latin ed. p. 509*]

From the acts of Pope Benedict XV, 509: The diligence of Abbot John Joseph Languet de Gergy, then Vicar of Autun, later Bishop of Soissons, and Archbishop of Sens, twenty-five years after the death of his sister Margaret Mary, led to a canonical inquiry, duly authorized, concerning her reputation for sanctity, virtues, and miracles. He did not cease his efforts in this matter, but instituted a written history of the handmaid of God. Although certain necessary and illustrious bishops, aware of the great storm that he himself would unleash upon himself through this book by Jansenist factions, advised him not to inscribe his name on the book, he, fearless, followed the advice of his sister of Farges, who, through prayer, had been granted to know that, by the will of God, the name of His Only Begotten Son must be placed above all else, and that whatever harm might befall him, he must not refuse to mark the book with his name concerning Margaret Mary. But those who harbored a certain infernal hatred for the religious order of the Most Sacred Heart of Jesus, inflicted considerable damage upon the name and reputation of this pious and learned man; and through their machinations and deceptions, they succeeded in delaying in Rome the cause for the beatification of Margaret Mary. Finally, on the thirtieth of March of the year one thousand eight hundred and twenty-four, long after the death of the handmaid of God, Pope Leo XIII, Our Predecessor, entrusted the matter to the Congregation of Sacred Rites, so that the cause of this humble virgin might be examined. And when her heroic virtues were ascertained, presented to the Sacred Congregation, and judged by the Supreme Pontiff, the stage was set for the examination of miracles. There were three of these: Maria a Sales Chareault, a professed sister of the Poor Clares of Paray, who was cured of stomach cancer in the year one thousand eight hundred and twenty-eight; Sister Mary Theresa Petit, who, from an old aneurysm of the heart, was restored to health on the twenty-first of July of the year one thousand eight hundred and thirty; and finally, Sister Aloisia Philippina Bollani, a professed sister of the Visitation in the monastery of Venice, who, afflicted with incurable pulmonary phthisis,

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was instantly and completely healed in the year one thousand eight hundred and forty-one. These three miracles were approved by Pope Pius IX, also Our Predecessor, and were ratified by a decree on the twenty-fourth of April of the year one thousand eight hundred and sixty-four; for which reason, on the eighteenth of September of the same year, Pope Leo XIII introduced Margaret Mary Alacoque into the ranks of the Blessed. Two years after the granting of the indulgences, the cause for the canonization of Blessed Margaret Mary was properly initiated; but much later, two miracles, which were required for canonization, were proposed: concerning one of them, letters were sent from the archives in the year one thousand nine hundred.

[*Latin ed. p. 510*]

510 Act of the Apostolic See - By order of the Neapolitan Bishop, an inquiry was undertaken with the authority of the Apostolic See, and another was conducted in the Archdiocesan Curia of Milan, through letters sent in the year 1907. Once both inquiries were completed, a thorough discussion took place concerning each of the alleged miracles. Finally, on January 6th of the year 1908, we solemnly declared: "It is established that both proposed miracles occurred: the first, namely, the instantaneous and complete healing of Aloisia Agostini Coleschi from chronic meningo-myelitis in the region of Bari; and the second, the instantaneous and complete healing of Antonia, the Countess Astorri, a widow from Pavia, from a mammary neoplasm in her right breast." On February 5th of the same year, before Us, the following question was raised: "Now that the approval of two miracles has been granted, may the veneration of Blessed Margaret Mary Alacoque, granted by the Apostolic See, proceed safely towards her solemn canonization?" All the Cardinals of the Holy Roman Church, and the Consultor Fathers, unanimously responded that it was "safe to proceed." Following this, on March 17th of the same year, we solemnly decreed: "It is safe to proceed towards the solemn canonization of Blessed Margaret Mary Alacoque." With these preliminaries established, and in order to ensure that all that Our Predecessors wisely prescribed for the solemnity and dignity of this ceremony would be observed, we first ordered that all Our beloved sons, the Cardinals of the Holy Roman Church, on April 22nd of this year, should attend a public Consistory, where they would express their opinions, and where, after hearing the Advocate of the Consistorial Hall, the esteemed Vincent Sacconi, speak about the life of Blessed Margaret Mary, they would be urged to contribute to the legitimate definition of this cause. Meanwhile, we took care to ensure that venerable brothers, Bishops, not only from nearby regions, but also from the most distant places, would be notified by letter from the Sacred Consistorial Congregation about this solemn event, so that, if possible, they might also be present to express their opinions. When many had arrived from all parts of the world, and after the cause

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had been fully explained, both from what had been presented before Us and from the documents of the Sacred Congregation of Rites, a summary of which was given to each, they were present in a semi-public Consistory, held before Us on May 7th of the current month. And not only Our beloved sons, the Cardinals of the Holy Roman Church, but also the venerable brothers, Patriarchs, Primates, Archbishops, and Bishops, unanimously urged Us to absolve this canonization. The instrument of this matter was publicly prepared for Our beloved sons, the Notaries of the Apostolic See, and was submitted to the archives of the Sacred Congregation of Rites. 4

[*Latin ed. p. 511*]

The Acts of Pope Benedict XV, 511: Therefore, We have decided to celebrate the solemnity of the canonization on the thirteenth day of May, which is the Ascension of Christ; and in the meantime, We have earnestly exhorted the faithful to offer fervent prayers, especially in those sacred buildings where the most holy Sacrament is publicly exposed for adoration, so that they may receive more abundant fruits from such a solemnity, and that the Holy Spirit may be graciously present with Us in this weighty office of Ours.

When this most auspicious and long-awaited day arrived, all the secular and regular clergy, the prelates and officials of the Roman Curia, and finally, all those who were present in the city, namely Our most beloved sons, the Cardinals of the Holy Roman Church, those most venerable brothers, the Patriarchs, Primates, Archbishops, Bishops, and Abbots, assembled in the Basilica of the Vatican, adorned with great reverence; and We, preceding them all, entered the same. Then, Our beloved son, Anthony, Cardinal Vico, Prefect of the Congregation of Sacred Rites, and entrusted with the preparation of this canonization, after the eloquent words of Our beloved son, Augusto Milani, Advocate of the Consistorial Hall, offered prayers on Our behalf, and on behalf of the Holy Priests and the entire Order of devoted Virgins of the Visitation, so that Blessed Margaret Mary Alacoque, together with Blessed Gabriel of the Sorrowful Virgin, might be enrolled among the Saints.

When this was again urged upon Us by the same Cardinal Anthony Vico and Our Consistorial Hall Advocate with the utmost insistence, We, fervently imploring heavenly light, declared, "For the honor of the Holy and undivided Trinity, for the increase and glory of the Catholic Faith, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our mature deliberation and the vote of Our venerable brothers, the Cardinals of the Holy Roman Church, as well as the Patriarchs, Primates, Archbishops, and Bishops, We have decreed that the aforementioned Blessed Margaret Mary Alacoque, of the Order of the Visitation, is to be considered a Saint and to be enrolled in the catalogue of the Saints." And, by the same decree, We associated with her Blessed Gabriel of the Sorrowful Virgin, of

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the Congregation of Clerics Excalced of the Most Holy Cross and Passion of Our Lord Jesus Christ, who, in the short span of his life, spent within the walls of his monastery, became a most illustrious example of all virtues, so that his reputation has rightly spread throughout the world, and many have obtained miracles through his intercession. We have ordered that the memory of Saint Margaret Mary Alacoque be remembered annually on the seventeenth of October and be recorded in the Roman Martyrology. Finally, for so great a benefit, We gave heartfelt thanks to God, the supreme and greatest, and celebrated a solemn sacred liturgy.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Commentarium Officiale, with all present, We most earnestly grant the plenary indulgence and We command that these Apostolic Letters, signed by Our hand and by the Cardinals of the Holy Roman Church, be dispatched under seal. It befits Us to rejoice heartily and to give most profound thanks to the living God, who has blessed Our handmaid Margaret Mary in every spiritual blessing and who has chosen her to kindle a new devotion to the Divine Heart of Our Savior. Furthermore, as a declaration of this will, the number of those who strive to make amends for the ingratitude of men has continually increased, and the solemn feast in honor of the Most Sacred Heart has been celebrated throughout the world, and many chapels and temples have been dedicated to it, where the faithful seek the mercy of the Sacred Heart and the benefit of final repentance. How great, however, is the number of those who neglect God and His commandments! How ignorant are they of their duties towards our Creator! Preoccupied with worldly affairs, they forget spiritual and eternal life, and dare even to utter blasphemous words against that Heart! Therefore, faithful Christians, two other Saints, born from the most fertile womb of the Church of God, are presented to you for veneration and imitation, that so many evils may be averted from this world. They lived in different times, one having great things revealed to her even in life, the other passing through the hidden confines of her cloister, but both, as living sacrifices, offered everything of themselves to God, that they might appease divine justice and invoke mercy for all. For God, "hath scattered them that are proud in the imagination of their hearts; hath brought down the mighty from their seats; and hath exalted the humble" (Luke 1:51-52), and He willed to exalt them before men with wondrous and prodigious miracles, even to the highest honors, and to make them an example for all who love and seek God with all their heart and soul. Having considered all that ought to be considered, with certain knowledge and the fullness of Our Apostolic authority, We confirm, strengthen, and again establish all that has been foretold, and We decree, and We announce to the entire Catholic Church, commanding that these present Letters, even when transcribed and printed, and provided with

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the endorsement of some Apostolic Notary, and fortified with the seal of some person constituted in ecclesiastical dignity, shall have the same full faith as if they were exhibited or shown. But if anyone should presume to infringe or attempt to violate this Our definition, mandate, dispensation, and will, or—

[*Latin ed. p. 513*]

Acta of Pope Benedict XV, page 513, concerning the rare occurrence of having incurred the indignation of Almighty God and of the Saints Peter and Paul, His Apostles. Given at Rome, near the blessed Peter, in the year of Our Lord nineteen hundred and twenty, on the thirteenth day of the month of May, in the sixth year of Our Pontificate.

•B I, BENEDICT, Bishop of the Catholic Church.

I, VINCENT, Bishop of Ostia and Praeneste, Cardinal Vannutelli, Dean of the Sacred College, Notary.

I, CAJETAN, Bishop of Sabina, Cardinal Delai.

I, ANTONIUS, Bishop of Porto and S. Rufina, Cardinal Vico.

I, JANUARIUS, Bishop of Albano, Cardinal Granito Pignatelli di Belmonte.

I, BASILIUS, Bishop of Velletri, Cardinal Pompilj.

I, RAPHAEL, of the title of S. Praxedis, Priest, Cardinal Merry del Val.

I, OCTAVIUS, of the titles of SS. Laurentii and Damasi, Priest, Cardinal Cagian□.

I, PETER, of the title of S. Laurentii in Lucina, Priest, Cardinal Gasparri, S.R.E. Chamberlain.

I, FR. ANDREAS, of the titles of SS. Cosmae and Damiani, Priest, Cardinal Frühwirt, of the Order of Preachers.

I, RAPHAEL, of the title of S. Hieronymi, Priest, Cardinal Scapinelli di Léguigno.

I, VICTOR AMADEUS, of the title of S. Priscae, Priest, Cardinal Ranuzzi de Bianchi.

I, DONATUS, of the title of S. Silvestri in Capite, Priest, Cardinal Sbarretti.

I, PHILIPPUS MARIA, of the title of Sanctae Mariae de Aracoeli, Priest, Cardinal Camassei.

I, AUGUSTUS, of the title of Sanctae Caeciliae, Priest, Cardinal Silj.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary) I, CAIETANUS, Cardinal Protodeacon of the Holy Agatha, BISLETI. I, LUDOVICUS, Cardinal Deacon of Santa Maria in Via Lata, BILLOT. I, MICHAEL, Cardinal Deacon of S. Eustachii, LEGA. I, NICOLAUS, Cardinal Deacon of S. Mariae in Dom-

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nica, MARINI. I, ORESTES, Cardinal Deacon of S. Mariae in Cosmedin, GIORGI, Major Penitentiary. O. CARD. CAGIANO © A. CARD. VICO, S. R. E. Chancellor. Bishop of Portuen. and S. Rufinae, S. Raphaël, Ludovicus R. C., Prefect. Apostolic Protonotary. Schüller, Apostolic Protonotary, in loco plumbi Reg. in Can., vol. XXI, n., 4. III BEATA IOANNA DE ARC, VIRGO, IS INCLUDED IN THE HEAVENLY HOST. BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. By divine and merciful providence, after a long period of time, while a great war was producing so many evils, these miracles, which occurred through the intercession of the Maiden of Aurelianensis, definitively demonstrated before men her innocence, her faith, her sanctity, and her obedience to the commandments of God, to which she persevered until her cruel and unjust death. Therefore, it was fitting that Joan of Arc should be enrolled among the number of the Saints, so that all the faithful may learn from her example to be obedient to the commandments of God, and that they may obtain grace to convert their citizens so that they may attain eternal life. On the sixth of February, in the year of the restored salut, one thousand four hundred and twelfth, in the town of Dowiremý, in Lorraine, Joan was born to James of Arc and Isabel of Rome, pious and faithful Catholic farmers. From her earliest youth, under the care of her mother, she was pious and upright, fearing God, sufficiently instructed in the faith, and most studious of simple and sweet conversation. While living in her father's house, she assisted her parents with her own hands: she was accustomed to spinning flax and wool, and sometimes went with her father to ploughing and to tend the cattle.

[*Latin ed. p. 515*]

Acta Benedicti PP. XV 515. He not only fulfilled his duties towards his parents, but also those pertaining to religion and piety, with the utmost precision, so that he won the admiration of all, and the parish priest of the town declared that he had never seen anyone better, nor had he ever had such a person in his parish. He frequently received the sacraments, observed the prescribed fasts, frequented the church constantly, attended the holy sacrifice of the Mass daily, and offered fervent prayers before the images of Jesus, hanging on the Cross, and the Most Blessed Virgin. Joan, in her manner, always did these things. On feast days, while other girls were relaxing and indulging in dances, she would go to the church, carrying candles, which she offered to the most holy Virgin, and, because of her singular devotion to Her, she made a pilgrimage to the solitary church of the B.M.V. of Bermont. Such was the love she bore for God and the worship due to Him, that even in the evening, even when she was in the fields, at the very sound of the church bell, she would kneel with bent knees and raise her mind to God. She showed charity towards her neighbor: she comforted the sick and gladly gave alms, she received the poor into her home, to whom

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she willingly offered her own bed, lying on the floor herself. Such virtues, in this girl, who was about twelve years old, so amazed God that He filled her with glory and honor, and He began to reveal His plans to her through certain heavenly visions, as He has often done with other holy virgins. Joan, being thirteen years old, heard a certain voice in the garden of her father's house, near the church, at midday, and she saw a great light. Then she was struck with fear, but when she heard it a third time, she recognized it as the voice of the Angel of God. In these first apparitions, the Angel did not signify to Joan the divine mission, but only urged her to cultivate piety and to frequent the church; Joan, however, moved by the joy of heavenly things, vowed her virginity to God. Finally, the Archangel Michael revealed himself to her, and commanded her, to leave her father's house, to go to the King and to assist him, casting aside all fear, because Saint Catherine and Saint Margaret would help her. The humble girl replied that she was a poor girl, and that she knew nothing of riding or of military matters; but her faith and obedience were so great that, having left her parents, she went to the village of Burey-le-petit, to her uncle Durand Laocard, and asked him to take her to the Valley of Color (Vaucouleurs), to the Duke Robert de Baudricourt, to whom she wished to announce that she was going to France to meet with the Duke of Delft, so that she might be crowned. Her uncle, filled with admiration, agreed, and on the thirteenth day of May, in the year one thousand four hundred and twenty-eight, he took Joan to the Valley of Color.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Commentarium Officiale. He arranged that he should speak with the lord of Baudricourt. But this man did not give credence to the maiden's words, but rather signified to her father that he should return her to her father and give her alms. Joan returned to her father's house and resumed her former labors, but with firm confidence that she would soon be brought to the King. Indeed, not long afterwards, by the will of God, Joan's uncle came to the village of Bomrémy and obtained Joan, ostensibly to be a help to his wife, and then he went again to the Valley of the Color and entrusted Joan to the pious family of Le Royer. Meanwhile, Joan openly manifested her mission, saying that she must go to the Dauphin, because her Lord, the King of Heaven, willed it. The lord Robert de Baudricourt, wishing to test Joan's spirit, which had indeed been drawn to him, ordered that a priest should swear her; which she did, but afterwards she repented of this oath. Robert perhaps still doubted, but he had to yield to the eagerness of the citizens. Joan, having obtained leave from her relatives, to whom she declared that she must obey the divine will, on the thirteenth day of February, in the year one thousand four hundred and twenty-nine, clothed in men's garments, and mounting a horse, together with several soldiers, to whom the lord Robert had entrusted Joan,

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set out on her journey towards the King. After eleven days, amidst many difficulties, fearing the English and the Burgundians, she arrived, however, with great perseverance, in the city of Chinon, near the King, where she had to endure other not inconsiderable obstacles. Some of the King's counselors asserted that no credence should be given to her, but after a few days, when the King learned from the lord Robert that Joan had miraculously crossed many rivers to reach him, he finally granted her an audience. Joan, when the King had somewhat withdrawn from the sight of others, showed him reverence and manifested the heavenly mission which the King of Heaven had entrusted to her, asserting that she would be consecrated and crowned in the city of Rheims, to act as viceregent for the King of Heaven, who is the King of France. After various interrogations, the King said that Joan had revealed to him certain secrets, known only to God, and therefore he trusted her greatly. But in a matter of such importance, he wished to seek counsel from ecclesiastical men, and he sent the maiden to Poitiers, so that she might be examined by the doctors of the University. After three weeks, the doctors reported to the King that they had found nothing in Joan contrary to the Catholic faith, and the King ordered that the maiden should have people devoted to her, and that John Pasquerel, her brother, from the Order of the Hermits of Saint Augustine, who had always followed her, should be with her.

[*Latin ed. p. 517*]

The acts of Pope Benedict XV, 517. A horse and arms were offered to him, but he preferred an old sword, adorned with five crosses, which he indicated could be found in the church of Saint Catherine at Fierbois, and indeed it was found there. He also desired a banner with the image of the Redeemer, which he carried with him constantly. And when asked why he carried the banner, he replied that he did not wish to use his sword, nor did he wish to kill anyone. Towards the end of April of the same year, he traveled to the city of Blois, where an army of nearly twelve thousand soldiers had been assembled, and which had been supplying provisions to the city of Orleans, besieged by the English. Pope John's first concern was that good morals be maintained within the army, so he ordered that women of bad character be expelled and that blasphemers be severely rebuked. Furthermore, he desired another banner with the image of Christ, to gather the priests, which the aforementioned almoner prepared, so that they might, daily, morning and evening, sing together with John antiphons and hymns concerning the Blessed Virgin Mary. And before entering the city of Orleans, he ordered that all the priests, who were proceeding ahead, armed, be gathered together with that banner. The young woman wished to affirm her mission as a sign of peace, and to this end, she sent a letter to the English commander Talbot, in which she stated that if the English did not withdraw from the siege and return to their kingdom, she would attack

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them in such a way that they would be completely forced to withdraw. However, the English responded with insults, which the young woman bore with an unyielding spirit. But the event confirmed her prediction; for, as historical documents and accounts attest, Joan, through a marvelous work and beyond human power, by the will of God, freed the city of Orleans from the English siege. All then believed that Joan had been sent by God, and the citizens of Orleans declared that if Joan had not arrived to help them from God, the city would have been brought under the dominion and power of the besieging enemies. She entered Orleans with great joy, and was received and greeted as an angel of God. Joan, however, first of all, went to the grand church, in order to express her feelings of gratitude and to show due reverence to God, her Creator, and she encouraged everyone to place all their hope fully in the Lord. After the special deeds of Joan performed in Orleans, and other glorious acts that followed against the English in the camps and in various cities, after so many victories, the princes of the royal lineage and the dukes wished that the king should go to Normandy, but Joan always maintained that the king should go to Rheims, so that he might be crowned and consecrated there, and thus the power of the enemy would be diminished.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - The Official Commentary was lacking. Finally, all approached his opinion, and the King arrived in the city of Rheims, where he found complete obedience, and in the ancient church of the city, he was anointed with holy oil and crowned with the royal diadem. When the maiden saw the King consecrated, she knelt before him and shed a flood of tears for the fulfillment of God's will. After the King's consecration, although the maiden's counsel, which had certainly led to a happy outcome, had originated with the King and his courtiers, other glorious deeds were performed by her, especially in the city of Saint-Pierre-le-Monstier and in the city of Lagny, where she resurrected a dead infant, who had not yet been baptized, so that, regenerated in the sacred font, he might receive the life of grace. When Joan was in Melun in April of the year one thousand three hundred and thirty, she understood, through a supreme revelation, that she would be released from her captivity before the feast of Saint John the Baptist, and she knew the day and the hour. But faithful to her mission and most obedient to the King, she bravely defended Compiegne, which was besieged by the Duke of Burgundy and the English. On that day, after attending Mass and receiving the Eucharist in the church of that city, she foretold that she would be betrayed very soon and delivered to death, and therefore she urged all to pray for her. Indeed, on the twenty-fourth day of May, when she had left the city to scout the enemy, and was rejected by them, she wished to re-enter the city, but William Flavy, the governor of that city,

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closed the gates, so that he might help the maiden and receive her back into the city, but she was surrounded by the Burgundian army and captured with a few others. Joan's captivity brought great joy to the English, and the Burgundians wished to take the maiden and bring her into their own power. To make this easier, first, the Duke of Burgundy was urged by the Vicar General of the Inquisition and the University of Paris to hand over the maiden, as a heretic, to ecclesiastical justice. When he gave no response, the English King turned to Peter Cauchon, the Bishop of Beauvais, who was most zealous in favoring the English. On the fourteenth day of the month of July, he went to the Duke of Burgundy, saying that the maiden had been captured in the territory of his diocese, and therefore, since the matter concerned faith, he was the rightful judge. He offered him a large sum of money, namely ten thousand gold francs. The Duke of Burgundy agreed, and Joan was sold to the English, who, on the twenty-fourth day of October of the same year, paid this price from taxes levied on the citizens of Normandy.

[*Latin ed. p. 519*]

Acta Benedicti PP. XV 519. In the meantime, the young woman, trusting in the divine Providence, maintained a lively hope that her captivity would not hinder the fulfillment of God's works. With a tranquil spirit, before being sold to the English, she remained for about four months in the fortress of Beaulieu, and then was sent to the fortress of Beaurevoir. There she learned that she had been sold to the English, and when she heard that the city of Compiègne was to be destroyed immediately, she attempted to escape from custody, but in vain. Nevertheless, she was comforted, because heavenly voices had foretold to her the liberation of the city of Compiègne before the feast of Saint Martin; and this event was indeed confirmed. Later, she was taken to the fortress of Grotoy, where, in the month of November, she was delivered to the English by the Duke of Burgundy. While she remained in these fortresses, all admired her religion and piety. Finally, in the month of December, she was transferred by the English to the fortress of Rouen, where an unjust trial was instituted against her. The English pursued Joan with capital hatred, and they desired her death completely, because she had come to the aid of the Most Christian King of France, and because they greatly feared her for the victories obtained through her; and since they had heard that the young woman was considered in France to be sent by God, they tried to deliver her, as if she were a sorceress, to the flames. Just a short time before, some women in Paris had condemned a certain woman to the flames, because she had said that the young woman was a saint and that she acted by God's command. And since the trial tended to bring infamy upon the King of France, the English made every effort to ensure that Joan, too, would be declared infamous and condemned as a heretic, deciding from the beginning that the young woman should

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die. Henry VI, King of the English, wrote to the judges on the third day of January of the year one thousand four hundred and thirty-one, stating that if, by chance, Joan had not been condemned as a heretic and sorceress, he reserved the right to retain her. The judges, for their part, requested and obtained letters of defense from the King of England. All the contemporary texts examined candidly state that the trial was constructed "by the instigation and influence of the English," who always kept Joan in their custody and did not allow her to be held in ecclesiastical prisons. A certain historian, almost a contemporary, wrote that this trial marked the beginning of Joan's passion. Eyewitnesses testified that she was in prison, in iron shackles, and was enclosed in an iron cage, with her neck, hands, and feet bound: the guards of her prison were the most wicked men, impudent and stained with every vice. And, according to a few witnesses, this trial, which lasted for four months, was not only unjust, but also invalid and null. At the same time, the young woman's conduct was truly admirable: she,

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Commentarium Officiale. Having scarcely reached her twentieth year, she maintained such a tranquil demeanor and answered the judge's questions with such prudence that everyone marveled at her. However, the witnesses, concerning her religion and piety at that time, testified that she had repeatedly begged to be allowed to attend Mass, especially on feast days, and to receive the most holy Eucharist, and that she lamented greatly because these spiritual benefits were denied to her. During the same trial, when the young woman became ill, the English were greatly struck with fear, lest she should die by natural causes; therefore, several physicians were sent to her, and one of them, among other things, reported: "The King had purchased her at a great price, and he did not want her to die except justly, and to be burned." Having regained her health, but not yet being fully restored, the trial was continued without delay. Joan repeatedly declared in her responses that she wished to submit entirely to the judgment of the Catholic Roman Church, but the judges hinted to her that she should submit to them, as if they were representatives of the Church. When asked whether she was willing to submit to the Lord Pope, she replied that she was, but she was unwilling to submit to those present judges, since they were her mortal enemies. This response, which the judges themselves anticipated, formed the basis of the accusation, since it falsely implied that Joan was unwilling to submit to the Church. Another aspect of the accusation presented to the judges concerned her visions and revelations, which they asserted were produced by an evil spirit, and especially the masculine garments, which Joan had said she wore by divine command. These accusations were reduced to twelve articles, and some, especially from the University of Paris, who were most hostile to the young woman, although unaware of the trial, submitted opinions against

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Joan; and there were others in France who defended her, and indeed, many prayers were composed at that time for her liberation. Furthermore, the nullity and malice of the trial were so evident that when a most celebrated priest, John Lohier, Dean of the Roman Rota, arrived from Normandy, having been asked to express his opinion concerning the trial of the young woman, in the presence of the Bishop, he asserted that there was no case, for several reasons. Later, other learned men, also distinguished by ecclesiastical dignity, clearly demonstrated the injustice and nullity of the trial, and for the sake of truth and honor, we wish to remember Cardinal Elijah of Bourdeille, Bishop of Petrocoricensem, John Gerson, Theodore de Lellis, Auditor of the Sacred Roman Rota, Pontanus, Advocate of the Sacred Consistory, and other most eminent jurists.

[*Latin ed. p. 521*]

The acts of Pope Benedict XV relate that the young woman, until the very end of the proceedings, and even before the torturer, refused to retract her visions and revelations, even though the judges employed every artifice to persuade her to declare them false. Indeed, it was feared among the English that, before she was condemned, she herself would confess that her visions and revelations were false and deceitful, for the opinion of the people regarding her divine mission would always remain, if she persisted in her affirmations. Therefore, the judges, in order to achieve the desired outcome, resorted to observing the sentiments of the people and to the use of torturers, as a last resort. And on the twenty-fourth day of May of the same year, one thousand four hundred and thirty-one, Joan was led to the square before the church of Saint Audoen (de Saint-Ouen), where, in a spectacle arranged for this purpose, the Bishop was present along with the Cardinal of Winchester, the judges, doctors, and many others. The young woman was placed on a certain platform before everyone, and she also saw the executioner, who, with his cart, was in the street, awaiting the declaration that Joan's body would be burned. But before that, Nicholas Loyseleur, who was cleverly betraying the young woman, told her that the danger of death could be avoided if she would do what was ordered. Master William Erard delivered a sermon, and among other things, spoke against the King of France: "O Kingdom of France, you are esteemed and called the most Christian kingdom, and your kings and princes are most Christian; but now, through you, Joan, and through the King who calls himself King of France, through your adherence to her and your belief in her words, you have become heretical and schismatic." The young woman, out of humility, said nothing about herself, but wished to defend the King as a good Christian; the aforementioned Master then imposed silence on Joan and concluded the sermon. But the young woman firmly asserted that she had done nothing wrong, that she believed in the twelve articles of faith, and in the ten commandments of the Decalogue, and that she wished to

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believe all that the holy Church of God believes. However, the Bishop informed Joan that there were ordinaries in his diocese who were judges, and therefore she should submit to them. Meanwhile, Master Erard showed the young woman a document of abjuration for her to sign, but Joan declared: "Let this document be examined by the clergy and the Church, to whose hands it is to be given, and if they give me counsel to sign it and to do what is said to me, I will gladly do so." To this, Master Erard replied: "Do it now, or today your days will be ended by fire." At the same time, the reading of the condemning sentence began, and Joan, weakened by her efforts, frightened by threats, and overwhelmed by so many councils and exhortations, was forced to yield, referring herself to the consciences of the judges. Then a short document of abjuration was read to her, in which she was ordered not to wear male clothing, not to carry weapons, and other things of this kind. If more were written, especially about the acts of the young woman.

[*Latin ed. p. 522*]

522 Concerning the Apostolic See – An Official Account of Visions and Revelations: The judges feared that her testimony might deviate from the intended course. However, in place of the small sheet of paper, which, according to the testimony of John Massieu and others present, contained approximately eight lines, a longer and more detailed document was introduced during the proceedings. Furthermore, since Joanna was unable to write, the sheet of paper given to her was marked with a circular sign resembling a cross, seemingly as a form of mockery. Subsequently, she requested that the document be placed in the hands of the Church, as had been promised to her; but, on the contrary, she was condemned to perpetual imprisonment within the very fortress of Rouen, under the same English custody. A great uproar then arose among those present, and many stones were thrown. On the afternoon of Thursday, that is, on the twenty-fourth day of the month of May, when the young woman, dressed in women's clothing, had returned to the same prison, she suffered greatly at the hands of the English, who subjected her to numerous torments, and they were so enraged, even with the judges, that three days later, when some of them approached Joanna within the fortress, they were violently rejected by her, with drawn swords. The young woman again put on men's clothing, in order to better protect her virginity; for she had been subjected to violence by the guards, and even by a man of great authority: and when questioned by the judges as to why she had again put on men's clothing, she replied that she had done so to defend her chastity. When asked whether she had had any other visions, Joanna candidly replied that she had been rebuked by heavenly voices for the abjuration she had made, but she declared that she had made it under duress and out of fear, and that she did not understand it. Finally, when

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asked whether she would resume wearing women's clothing, she replied that she was willing to do so, provided that she was placed in a safe location. On the twenty-ninth of May, the judges convened and decreed the young woman's death, as a relapsed heretic. The following morning, two priests were sent by the Bishop to the prison of Joanna to prepare her for death. The unfortunate young woman, hearing that she was to be burned, began to weep, lamenting the wickedness of men who were about to deliver her innocent body to the flames. However, she immediately raised her spirit, placing all her hope and trust in God. After receiving the sacrament of Penance, she received the most holy Eucharist, and then, surrounded by approximately eight hundred English soldiers, she was led to the marketplace, and a paper was placed on her head, on which was written: "Heretic, sorceress, apostate, relapsed." On her way, shedding pious tears, she so devotedly commended her soul to God and the Saints that those who heard her were moved to tears. In the marketplace, there were three structures: two for the judges and prelates, and one where the wood was prepared for burning Joanna. When she arrived in the marketplace, wearing a long undergarment, as she had requested, before

[*Latin ed. p. 523*]

The acts of Pope Benedict XV, number 523, record that a large multitude of people heard the sermon of Master Nicholas of Migne; after it was concluded, he said to the young girl: "Go in peace; the Church abandons you to the power of the secular world." Some of those present rightly requested that the formula of abjuration be read again to her; but, on the contrary, a sentence of condemnation was immediately pronounced without any judgment from the secular court, for, having been seized by armed Englishmen, she was brought to the place of execution. The young girl, kneeling, repeated her prayers to God; she asked for forgiveness from all and requested the priests to celebrate a Mass for the repose of her soul. She waved a small cross, which a certain Englishman, present there, had made from a piece of wood, and which she kissed most devoutly and placed in her bosom. Nevertheless, she still wished to have the cross of the Church, and she obtained it. Then, bidding farewell to those present, she was led by the executioner to the pile of wood prepared for her burning, and the executioner placed the fire beneath. At that very hour, the young girl understood the prediction of her liberation, which she had heard with heavenly voices: "Bear all things willingly; do not be troubled or disturbed about the martyrdom; you will enter the kingdom of Paradise." She clearly perceived that her death was related to her mission, and, commending herself earnestly to the most holy Virgin Mary, to the blessed Michael the Archangel, to Saint Catherine, and to all the Saints, she confessed that she had done everything according to the commandments of God until the very end of her life. She asked the confessor to raise the cross of the Lord so that she might see it; which he

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did; and Joan embraced it and, shedding a flood of tears, kissed it most devoutly, until finally, uttering the most holy name of Jesus continuously, she breathed her last among the flames. The death of the holy girl aroused such admiration in everyone that even her enemies were greatly terrified, and the executioner himself confessed that Joan had been condemned to death tyrannically, and that he was very afraid, because he had burned a holy woman. And immediately, miracles followed. For, in the presence of many, it was seen that the name of Jesus was inscribed in the flame from which she was being burned, and a certain Englishman, who, being most hostile to the young girl, had said that he wished to put her in the fire, remained stunned and motionless upon seeing her death, and afterwards declared that he had seen a dove flying among the flames. Also, the heart of the young girl remained intact and full of blood, which the executioner himself confirmed. The English, however, wanted it to be thrown into the river Seine along with Joan's ashes, so that the people would not be able to possess her relics. Finally, the punishments from God, the avenger of innocence and justice, were inflicted upon the tyrants; for all those who were guilty of Joan's martyrdom died a shameful death.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Commentarium Officiale: As the young girl had foretold, the English were driven out of the city of Paris, and subsequently from Normandy, Aquitaine, and throughout all of France. After the disturbances in France had subsided, when Charles the Seventh entered the city of Rouen, he ordered an investigation into the matter of the young girl. The girl's mother and two brothers presented a petition on this matter to the Holy See, which Cardinal William d'Estonteville, the legate of Pope Callistus the Third, presented to the Supreme Pontiff, and on the eleventh of June of the year one thousand four hundred and fifty-five, a favorable decree was obtained, by which three apostolic judges were appointed: the Archbishop of Reims, Juvenal de Ursins, the Bishop of Paris, William Chartier, and the Bishop of Coutances (-Avranches), Richard de Longueil. In the girl's homeland, as well as in Orleans, Paris, and the city of Rouen, judicial investigations were carried out, and one hundred and twenty-three witnesses, of any age and condition, were examined under oath of religion. Finally, on the seventh of July of the following year, one thousand four hundred and fifty-six, the judges pronounced a sentence of rehabilitation, in which the girl's innocence was declared, and the nullity of the condemnation of the process was declared as fraudulent and malicious, and also the abjuration was recognized as false, deceitful, and null. The most illustrious virtues of this Handmaid of God, which she constantly practiced during her lifetime, as well as the supernatural gifts with which she was endowed by God, brought her the greatest reputation for holiness, but it is appropriate to omit these things for the sake of brevity. We wish

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to cite from contemporary historical writers who extolled the girl's holiness and her divinely inspired mission, first, the aforementioned illustrious John Gerson, who, writing about the girl's deeds in the year one thousand four hundred and twenty-nine, wrote: "This is the Lord's doing, and it is wonderful in our eyes." Then, Saint Antoninus, who in his histories considered the girl to be "led by the Spirit of God," and finally, Pope Pius the Second, writing: "The girl, sixteen years of age, named Joanna, daughter of poor farmers, in the region of Toul, with a divine spirit, as her deeds demonstrate... whom they considered to be some kind of divine power... When the judges learned that the girl had assumed a masculine habit, they condemned her as having fallen away, and her ashes were thrown into the river Seine, so that 'they would not be honored in any way.' Thus, Joanna 'died, a wonderful and astonishing virgin.'" The immense reputation for holiness, which the Handmaid of God's virtues and supernatural gifts and charisms had inspired in all who knew her while she was still alive, became even more brilliant after her death, and indeed increased so much.

[*Latin ed. p. 525*]

The acts of Pope Benedict XV, number 525, attest to the truth of that which is written in Scripture, and which justly and deservedly applies to her: "Her memory shall not be erased, nor her name perish from generation to generation. The nations shall recount her wisdom, and the Church shall proclaim her praise" (From the Book of Ecclesiasticus, chapter XXXIX, verses 13-14). No less, the fame of this Handmaid of God is confirmed by the honors which have always been rendered to her. From the year one thousand four hundred and twenty-nine until the present time, the city of Orleans celebrates her feast day, that is, the octave of the month of May, with solemn festivities. After the sacred rites, in the Cathedral Church, a prayer is recited in her honor, and afterwards pious supplications are made, with the Bishop, the Chapter, and the clergy of the twelve parishes present, as well as the Syndic, the magistrates, and the leaders of the army. The sanctity of Joan is confirmed by many graces, both spiritual and corporal, which were granted by God through her, and by the prodigious healings which are abundantly described in the respective proceedings. Having considered all these things, many beloved sons of Our Holy Roman Church, Cardinals, and venerable brothers, the Bishops of all of France, and many other prelates of other nations, and religious communities, and most pious priests, implored the Apostolic See that, just as she had once vindicated her own integrity, so it might declare its judgment, by which it would deem worthy to grant her the honors of Heaven. Therefore, after many testimonies were collected, from the dioceses of Orleans, Verdun, and Saint-Dié, and these were presented to the Congregation of Sacred Rites, His Holiness Pope Leo XIII, Our Predecessor, declared on the twenty-seventh day of the month of January of the year one thousand eight hun-

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dred and ninety-four, that the introduction of the cause should be marked. Subsequently, as is proper, after the apostolic proceedings were held, and their validity duly confirmed, an examination was made in three meetings of the Congregation of Sacred Rites, concerning the heroic virtues of the Venerable Servant of God, Joan of Arc. After these meetings were held and all things were carefully considered, His Holiness Pope Pius X, also Our Predecessor, solemnly decreed on the feast of the Epiphany of the Lord in the year one thousand nine hundred and four: "It is established that the theological virtues of Faith, Hope, and Charity in God and in neighbor, and the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with their associated virtues, were present in the Venerable Servant of God, Joan of Arc, in a heroic degree, in the case and for the effect of which this matter is being considered, so that it may proceed to further stages, that is, to the examination of four miracles." Since four miracles were proposed for obtaining beatification, three were obtained, namely: the first, the instantaneous and perfect healing of Sister Theresa of Saint Augustine from a chronic ulceration of the stomach; the second: the instantaneous...

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary on the complete and perfect healing of Sister Julia Gauthier from a fungous ulcer in her left breast; thirdly: the instantaneous and perfect healing of Sister Joan Maria Sagnier from chronic tuberculous osteo-periostitis. Concerning these three miracles, after they had been examined three times, the same Pope Pius X, Supreme Pontiff, on the third Sunday of Advent of Our Lord Jesus Christ, in the year 1908, solemnly declared that they were to be considered proven. When our aforementioned Predecessor had already dispensed with the fourth miracle, on the feast of the Holy Family of Jesus, Mary, and Joseph, on the twenty-fourth day, that is, the day of the month of January of the following year, he solemnly decreed: That the process for the solemn Beatification of the Venerable Servant of God, Joan of Arc, could proceed. This was celebrated with solemn ceremonies and festivities on the Sunday after Easter of the same year, 1909, in the Vatican Basilica, and great joy was felt in Gallus. With new miracles arising, the diligent promoter of this cause took care to present them for examination, and our Predecessor himself, on the twenty-third of February of the year 1910, signed with his own hand the commission for the resumption of the cause. After the proper procedures had been completed regarding the proposed miracles, and also, with regard to one of them, a third additional process in this City, on the sixth of April of the year 1910, we solemnly decreed: That two miracles are to be considered proven, namely, the first, the instantaneous and perfect healing of Maria Antonia Mirandelle from a penetrating plant disease; and the second, the instantaneous and perfect healing of Thérèse Belin from tuberculous peritonitis and pulmonary disease, as well as an organic lesion

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of the mitral valve. Again, on the seventeenth day of the month of June of the year 1910, we decreed that the process for the solemn Canonization of Blessed Joan of Arc could proceed. With these things having been stated and established, so that everything might be observed in the most solemn ceremony, which our Predecessors have wisely prescribed for the celebration and honor of this event; first, we ordered the Cardinals of the Holy Roman Church to be present, on the twenty-second day of the month of April of this year, so that they might pronounce their judgment in the Consistory; who, after hearing our beloved son, Virginio Iacoucci, Advocate of the Consistorial Hall, speak about the actions of Blessed Joan of Arc, were, with one voice, urged by us to give a legitimate definition regarding this cause. Meanwhile, we took care that not only the neighboring Bishops, but also those from the most distant regions, should be informed by letters from the Sacred Congregation of the Consistory, so that, if they had the opportunity, they might also pronounce their judgment and be present. And many came from those distant regions.

[*Latin ed. p. 527*]

The acts of Pope Benedict XV, number 527, state that, after mature consideration, and having learned the facts, both from those things which had been done up to that point, especially in the public Consistory held before Us, and from the acts of the Congregation of Sacred Rites, a copy of which was given to each, in the semi-public Consistory held on the seventh day of May before Us, in the same matter, Our most beloved sons, the Cardinals of the Holy Roman Church, gave their opinion; and the instruments of this matter were publicly prepared by the most beloved sons of the Apostolic See, the Notaries, and were brought to the archives of the Congregation of Sacred Rites. Therefore, We have determined the day for the solemn celebration of the canonization to be the sixteenth of May, and in the meantime, We earnestly exhort the faithful to offer fervent prayers, especially in those sacred buildings in which the Holy Sacrament is publicly exposed for adoration, so that they too may receive more abundant fruit from such a ceremony, and that the Holy Spirit may graciously assist Us in this grave office of Ours. When the most auspicious and desired day arrived, both the secular and regular clergy, the prelates and officials of the Roman Curia, and those most beloved sons of Ours, the Cardinals of the Holy Roman Church, who were present in the city, and the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and Abbots, gathered in the magnificent Basilica of the Vatican: and We, preceded by the solemn supplications of them all, entered therein. Then, Our beloved son, Cardinal Anthony Vico, Prefect of the Congregation of Sacred Rites, and entrusted with the preparation of this canonization, with the eloquent words of Our beloved son, Virginio Iacoucci, Advocate of the Consistorial Hall, offered to Us, on behalf of the Holy Priests, the prayers and supplications that we might

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enroll Blessed Joan of Arc among the Saints. When this was again urged upon Us with greater insistence by the same Cardinal Anthony Vico and Our Advocate of the Consistorial Hall, We, fervently imploring heavenly light, declared, "For the honor of the Holy and undivided Trinity, for the increase and glory of the Catholic faith, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our own, after mature deliberation, and by the vote of Our beloved sons, the Cardinals of the Holy Roman Church, as well as by the counsel of the Patriarchs, Primates, Archbishops, and Bishops, We declare the aforementioned Blessed Joan of Arc to be a Saint." Furthermore, We ordered that the memory of the holy Joan of Arc be observed annually on the thirtieth day of May, and that it be noted in the Roman Martyrology. Finally, for so great a benefit, We gave heartfelt thanks to God, the Most High, and we celebrated the solemn Holy Sacrifice, and after the most excellent and joyful reading of the Gospel, We encouraged the assembled multitude to receive the grace of the Saint. Lastly, with all present, We most lovingly granted a plenary indulgence for all sins.

[*Latin ed. p. 528*]

596 Acta Apostolicae Sedis - Official Commentary. Now, the eyes of all the Christian faithful are turned towards the venerable Saint, who, in order to fulfill the commands of God, abandoned her family, renounced feminine pursuits, took up arms, and led soldiers into battle; nor did she afterwards fear the threats of death and the unjust sentence that condemned her to be burned. Knowing that she was innocent, not a heretic, a sorceress, an apostate, or a relapsed [person], wrapped in flames, she implored prayers and intercessions, and repeated that she had done everything by the mandate of God, until, finding strength in the vision of the cross, she breathed her last. That justice, which was lacking in the process due to unrestrained human passions, did not delay, and the Supreme Pontiff was able to restore the reputation of Joan of Arc more quickly, whose example should be before the eyes of all those who unjustly suffer, so that they may patiently await restoration from the just and eternal Judge. Therefore, having considered all that was sought, and with certain knowledge and the fullness of Our Apostolic authority, We confirm, strengthen, and again establish all and each of the aforementioned things, We decree, and We announce to the entire Catholic Church; We command that these present letters, transcribed and printed, with the endorsement of a Notary Apostolic and sealed with the seal of a man constituted in ecclesiastical dignity, should have the same full faith as if they were exhibited or shown. If anyone should presume to infringe or attempt to violate or, with audacious temerity, to contradict this page of Our definition, mandate, and will, let him know that he will incur the indignation of Almighty God, and of Saints Peter and Paul, His Apostles, and of all the saints.

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Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty, on the sixteenth day of the month of May, in the sixth year of Our pontificate.

I, BENEDICT, Bishop of the Catholic Church.

[*Latin ed. p. 529*]

The Acts of Pope Benedict, year 529, fifteenth [day].

I, Vincent, Bishop of Ostia and Praeneste, Cardinal Vannutelli, Dean of the Sacred College, Datary.

I, Caietan, Bishop of Sabina, Cardinal Delai.

I, Anthony, Bishop of Porto and of S. Rufina, Cardinal Vico.

I, Januarius, Bishop of Albano, Cardinal Granito Pignatelli di Belmonte.

I, Basil, Bishop of Velletri, Cardinal Pompilj.

I, Raphael, Priest of the title of S. Praxedis, Cardinal Merry del Val.

I, Octavius, Priest of the titles of SS. Laurentii and Damasi, Cardinal Cagiano.

I, Peter, Priest of the title of S. Laurentii in Lucina, Cardinal Gasparri, Secretary of the Holy Roman Church.

I, Andreas, Priest of the titles of SS. Cosmae and Damiani, Cardinal Frühwirth, of the Order of the Preachers.

I, Raphael, Priest of the title of S. Hieronymi, Cardinal Scapinelli di Léguigno.

I, Victor Amadeus, Priest of the title of S. Priscae, Cardinal Ranuzzi de Bianchi.

I, Donatus, Priest of the title of S. Silvestri in Capite, Cardinal Sbarretti.

I, Philippus Maria, Priest of the title of Sanctae Mariae de Aracoeli, Cardinal Camassei.

I, Augustus, Priest of the title of Sanctae Caeciliae, Cardinal Silj.

I, Caietan, Protodeacon of Sanctae Agathae, Cardinal Bisleti.

I, Ludovicus, Deacon of Santae Mariae in Via Lata, Cardinal Billot.

I, Michael, Deacon of S. Eustachii, Cardinal Lega.

I, Nicholas, Deacon of S. Mariae in Domnica, Cardinal Marini.

I, Orestes, Deacon of S. Mariae in Cosmedin, Cardinal Giorgi, Major Penitentiary.

Ep. Raphael Ludovicus, in Loco plumbi. Registered in the Canon Law, volume XXI, number 6.

Virili, at S. and S. Rufina, Prefect of the Holy Roman Church.

Protonotary Schüller, Cardinal Vico, Portuen. Apostolic Cardinal.

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Protonotary Apostolic.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION: ERECTION OF A CANONICAL CHAPTER IN HONOR OF THE SAINTS MARTYRS DONATUS AND CYPRIAN IN THE TOWN OF MURO.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, it is most fitting that the Roman Pontiffs should adopt such measures, or confirm them with their own authority, which can contribute to the splendor of the sacred liturgy.

Moreover, in order to increase the majesty of the sacred rites and to promote the work of the ecclesiastical order in the sacred ministry, our beloved son, Peter, of the title of Saints Nereus and Achilles, Cardinal Priest of the Holy Roman Church, La Fontaine, the present Patriarch of Venice, having presented humble petitions to the Apostolic See, so that a canonical chapter in honor might be established in the church dedicated to the Saints Martyrs Donatus and Cyprian, in the town of Muro, where the Patriarch himself is the Abbot, We, with the advice of our beloved Cardinal Secretary of the Sacred Congregation of the Consistory, desiring to give heed to the pastoral solicitude of the Patriarch of Venice, having considered all matters with mature deliberation, and having considered the antiquity and splendor of the Church of Muro, we have decided to grant the requested petitions.

Therefore, by these present letters, with the fullness of Apostolic power, We decree that, as far as is necessary, with the consent of those who are concerned, a canonical chapter in honor be erected in the aforementioned church of the Saints Martyrs Donatus and Cyprian, and We elevate that church to the rank of a collegiate church in honor, with all the rights and privileges which are properly belonging to canonical chapters and collegiate churches according to the law, and with the following special provisions: namely, that the number of members of the canonical chapter shall not be defined, but it shall consist of all priests who, whether in the parish of the Saints Martyrs Donatus and Cyprian, or in the parish of Saint Peter Martyr in the town of Muro, exercise the office of parish priest, vicar, cooperator, or chaplain.

Furthermore, there shall be two principal dignities: namely, the Dean and the Primicerius.

[*Latin ed. p. 531*]

From the acts of Pope Benedict XV, section 531, and in accordance with the following law, two parishes, as mentioned above, shall be governed as follows: The Dean shall be designated for one of the parishes, and the title of Dean shall be conferred upon the one who has held the benefit of the parish for a longer period. The other shall be called the Primicerius.

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Therefore, when a parish is vacant and is administered by the Dean, the Primicerius shall assume the title of Dean. A new curate shall be called the Primicerius. However, with the conferral of these titles, no change shall be made regarding the legal condition of the relationships that currently exist between the two aforementioned parishes and their respective pastors and clergy. In the sacred ceremonies that are held in the church under the authority of the Primicerius, he shall perform the duties of the highest rank, as shall the Dean in the other church, except on the feasts of the titular saints, in which case, to foster fellowship and mutual charity, it shall be the duty of the pastor of one church to appoint a curate from the other church to celebrate the Vespers and the solemn Mass. In the sacred ceremonies in which the Patriarchal Abbot or his delegate participates, the Dean and the Primicerius shall alternate in holding the place of honor. Regarding precedence, immediately after the pastors, the vicars shall follow (and this office shall also be established in the Church of the Holy Martyrs Donatus and Cyprian), and then the other clergy, all according to the order of their proper affiliation to the Church. The duties of the Chapter and of each Canon shall be: I) to celebrate the sacred rites in both churches on the feast of the Holy Martyrs Donatus and Cyprian and of Saint Peter the Martyr; II) to assist the Patriarchal Abbot or his delegate, whenever he performs pontifical ceremonies or other sacred services in the aforementioned parishes; III) to attend to the burial of a confrere and to participate in his funeral in the church to which the deceased belonged. Chapter meetings shall be held alternately in each parish, beginning the first time in the Church of the Holy Martyrs Donatus and Cyprian, without prejudice to the current legal conditions of these parishes. If, at any time, the Patriarch wishes to preside over a chapter meeting, it shall be held in the Church of the Holy Martyrs Donatus and Cyprian, unless the Patriarch otherwise directs. The Dean, for the time being, shall always have the authority to summon the canons, even if the meeting is to be held in the other church. According to the laws, honorary canons may also be appointed to the chapter. The two parish benefices mentioned above, which, by reason of their dignity, were to be reserved for the Apostolic See, are, by the gracious concession of the same Apostolic See, no longer reserved. Both the dignities and the other canons of the collegiate body shall be removable by the course of law, in the same manner as other pastors, vicars, coadjutors, or chaplains, so that they shall not acquire any further stability.

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Official Commentary concerning the canonical honors by which they are increased; and immediately upon the cessation of office, whether as parish priest, vicar, cooperator, or chaplain, they shall lose this dignity or canonical honor. Finally, for the greater splendor and adornment of the Church, we grant permission to those holding digni-

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ties and canonical offices to wear the *rochetta* and the scarlet *mozzetta*, but they shall be able to wear these insignia exclusively during the sacred functions in which the entire Chapter participates, and certainly not during those functions which are celebrated by the clergy of a single parish. These present Letters, and everything contained within them, shall never, at any time, be subject to any flaw of surreptition, or prevarication, or nullity, or of our intention, or by any other means, whether substantial or unforeseen; but they shall, as if issued with certain knowledge and full authority, remain perpetually valid and shall have and obtain their full and complete effects, and we will and order that they be inviolably observed by all to whom they apply, removing any, even the brilliant dignity of cardinalate, and any other faculty of judging or interpreting, and declaring invalid and void whatever may be attempted to the contrary, knowingly or unknowingly. Regarding all the matters mentioned above, we entrust their execution to our beloved son, Peter, Cardinal La Fontaine, of the title of Saints Nereus and Achilleus, Prefect of the Sacred Congregation of Venice, granting him the necessary and appropriate powers, including the power to delegate another person holding an ecclesiastical office, to carry out the aforementioned purpose, and also to definitively pronounce on any difficulty or opposition that may arise in the execution of these matters, with the obligation to send an authentic copy of the completed execution to the Sacred Congregation Consistorial within six months from the date of these Letters. Notwithstanding any rules contained in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and any other provisions whatsoever to the contrary of the foregoing, we hereby grant a broad and special derogation from all of them, considering their contents and the entirety of their tenor as expressly contained in these present Letters. Therefore, no one shall be permitted to infringe upon what has been established in these Letters of Our erection, constitution, decree, mandate, commission, and derogation, or to contradict them, with audacious temerity.

[*Latin ed. p. 533*]

The Acts of Pope Benedict XV, page 533: "But whoever should presume to attempt this, let him know that he will incur the indignation of Almighty God, and of the blessed Peter and Paul, His Apostles. Given at Rome, near the blessed Peter, in the year of Our Lord nineteen hundred and twenty, on the tenth day of the month of July, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. Lodovicus Schüller, Apostolic Prothonotary. Leopoldus Capitani, Registrar, by special delegation, in the V-B section of Lead. Registered in the Archives of the Apostolic See, volume

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XXI, number 18."

[*Latin ed. p. 534*]

Acta 534 of the Apostolic See - Official Commentary
ACTA of the Sacred Congregations

SACRED CONSISTORY CONGREGATION

I. NOTIFICATION CONCERNING THE ESTABLISHMENT OF A PRELATE FOR ITALIAN IMMIGRANTS.

In Italy, there exist certain societies, such as the Bonomellian and the Italica, composed largely of laypersons, which, with a spirit of love and Christian sentiment, dedicate their work to the assistance of Italians who emigrate or have already emigrated abroad. And although these societies have primarily civil aims, they nevertheless desire to employ priests and religious for the assistance of the emigrants, assigning them to the various centers where these emigrants are located, and entrusting them with their care. These societies, by employing priests as their missionary collaborators, from the very beginning felt the necessity of coordinating with ecclesiastical authority, in order to establish a superior for these priests, from whom they would be canonically dependent, and to whom they should defer. Thus, in the Bonomellian, a Church council was created, under the initial patronage of the Archbishop of Turin, and later of that of Milan, a council which was subsequently recognized by the Holy See, and which most recently had as its head the Bishop of Vicenza. Similarly, the National Association for the Protection of Missionaries, in establishing the Italica for the care of transoceanic emigrants, felt the need to convene the superiors of the various Orders and Congregations, so that they might cooperate in this new undertaking.

Furthermore, during the course of this year, the Bishop of Vicenza, having requested and obtained to be relieved of his office due to the very grave burdens of his vast diocese, which had increased due to the devastating events in that territory following the last great war, presented to the Holy See certain considerations, which had already been discussed with the moderators of the Bonomellian, in order to improve the ecclesiastical assistance of the emigrants, as far as possible.

[*Latin ed. p. 535*]

The Sacred Congregation Consistorialis, having carefully examined the matter with all diligence, and adhering to the vote expressed by the Most Reverend Fathers of the Sacred Congregation, the Holy Father Benedict XV established the following:

1) That a Prelate, free from the governance of a diocese, should dedicate all his activity to the selection, care, and oversight of priests assigned to

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the assistance of Italian emigrants abroad, always respecting the proper rights of the aforementioned priests, and of the Ordinaries of the places where the emigrants reside; and that he should be granted essentially the same powers that were attributed to the Bishop of Vicenza, and which were published in the Acta Apostolicae Sedis of February 27, 1915 (anno vir, vol. VII, num. 4);

2) That the task of this Prelate should not be restricted to priests and missionaries employed by the Bonomelliana, but should extend to all those called to the same office by other similar organizations, or who in any way provide religious assistance to Italian emigrants;

3) That, since the establishment of the College of priests, established by the Most Holy Pope Pius X before the last war, for the preparation and better formation of priests to be assigned to the assistance of Italian emigrants, is now imminent, this Prelate should also be the Superior of this College, and should hold its direction and governance under the high direction of the Sacred Congregation, in order to have readily available and with full knowledge the personnel suitable for assignment to the benefit of the emigrants and assistance organizations according to their needs.

For this delicate and important office, His Holiness then chose the priest Michele Cerrati, formerly Vicar of the Italian Bishop of Castres, and wished to elevate him with the dignity of a Bishop, appointing him Bishop titular of Lidda.

Rome, from the Secretariat of the Sacred Congregation, October 23, 1920.

C. CARD. DE LAI, Bishop of Sabina, Secretary.

L. % S. Luigi Sincero, Assessor.

PROVISIO ECCLESIARUM

S. C. Consistorialis decretis, SSmusD. N. Benedictus P. P. XV has, quaesequuntur, ecclesias de proprio pastore providit, nimirum:

September 13, 1920. — The Metropolitan Church of Parisiensi was assigned to the Most Reverend Cardinal Ludovicus Ernestus Dubois, formerly Archbishop of Rothomagensem.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Official Commentary, September 27, 1920. — To the Cathedral Church of Saint George in Novae, the Reverend Henry Thomas Renouf, parish priest of Saint Patrick's, in the city of Saint John, in Novae. October 11. — To the Cathedral Church of Oran, the Reverend Father Leon Durand, formerly the titular Bishop of Tricomia. October 18. — To the titular Church of Nilopolis, the Reverend Father Francis Baztan y Urniza, formerly the Bishop of Oviedo. October 21. — To the titular Church of Basilinopolis, the Reverend Father Peter Paul Drinot y Pierola, formerly

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the Bishop of Huanuco.

SACRED CONGREGATION FOR THE COUNCIL OF GLEVANEN. DOUBLE MASSES AND FOR THE BENEFIT OF THE PEOPLE.

On May 8, 1920, the following was noted:

The Ordinary of Glevanen had requested from this Sacred Congregation an extension of the double indulgence which he previously enjoyed. One of these indulgences granted him the faculty, under certain conditions, to dispense priests engaged in the care of souls from the obligation of applying the Mass for the benefit of the people, so that an alms might be received, to be given to the Seminary; the other granted a similar faculty, permitting the stipend for the Mass to be received by the priests who habitually celebrated two Masses, also for the benefit of the Seminary.

Furthermore, certain difficulties regarding the interpretation of the indulgences were presented. Firstly, it was stated that some pastors and priests, upon receiving episcopal ordination, had entirely refused to apply the Mass, as required in the aforementioned cases, according to the mind of the Bishop, or for a specific alms intended to ensure that the stipend would always be obtained for the Seminary. They contended that the Bishop, even with the granted indulgence, had no power to remove the option of a free celebration, either for the benefit of the flock or for a private intention.

Moreover, regarding the method of allocating the alms, which were to be remitted to the Curia for the benefit of the Seminary, it seemed ambiguous whether, after deducting the synodal tax, anything should be left to the celebrant, especially considering the nature of the chaplaincies from which the ordinary stipend for festive Masses is collected in the diocese.

"Indeed," said the Bishop, "there are three differences in this case: I. Others have an assigned annual income for celebrating Masses..."

[*Latin ed. p. 537*]

The Holy Congregation, in document 537 of the Council, states: "1. Mass celebrated daily on feast days in a designated church and at a designated hour, 'but without the obligation of application'; 2. For others, an annual revenue is established, 'but with the obligation of application'; 3. Finally, others arise 'from the obligation of Masses, which have been reduced to a smaller number, and therefore, an increased stipend has been established so that, in a certain manner, a Mass may be offered for the benefit of the faithful.' Hence, three questions arose: 'a) Whether the Bishop can permit a priest to retain all the revenues of his benefice, deducting only the synodal stipend to be paid to the Seminary; b) Whether the Bishop should, in each case, determine the portion of revenues to be given to the priest celebrating Mass; c) Whether, in the case of an assigned tax to be paid to the priest celebrating Mass, a reason can be given for the inconvenience that he must

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suffer, and also for the difficult economic circumstances in which he finds himself due to the present circumstances; d) Whether the same criterion should be applied to a parish priest celebrating Mass.'"

Therefore, from this series of matters presented, two doubts were proposed to the Fathers for resolution, namely: I. Whether the Ordinary, by virtue of an apostolic indult, can obligate priests to apply a Mass, either celebrated for the people or dispensed for the people, in favor of a pious cause. II. Whether it can be tolerated to demand, in favor of a pious cause, an alms as a diocesan tax, leaving the remaining revenues of the three types of benefice to the priest, by apostolic indult, either celebrating a Mass repeatedly or a Mass dispensed for the people, in this case.

The main discussion concerning the first doubt was as follows: a) On the part of those denying the Ordinary this faculty, the following reasons were presented: According to the current discipline, only superiors of religious orders prescribe the intentions of Masses to their subordinates. This is never done by bishops, rarely by the Holy Father, who, as he has done, for example, during the raging war, on the feast of the Holy Apostles Peter and Paul, in the year 1918, can certainly do so. Indeed, since many dioceses are burdened by great needs, the question has not been unimportant, whether a law should be established, or a custom introduced, so that priests celebrating Mass should celebrate the Mass of obligation for the intention of the Bishop; and that parish priests, on suppressed feast days, should also apply a stipend to the Mass for the needs of the diocese, which, otherwise, they should offer, unstipended, for their flock. However, concerning the present law, or that which is already established, since bishops cannot impose, in an unusual manner, either by law or by precept, it is not within their power to impose the application of, for example, the parochial Mass on suppressed feast days, and the Mass of obligation.

SYNOPSIS OF THE DISCUSSION. ACTA, VOL. XII, N. 1, P. 920.

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Commentarium Officiale. The Indult, granted in the usual form, permits something, but it does not remove the option for pastors or those celebrating Mass to offer it freely for the benefit of the flock or for a private intention. Therefore, by the force of the Indult alone, the Bishop cannot compel the application of the Mass for the seminary, nor can he grant permission to celebrate Mass under that condition, especially since the dispensation from and the application of the Mass for the people are to be granted for a public reason, and not for the private benefit of the priest.

b) But, on the contrary, it is easily answered. By the force of the Indults in question, the Bishop not only has the power to dispense from the obligation

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of celebrating Mass freely, but also to apply, or to allocate, the stipend or alms collected from such a celebration for the benefit of the Seminary; in other words, the same thing is done, to the end and intention proposed, which is that the lord of that stipend, which is necessarily presumed to be in the hands of the celebrant, is now placed in the power of the Bishop. Therefore, it necessarily follows that, along with the granted power, there is also the power to obligate the celebrant to apply such a stipend in reality (if it is permissible to speak in this way), concerning which the Ordinary can dispose for the prescribed end; because this cannot be obtained without that. The argument presented to the contrary is not valid: indeed, the Bishop does not, by himself, have the power to impose this obligation of application on pastors or priests celebrating Mass; therefore, he requested the Indult from the Holy See, which, as is well known, possesses that power; he requested it and obtained it: having accepted such a power, it is evident that he also obtained the power of the Bishop. Therefore, nothing is accomplished by observing that in the Indult, the Holy Congregation or the Apostolic See (cf. can. 7) used merely facultative words: "The Ordinary is granted the power to dispense priests engaged in the care of souls from the obligation of celebrating Mass for the people... so that they may apply it according to the intention of the Ordinary to the effect of providing alms for the benefit of the Seminary," and also "The Ordinary is granted the power to allow priests to celebrate Mass on feast days repeatedly, so that they may apply a second Mass according to the intention of the Ordinary, to the effect of providing alms for the benefit of the Seminary." For if the Bishop truly intended to use the power granted to him to the prescribed effect, he obtained, by this Indult, all the means necessary to achieve that end, and therefore also the power to obligate the application, as we are discussing.

Another matter is whether it is opportune for the Ordinary to freely permit some applications of Masses celebrated to be made, so that the celebrant may, without receiving any stipend, apply them for himself, for his own, and also for others, out of charity or out of devotion, as is encouraged by the Holy See in Nancy and Tulle, September 11, 1878; in Vivar, March 5, 1887, n. 1; but, concerning the ordinary law from the Bishop's side, of prescribing the application in question, by virtue of the Indult, there seems to be no ambiguity.

[*Latin ed. p. 539*]

I. The Congregation of the Council, 539. It is also understood that the permission to apply [the Indult], in this case, is not granted for the private benefit of the priest, but for a public reason. For is it not the case that a public reason, indeed, one approved and confirmed by the Supreme Authority, underlies this, namely, to provide for the needs of the Seminary? This public reason, therefore, is so particular in this case, that the com-

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mon good, namely, the salvation of the people, which is procured through the customary application [of offerings] at Mass, must give way. As is recalled, this yielded in 1918 to the necessity of obtaining funds for the most atrocious war then raging. Therefore, these priests cannot in any way excuse their disobedience, who, preferring their own judgment to that of the Supreme Pastor, consider it more necessary that which He indicates should be postponed at present.

II. Regarding the other doubt, the following was presented in the vote of the Consultors. For the solution of this doubt, it seems that three principles must be presupposed: 1°, It is entirely forbidden for a priest to receive a double stipend, a prohibition which has been confirmed in several resolutions of this Holy Congregation and has passed into the Code of Canon Law, can. 824, § 2; 2°, Nevertheless, it is not forbidden for a priest who celebrates twice to receive some remuneration in consideration of the labor and external inconvenience. This had already been resolved by this Holy Congregation in Treviri, on May 23, 1861, and likewise passed into the Code, where the aforementioned canon is supplemented with the clause "except for some retribution from an external title." The prohibition of receiving a double stipend for a double Mass celebrated on the same day, although in the usual granting of the Indult for celebrating twice, this formula is often expressed as "a firm prohibition" of receiving "alms for the second Mass," nevertheless, it seems to be understood in such a way that alms cannot precisely be received for the second Mass, but rather that no stipend is received except for one Mass, whether it be the first or the second. In this way, the prohibition has been interpreted by Konings-Putzer, *Comment. in Facultates Apostolicas*, n. 160; Many, *De Missa*, n. 58; Cardinal Gennari, *Quistioni Teologico-Morali*, qu. 586. And the reason for the prohibition is consistent; for, as Benedict XIV notes in the Constitution *Quod expensis*, § *Ut autem* - "the reason for the prohibition was 'so that the opportunity for avarice and sordid matters might be removed, or at least that silence might be imposed on objections': now, truly, neither avarice nor scandal is given an opportunity, if a stipend is received for only one Mass, whether it be the first or the second." This interpretation is also favored by the Code, from which the prohibition (can. 824) is presented in this way: "Whenever he celebrates more than once in a day, if he applies one Mass for the sake of justice, the priest, except on the feast of the Nativity of the Lord, may not receive alms for the other, except for some retribution from an external title."

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Commentarium Officiale: Ibi autem non fit distinctio inter primam et secundam [Massam], sed inter unam et aliam. Quibus positis, diversum responsum videtur dandum quoad diversis casibus. Nam si agatur de Capellania, quae habeto onus Missam

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festis diebus celebrandi in determinato loco et hora, sed sine obligatione applicationis, sacerdoti qui celebravit Missam cum stipendio, si praeterea celebrat ut expleat onus huius Capellaniae, non debent tribui annui reditus Capellaniae illi diei respondentibus, sed ex incommodo seu gravamine extrinseco poterit ab Episcopo assignari aliqua congrua retributio. Attamen addendum est in hoc casu Episcopum non posse quod supersit applicare Seminario, nisi novum obtineat indultum, quia hic non est quaestio de applicatione Missae, et Episcopus solum obtinuit indultum ut stipendium secundae Missae a sacerdote binante celebratae possit recipi et applicari Seminario. 9 %. Si agitur de tertio casu, in quo determinatum stipendium est assignatum pro singulis Missis, quique provenit ex reductione plurium Missarum - cum stipendia non sint separanda a celebratione Missarum, illud stipendium est in favorem Seminarii devolvendum, si sacerdos binans, aliam Missam iam celebravit cum stipendio, et Episcopus poterit, propter incommoditatem et gravamen extrinsecum, aliquid detrahere ad retributionem celebrantis prudenti arbitrio aestimandam cum proportione ad illud gravamen. Attamen in hoc casu, Episcopus non videtur posse obligare binantem, ut precise hanc alteram Missam celebret favore Seminarii; sed ex dictis poterit sacerdos binans primam Missam celebrare pro Seminario, devolvendo ad Seminarium stipendium pro ipsa receptum, et hanc alteram celebrare recepto pro se stipendio, licet hoc sit praestantius. Nam cum sacerdos binans possit recipere stipendium pro una Missa, potest eligere quam velit, et pronum est ut pro se eligat, quae stipendium habeat praestantius; nec Episcopus in vim indulti recepti videtur hoc posse prohibere, cum obstet principium tertio loco propositum. 3. Si agitur de secundo casu, in quo Capellania constat annuis reditibus cum obligatione celebrandi et applicandi Missam singulis diebus festis et etiam, ut videtur, nonnullis aliis diebus, res est difficilior; pendet enim ex natura fundationis. Nam: a) si fundatio ita est facta, ut pro singulis Missis celebrandis sit assignata quota pars integri reditus annui, tunc haec quota pars revera constituit stipendium Missae, quod proinde erit devolvendum in favorem Seminarii si binans iam celebravit cum stipendio. Sed in hoc casu valet quod de casu praecedenti dictum est, scilicet: Episcopum pro suo prudenti arbitrio posse aliquid.

[*Latin ed. p. 541*]

1. The Holy Congregation of the Council assigns two offerings for the benefit of, or as compensation for, an external impediment; on the other hand, the one offering is not obligated to celebrate this Mass precisely by himself, but rather to transfer the stipend of another Mass celebrated by him to the benefit of the Seminary; 2) If, however, a certain portion of the total revenue is assigned for each Mass, but the total revenue is assigned to the chaplain, who has the duty of celebrating Masses, then this constitutes a true Chaplaincy, which is like a benefice. In this case, when the chaplain

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celebrates through another, he is not obligated to give the entire revenue to the priest celebrating on that day, but it is sufficient to give an alms according to the synodal standard, which is also confirmed in the Code, canon 840, § 2; therefore, in this case, this alms, after deducting the alms according to the synodal standard, must be transferred to the benefit of the Seminary. The remaining portion of the revenue, when there is no chaplain, remains with the Chaplaincy itself, and it is not clearly apparent that the Bishop can apply this portion to the Seminary by virtue of a granted dispensation, because the dispensation only concerns the stipend of the Mass offered by the priest for the benefit of the Seminary. For the Bishop to be able to do this, it must be established, from the manner in which the Chaplaincy was founded, that this case can be reduced to the preceding one. 4. Regarding the fourth question, it is asked whether what has been said about other priests offering two Masses should also apply equally to a parish priest offering two Masses: Previously, the Code stated that a parish priest, because he governed two parishes, should apply each Mass for the benefit of the people, and therefore without receiving a stipend; if, however, he offered two Masses out of necessity for one parish, which was the only one he was to govern, then he was not obligated to apply both Masses for the benefit of the people, but he could still receive a stipend for neither (Thus, the Holy Congregation of the Council in *Cameracen*, September 22, 1858). Now, since the Code has equated parish priests with Bishops, who, although they governed two dioceses, were not obligated to apply more than one Mass for the benefit of the people (canons 466, § 2; 824, § 2), and when it speaks of a priest offering two Masses, it speaks of any priest, without making a distinction between a parish priest and a non-parish priest, it seems that what has been said above about a priest offering two Masses should be applied entirely equally to a parish priest, whether he celebrates twice out of necessity for one parish that he governs, or whether he celebrates twice for the double parish entrusted to him. - Thus far, the opinion of the Consultors. Wherefore, etc. RESOLUTION. - On May 8, 1920, the Holy Congregation of the Council, in the plenary assemblies of the Most Reverend and Most Reverend Fathers held in the Apostolic Palace at the Vatican, decided that the above-mentioned doubts should be answered as follows: To 1: Affirmative.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - Official Commentary AdII: Regarding the reformed question, the following formula is to be used: "Can it be tolerated that, in favor of the Cause of the Poor, a tax for alms be demanded from the diocesan tithe, while allowing the priest, granted an indulgence by the Apostolic See, to celebrate Mass repeatedly, or to celebrate for the people, in the following cases?": If the alms are legitimately designated, since they must entirely go to the benefit of the Cause of the Poor: Negatively, sav-

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ing, however, the Ordinary's faculty to assign something to the celebrating priest, due to inconvenience or labor; If, however, the alms are not legitimately established: Affirmatively; or, to cede to the benefit of the Cause of the Poor only the diocesan tithe, also allowing the Ordinary the faculty of granting something to the same celebrating priest, due to inconvenience or labor. Regarding the aforementioned, the Most Holy Lord, our Pope Benedict, of Divine Providence, XV, related this through the undersigned Secretary of the Holy Congregation in an audience on the ninth day following, and His Holiness deigned to approve and confirm the resolution of the Fathers. I. MORI, Secretary.

SACRED CONGREGATION OF RITES

IN ROMA

FOR THE GLORIOUS VIRGIN MARY, PERPETUALLY VIRGIN, CONFESSOR.

February 27th.

CHANGES AND ADDITIONS TO THE SIXTH READING, IN THE LAST PERIOD:

"...And afterwards, illuminated by great miracles from God, the Supreme Pontiff Pius X inscribed him in the list of the blessed, and Benedict XV in the heavenly host of the saints.

TO BE INSERTED IN THE ROMAN MARTYROLOGY:

February 27th, in the island of Insulae, in Aprutium, Saint Gabriel, Confessor, and Cleric of the Congregation of the Cross and Passion of the Lord; who, through great merits within a short span of life, and after his death, through miracles, became renowned, and was placed among the saints by Pope Benedict XV.

[*Latin ed. p. 543*]

The Holy Congregation of Rites, in decrees concerning Blessed Margaret Mary Alacoque, Virgin, dated October 17th: The final section of the Sixth Reading is to be amended and completed as follows... Heavenly wonders confirmed her glory; after these were duly proven, with great rejoicing of the pious, Pope Pius IX inscribed Margaret Mary among the Blesseds, and Pope Benedict XV added her to the company of the Saints. An account is to be added to the Roman Martyrology on October 17th, concerning

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Paradise, in the diocese of Autun, of Saint Margaret Mary Alacoque, who, having professed in the Order of the Visitation of the Blessed Virgin Mary, distinguished herself through outstanding merits in promoting devotion to the Most Sacred Heart of Jesus and in fostering public worship of the same; and who was added to the list of the Saints by Pope Benedict XV. Concerning Joan of Arc, Virgin, dated May 30th: The final section of the Sixth Reading is to be amended and completed as follows... Finally, Pope Pius X inscribed Joan of Arc among the Blesseds, and Pope Benedict XV added her to the number of the Saints. An account is to be added to the Roman Martyrology on May 30th, in Rouen, concerning Saint Joan of Arc, a Virgin of Archis, called the Maiden of Orleans, who, having bravely fought for her country, was finally surrendered to the enemy, unjustly condemned, and burned; and who was added to the calendar of the Saints by Pope Benedict XV. Our Most Holy Lord, Pope Benedict XV, having considered the aforementioned additions to the Sixth Historical Reading, ordered that they be appended to the respective Office.

[*Latin ed. p. 544*]

Decree 544 of the Apostolic See – Official Commentary concerning Saint Gabriel of Our Lady of Sorrows, Confessor, concerning Saint Margaret Mary Alacoque, Virgin, and concerning Saint Joan of Arc, Virgin; also, concerning the insertion of the praises of each of these Saints into the Roman Martyrology on their respective days, reviewed and arranged by the same Sacred Congregation, approved. Notwithstanding any objections. July 25, 1920. rj< A. CARD. Urco, Bishop of Portuen and Saint Rufina, & Reverend Prefect I, ^ S. Alexander Verde, Secretaries. II OF THE CITY AND THE WORLD June 18. SAINT EPHRAEM THE SYRIAN, DEACON, CONFESSOR, AND ECCLESIASTICAL DOCTOR. The Vespers Office, in addition to the following: At Vespers, after the Magnificat: O most excellent Doctor, light of the holy Church, blessed Ephraem, lover of the divine law, pray for us to the Son of God. Prayer: O God, who willed that your Church be illuminated by the wonderful learning and the outstanding merits of your blessed Confessor and Doctor, Ephraem: we humbly beseech you; that, through his intercession, you may defend it against the snares of error and wickedness by your eternal virtue. Through our Lord. And the Commemoration of Saints Mark and Marcellian, confessors. The Antiphon is: Rejoice in the Lord. Prayer: Grant, we beseech you, Almighty God: that, as we celebrate the birthday of your holy Martyrs, Mark and Marcellian, we may be delivered from all evils through their intercession. Through our Lord. In the First Nocturn, readings from Scripture are to be found.

[*Latin ed. p. 545*]

I. The Holy Congregation of Indulgences, number 545, Nocturnal Reading IV: Ephraem, of Syrian origin, born in Nisibis, a city in Mesopotamia,

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to a father who was a farmer and a priest of idols. He was expelled from his home, and still a young man, he presented himself to the holy Bishop James, by whom he was baptized. He progressed so rapidly in sanctity and doctrine that he was appointed as a teacher in the flourishing school of Nisibis. After the death of Bishop James, when Nisibis was captured by the Persians, he went to Edessa, where he first lived among the monks on a mountain, and then, to avoid the many people who flocked to him, he led a hermit's life. Ordained as a deacon in the Church of Edessa, and refusing the priesthood out of humility, he shone with the splendor of all virtues, and he began to acquire piety and true wisdom. Having placed all his hope in God alone, and despising all that is human and transient, he constantly desired the divine and eternal. BJ. Honest. Reading V: To Caesarea in Cappadocia, led by the divine Spirit, he requested to see the mouth of the Church of Basil, and he became accustomed to mutual intercourse with him in every way. To refute the numerous errors that were then spreading and corrupting the Church of God, and to diligently illuminate the mysteries of our Lord Jesus Christ, he wrote many works, composed in the Syriac language, and almost all of them were translated into Greek; and, according to the testimony of Saint Jerome, he attained such renown that, after the reading of the Scriptures, his writings were publicly recited in certain churches. RJ. He loved. Reading V: All of his works, so brilliantly illuminated by the light of doctrine, caused the same Saint, while still living, to be held in great honor as a Doctor of the Church. He also composed metrical hymns in praise of the Most Blessed Virgin Mary and the Saints: for which reason he was deservedly called the "Cithara of the Holy Spirit" by the Syrians. He excelled in a wonderful and pious devotion to the same Immaculate Virgin. Full of merits, he died in Edessa, in Mesopotamia, on the tenth day before the Kalends of July, under the rule of Prince Valens. And, at the urging of many Cardinals, Patriarchs, Archbishops, Bishops, Abbots, and religious families of the Holy Roman Church, Pope Benedict XV, after consultation with the Congregation of Sacred Rites, declared him a Doctor of the Universal Church. RJ. This man.

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Official Commentary, Third Night. Reading of the Holy Gospel according to Matthew, Chapter 5, verses 13-19. Reading VII. At that time: Jesus said to His disciples: "You are the salt of the earth. But if the salt has lost its savor, with what shall it be seasoned? And it shall be good for nothing but to be cast out and trampled underfoot." And the rest. Homily of Saint Ephrem the Syrian, Deacon, "Sermon on the Life and Practice of Monasticism." It is a great good to begin and to complete something, and to be pleasing to God and useful to your neighbor, and to please our most excellent and sweetest Lord Jesus Christ, who said: "You are the salt of the earth, and the pillar of truth." Your labor of affliction,

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most beloved, is like a sleep; but the rest of your labor is ineffable and invaluable. Therefore, attend diligently to yourself, lest you lose both, not fully pursuing either, and thus losing both present and eternal joy. Rather, strive to attain perfect virtue, which is adorned and distinguished by all that God loves. If you attain this, you will never offend God, nor will you offend your neighbor. Reading VIII. But this virtue, which is unique and of a single species, contains the beauty of various virtues within itself. A royal diadem cannot be made without precious stones and shining pearls; thus, this unique virtue cannot consist without the brilliance of various virtues. For it is truly similar to a royal diadem. For just as, if one stone or one pearl is lacking, it cannot fully shine on the royal head; so also, this unique virtue, unless it is joined with the honor of other virtues, is not called perfect virtue. It is also like the most precious of meals, prepared with the most exquisite seasonings, but lacking salt. For just as those precious foods cannot be eaten without salt; so also, this uniform virtue, if it is not adorned with the glory and honor of various virtues, but lacks the love of God and of your neighbor, is utterly worthless and contemptible. In the midst of the Church.

[*Latin ed. p. 547*]

The Holy Congregation, 547, for the feasts of Saints Mark and Marcellian. Reading IX: Mark and Marcellian, brothers from Rome, were seized by Fabian, the prefect, for their Christian faith, and were bound to a stake, their feet fastened with nails. When the judge spoke to them in this way: "Repent, you wretches, and free yourselves from these torments," they responded: "Never have we been so pleasantly feasted, and we willingly endure this, for the sake of Jesus Christ, for whose love we have now begun to be fastened." May the Lord allow us to suffer such things as long as we are clothed in this mortal body! They, who day and night sang divine praises in their torments, finally, pierced with arrows, attained the glory of martyrdom. Their bodies were buried along the Via Ardeatina. We praise You, O God. Thus, if a reading from a simplified Office is not to be said, the following reading is to be used: Certain individuals have acquired this virtue, and, as if wearing a royal diadem, have gained much adornment from it. Afterward, however, they have reduced this most brilliant virtue to nothing, through the favor of some worthless thing. For this virtue, being bound to the concerns of earthly things, and hindered by such chains, could not enter heaven. Therefore, be vigilant, and take care, beloved, lest, by binding yourself with these chains, you give the enemy an advantage; nor should you lose that wonderful and most excellent virtue which you have sought with so much labor, nor should you prevent it from entering the heavenly gates, nor should you allow it to be confused by shame before the bridal chamber, nor should you permit a single hair of your head to be touched. Rather, give it free trust and a loud voice, so that it may joyfully enter

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the bridal chamber, and may receive its rewards with a sublime voice. We praise You, O God. For the Lauds, the Commemoration of Saints Mark and Marcellian is said: Antiphon: "The hairs of your head..." Response: "The saints will rejoice." For the Vespers, from the chapter of the following, the Commemoration of the aforementioned, and the Martyrs Gervasius and Protasus. Mass: In the middle of the church, except for the prayer, as in the Office. O God, who to your Church,

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary

ON SAINT EPHREM, DEACON, CONFESSOR, AND DOCTOR OF THE CHURCH, whose eulogy is to be included in the Roman Martyrology.

On June 18th, in Edessa, in Mesopotamia, Saint Ephrem, Deacon of Edessa and Confessor; who, after enduring many labors for the faith of Christ, distinguished by his doctrine and sanctity, peacefully departed this life under the Emperor Valens, and was declared a Doctor of the Universal Church by Pope Benedict XV.

Furthermore, by Encyclical Letters dated October 5th of the current year, it was declared that Saint Ephrem, Deacon of Edessa, Doctor of the Church, was proclaimed by the Apostolic See, and his feast, to be celebrated with a double rite, was inserted into the Universal Calendar of the Church on June 18th; the Office pertaining to the same Saint Ephrem, with Mass, and the eulogy to be included in the Roman Martyrology, were humbly submitted to the highest approval of His Holiness, Pope Benedict XV, by the Most Reverend Patriarchs of Antioch of the Syrians, of the Maronites, and of Babylon of the Chaldeans.

Moreover, referring to the aforementioned, His Holiness, with the consent of the undersigned Cardinal Prefect of the Congregation of Sacred Rites, approved, with supreme authority, the aforementioned Office with Mass of Saint Ephrem, Confessor and Doctor of the Church, and the eulogy to be included in the Roman Martyrology for June 18th, after it had been reviewed and arranged by the aforementioned Sacred Council, observing the rubrics.

Contrary opinions notwithstanding.

October 14, 1920.

A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Rites.

L. © S. Alexander Verde, Secretary.

III. DOUBT REGARDING THE LAURETAN LITANIES.

The Sacred Congregation of Rites inquired: "Given the decree of the Sacred Apostolic Penitentiary (Section on Indulgences) of July 21, 1919,

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concerning the Indulgences attached to the Marian Litanies, are the Litanies..."

[*Latin ed. p. 549*]

549. The Holy Congregation of Rites decreed: "That the Litany of Loreto may be sung with three invocations, with the faithful people responding to the fourth invocation." And the Sacred Congregation of Rites, having heard the opinion of a special commission, decided that the following response should be given: "Affirmatively, that the Litany of Loreto may be sung with three invocations, with the respective prayer 'pray for us,' and the fourth invocation with the respective prayer 'pray for us,' to which the people should respond." And thus it was written and declared. On October 15, 1920. Signed: His Eminence, Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Holy Roman Church. Signed: Most Reverend Alexander Verde, Secretary.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Official Commentary, DAILY RECORD OF THE ROMAN CURIA, SACRED CONGREGATION OF THE COUNCIL. NOTICE: To young clerics who wish to enroll in the studies at this Sacred Congregation, which were restored by decree of November 11, 1919, it is made known that the period for such enrollment will end on the first of the coming December. Rome, from the Secretariat of the Sacred Congregation of the Council, October 24, 1920. G. Mori, Secretary. SACRED CONGREGATION OF RITES. Tuesday, October 26, 1920, in the Apostolic Palace of the Vatican, with the intervention of the Most Reverend and Reverend Lords Cardinals, and with the votes of the Reverend Prelates Officials and the theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt concerning the heroism of the virtues exercised by the Venerable Servant of God, Teresa Eustochio Verzeri, foundress of the Institute of the Daughters of the Sacred Heart of Jesus. SECRETARY OF STATE. APPOINTMENTS: By Letters of the Secretary of State, the Holy Father deigned to appoint: October 12, 1920. Mons. Luigi Sincero, Assessor of the Sacred Consistorial Congregation. October 13, 1920. Mons. Francesco Vagni, Auditor of the Nunciature of the first class. October 25, 1920. The Most Reverend Lord Cardinal Oreste Giorgi, Protector of the Order of the Annunciation, which has its Mother House in Villeneuve-sur-Lot. October 26, 1920. Mons. Giacomo Sole, Auditor of the Sacred Roman Rota. October 30, 1920. The Most Reverend Lord Cardinal Teodoro Valfré di Bonzo, Protector of the Olivetan Congregation. The Most Reverend Lord Cardinal Andrea Frühwirth, Protector of the Congregation of the Sisters "de la réunion au Sacré Coeur de Jésus."

[*Latin ed. p. 551*]

From the Roman Curial Diary, 551, with Apostolic Briefs: The Holy

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Father has deigned to appoint: Assistant to the Papal Throne: September 25, 1920. Monsignor Francesco Ciceri, Bishop of Pavia. Apostolic Protonotaries, as if participating: September 30, 1920. Monsignor Agostino de Jesus e Sousa, of the archdiocese of Braga. October 7: Monsignor Giovanni Turner, of the diocese of Dunkeld. October 7: Monsignor Giovanni Ritchie, of the archdiocese of Glasgow. October 8: Monsignor Massimiliano Brenner, Rector of Santa Maria dell'Anima in Rome. Domestic Prelates of His Holiness: August 22, 1920. Monsignor Giovanni H. O'Neil, of the diocese of Columbus. Monsignor Francesco W. Howard, of the same diocese. HONORS: With Apostolic Briefs, the Holy Father has deigned to confer the following honors: The Grand Cross of the Order of Saint Gregory the Great, civil class: October 24, 1920. To Mr. Raffaele Errazuriz Urmeneta, formerly extraordinary envoy and minister plenipotentiary of Chile to the Holy See. October 24: To Mr. Marquis Giovanni Sacchetti, Major Treasurer of the Sacred Patriarchal Foundations. The Knighthood of the Order of Saint Gregory the Great: October 12, 1920. To Mr. Giovanni Van Dyk, of the archdiocese of Malines. The Commanderate of the Order of Saint Gregory the Great, civil class: August 28, 1920. To Mr. Knight Antonio Cásale, of the diocese of Padua. September 17: To Mr. Francesco Perlasca, of the diocese of Brzesc. The Commanderate of the Order of Saint Gregory the Great, military class: September 23, 1920. To Mr. Count Ermanno Wolf-Metternich Zur Gracht, of the archdiocese of Strigonia. The Knighthood of the Order of Saint Gregory the Great, civil class: September 23, 1920. To Mr. Guido Galardi, of Rome. September 27: To Mr. Lawyer Domenico Ardia, of the archdiocese of Naples.

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary, September 27, 1920. To Mr. Francesco Banning, of the diocese of Bois-le-Duc. October 13th: To Mr. Vittore de Lattaignant, of the diocese of Arras. October 15th: To Mr. Enrico Emilio Adolfo Leone Maria Van Dooren, of the same diocese. October 15th: To Mr. Pietro Enrico Loeff, of the same diocese.

DOMESTIC OFFICE OF HIS HOLINESS

BY ORDER

With letters from His Eminence, the Reverend Monsignor, the Holy Father has deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

May 31, June 6, 19, 20, 23, 1920.

Mons. Mattia Rudolf, of the diocese of Cinque Chiese.

August: Mons. Ulderico Karlik, of the archdiocese of Olmiitz.

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October: Mons. Giovanni Miozzi, of Rome.

October: Mons. Dionisio Napal, of the archdiocese of Buenos-Aires.

October: Mons. Angelo Gobbetti, of the diocese of Cremona.

October: Mons. Luigi Drago, of the diocese of Bergamo.

October: Mons. F. C. Kolbe, of the Apostolic Prefecture of Transwaal.

Honorary Chamberlains in purple vestments of His Holiness:

February 26, 1920.

Mons. Emilio Valenzuela, of the archdiocese of Bogota.

February: Mons. Andrea Restrepo Saens, of the same archdiocese.

Honorary Chamberlain of Sword and Mantle, extraordinary, of His Holiness:

October 16, 1920.

Mr. Giovanni Campa, of Rome.

Honorary Secret Chaplains of His Holiness:

August 19, 1919.

Mons. José Garcia, of the diocese of Cuzco (Peru).

June 15, 1920.

Mons. Giulio Lajos, of the diocese of Cinque Chiese.

October 20: Mons. Corrado Marinozzi, of the diocese of Macerata.

NECROLOGY

October 1920.

Mons. Ermanno Zschokke, titular Bishop of Caesarea of Philippi, auxiliary of the Archbishop of Vienne.

Mons. Eugenio Garvey, Bishop of Altoona (United States of America).

Mons. Tommaso Beaven, Bishop of Springfield (United States of America).

[*Latin ed. p. 553*]

Year XII • Vol. XII, December 1, 1920, No. 13

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY

ACTS OF POPE BENEDICT XV

ENCYCLICAL LETTER TO PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS IN COMMUNION WITH THE APOSTOLIC SEE,

CONCERNING THE FURTHER ASSISTANCE TO POOR CHILDREN AFFECTED BY THE WAR.

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BENEDICT XV, POPE

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The year is now drawing to a close, and, having recently called upon all Christians, that on the day of the approaching Nativity of Our Lord, they might be moved by mercy for the children of Europe, who are suffering so greatly from famine and poverty that they are wasting away and facing death. We are greatly pleased that our supplication, born of that charity which benignly embraces all who bear the divine image, without distinction of race or nation, has not fallen on deaf ears; and this is especially evident to you, Venerable Brothers, who have shown us your zeal and dedication in this most salutary undertaking.

Indeed, as if in a noble competition of generosity, a copious sum of money has been collected from all nations, so that our common Father might provide for the needs of so many innocent children and alleviate their suffering; and we shall never cease to proclaim the goodness of God, who has willed that such benefits of Christian charity should be conferred through us.

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary: We cannot but commend publicly the Society called "Save the Children Fund," which has shown no lack of care or diligence in collecting blankets, clothing, and food. However, the charity, and indeed all things, which the war has brought, are so numerous and varied that the aid we have provided may not even reach all the places where there is need, and even where it is given, it may not be sufficient to meet the needs. Moreover, since the year following the publication of our Encyclical Letters to you, Venerable Brothers, on this very subject, the situation in many regions has not improved, and it is clear that the people, and especially the children, are still living a harder life due to the scarcity of resources. Indeed, in some places, the war has flared up again, with the immense damage and every kind of calamity that it entails; in others, with the collapse of public order and the most heinous and terrible massacres, countless families have been reduced to poverty, and spouses have been orphaned from their spouses, and children from their parents. There are also regions where conditions are so difficult, both in terms of transportation and the supply of food, that the people are struggling with the same hardships that they endured during the worst times of the war. Therefore, moved by the universal paternal concern that we bear, and invoking the words of the Divine Master: "I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat," as the anniversary of the birth of Christ approaches,

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we once again call upon the Christian peoples to provide us with the means to offer some relief to the sick and afflicted children, whoever they may be. And in order that this may be accomplished generously, we appeal to all who have hearts of kindness and mercy, but especially we turn to the children of the more prosperous nations, who can more easily help their brothers and sisters in Christ. Do not these children have, as it were, a special feast day in the Nativity of Christ? Do they not, the abandoned children of afflicted regions, seem to stretch out their hands to them, and to point to the cradles where the Divine Infant lies? Is not that Infant the brother of all? Who, "being rich, became poor," and from that manger,

[*Latin ed. p. 555*]

The acts of Saint Benedict, JPP. XV, 555, as if from the chair of heavenly wisdom, silently remind us, not only of how great fraternal charity ought to be, but also of how, from the very beginning of life, men ought to be separated from the desire for the goods of this world, and how they ought to share these things with the poor, in imitation of Christ. Let the children of the more prosperous regions certainly provide for their suffering equals, especially during the festivities of the Nativity of the Lord, when parents are accustomed to delight their children with gifts and presents. What, then, shall we think of those who are so disposed in mind, that they would not even wish to give away a portion of their own possessions, in order to sustain the health of poor children? Oh, how much comfort, how much joy they would bring upon themselves, if they were to make it a little easier, a little more pleasant, for those little brothers and sisters, who are deprived of all assistance and delights, during the holidays! Just as the Infant Jesus, on that blessed night, greeted the shepherds who came to Him with gifts that would alleviate His poverty, and filled them with the sweetest joy and the grace of faith, so He will reward with His blessing and heavenly graces those children who, inflamed by charity, alleviate the misery and sorrow of their little brothers, so that through them, nothing could be more pleasing to the Infant Jesus during those days. Therefore, we earnestly urge Christian parents, to whom the Divine Father has entrusted the most important duty of guiding their children towards charity and other virtues, to seize this favorable opportunity to awaken and cultivate feelings of humanity and pious compassion in the hearts of their children. In this regard, it is fitting to present an example worthy of imitation; we remember that last year, not a few children from noble Roman families came to us with stipends, which, with the consent of their parents, they collected among themselves, not without some personal sacrifice. We said that this work of charity and beneficence would please the Infant Jesus. And indeed, why does the name Bethlehem sound the same as "House of Bread," if not because it was there that Christ was to be born, who, concerned for our weakness, gave Himself as food to nourish our souls,

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and taught us with these words: "Panem nostrum..."

[*Latin ed. p. 556*]

From the Acts of the Apostolic See – An Official Daily Commentary: "Tell us today what nourishment for the soul and body we must draw daily from the Father?" Oh, how our heart would be enlarged if we were certain that, through Christmas celebrations, there would be no home lacking solace and joy, no child whose soul would be afflicted by maternal sorrow, and no mother who would gaze upon her children with tearful eyes. Therefore, our intention, just as in the previous year, is to entrust to you, Venerable Brothers, the task of bringing this to fruition, especially among those who live in regions enjoying greater prosperity and a more peaceful order of things. But may it be deeply ingrained in your minds that which the Lord Christ said: "And he that shall receive one such little child in my name, receiveth me," and we implore you to leave nothing undone, so that the generosity and beneficence of the faithful entrusted to you may correspond to the magnitude of the needs. Therefore, we desire that, on the twelfth day of this month, dedicated to the Holy Innocents, or on the next feast day, if you prefer, which you will indicate in advance, a collection be held throughout each diocese to support children in need due to the war, and we especially encourage this collection among the children of the diocese; and the money thus collected should be sent to Us or to the "Save the Children Fund," which we mentioned, through your diligent care. As for Us, in order that, after having encouraged the faithful with words, we may also move them to generosity through our example, we dedicate one hundred thousand Italian lire to this most holy work of charity. May the promise of heavenly rewards and the witness of our paternal benevolence be granted to you, Venerable Brothers, and to your entire clergy and people, and we impart to you our apostolic blessing with all our heart. Given in Rome, at Saint Peter's, on the first day of December, in the seventh year of Our Pontificate. BENEDICT XV.

[*Latin ed. p. 557*]

Acta Benedicti PP. XV 557. CONSTITUTION Apostolica de Bono Iesu de Piauhy. ERECTIO Praelaturae Nullius. BENEDICTUS, Servus Episcopus Servorum Dei, ad perpetuam rei memoriam.

Regimen Ecclesiae universae, Nobis ex alto commissum, onus Nobis imponit diligentissime curandi, ut in orbe catholico circumscriptionum ecclesiasticarum numerus, ceu occasio vel necessitas postulat, augeatur, ut, coarctatis dioecesum finibus ac proinde minuto fidelium grege singulis Pastoribus credito, Praesules ipsi munus sibi commissum facilius ac salubrius exercere possint. Ut autem praestantius bono spirituali fidelium in Dioecesi Piahunensi consulatur, Nos, de consensu venerabilis fratris Octaviani Pereira de Albuquerque, Episcopi Piahunensis, hanc Dioecesim dividen-

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dam et novam Praelaturam Nullius ibi erigendam esse censuimus.

Quare Nos, utentes potestate S. Sedi reservata in Apostolicis sub plumbo Litteris, quarum initium Ad universas orbis ecclesias, die vigesimaseptima mensis aprilis anno Domini millesimo octingentesimo nonagésimo secundo datis, libere novam ineundi in Brasiliana ditione dioecesum circumscriptionem, quoties id in Domino expedire visum fuerit; habitisque consiliis cum dilectis filiis Nostris S. R. E. Cardinalibus S. Congregationi Consistoriali praepositis ac suppleto, quatenus opus sit, quorum intersit, vel sua interesse praesumant, consensu, amemorata dioecesi Piahunensi sequentes paroecias dividimus ac seiungimus: Sâo Raymundo Nonnato, Bon Jesus do Gurgucia, Paranaguà, Gorrente, S. Filomena, in quibus finibus erigimus et instituimus Praelaturam Nullius « de Bono Iesu de Gurgueia de Piauhy » seu Bon Jesus de Gurgucia do Piauhy nuncupandam; donec haec in propriam Dioecesim erigi possit; simulque decernimus, ut haec Praelatura, ad omnes iuris effectus, sit vere et proprie nullius dioeceseos, usquedum de ea aliter disponere visum fuerit, et Archidioecesi Beiemensi de Para eiusque Archiepiscopo pro tempore, tamquam suffraganea, sit subiecta.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary of this Prefecture. The boundaries of this Prefecture will be the same as those of the Parishes, as mentioned above. Its seat will be in the city commonly called Bon Jesus do Gurgueia, and the Parish Church will be constituted as the Cathedral of the Prefecture. Therefore, we grant to it all the rights and privileges that other dioceses and episcopal churches in the Brazilian region enjoy and possess, as permitted by the statutes of the Code of Canon Law: furthermore, in this same Church, we establish a prelacy, with a seat and dignity analogous to that of a bishop, for one Prelate without a diocese, who will preside over this Church and Prefecture with the same rights, offices, salary, honors, and privileges as the prelates of churches in Brazil, with the exception of those that pertain exclusively to bishops by special indult or by law. In order that the constituted Prelate may be able to fully fulfill all the duties assigned to him and to perform all the functions, as bishops do in their dioceses, we decree that this Prelate shall be distinguished by the episcopal character, and therefore, together with the Prefecture, the episcopal title will be conferred upon him, according to the prescription of the Supreme Pontiff: therefore, this Prelate, thus elevated to the dignity of a bishop, will exercise the same power of order and jurisdiction in his territory as bishops in their dioceses; therefore, just as he enjoys the same rights and honors as a bishop, so too he will be subject to the same laws and obligations. Furthermore, everything that is arranged in the aforementioned Apostolic Letters of the twenty-seventh day of the month of April of the year one thousand eight hundred and ninety-two, concerning the establishment of

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new dioceses in the Republic of Brazil, regarding honors, ranks, privileges, indults, and favors, concerning the power, authority, and attributions of new bishops, and finally, concerning the rights and duties of the faithful, as well as the transmission of documents and other matters of this kind, all of which are appropriate to the new Prefecture without a diocese, must be religiously observed, in accordance with the canons of the Code of Canon Law and the Plenary Council of Latin America. For the endowment of this Prefecture, for the expenses of divine worship and other necessities, we assign and attribute to it, as a dowry, all offerings, subsidies, and donations whatsoever, which are freely conferred for this purpose. These present Letters and everything contained therein shall never, at any time, be subject to any flaw of surreptition, or of invalidity, or of nullity, or of our intention, or of any other substantial and unforeseen defect, nor may they be challenged or brought into controversy, but they shall always be considered valid and effective, as if made and issued with full knowledge and authority, and shall remain so perpetually, with all their full and integral force.

[*Latin ed. p. 559*]

559 The acts of Pope Benedict XV must be drawn up and obtained, and they must be observed inviolably by all to whom they apply; and if, contrary to this, anything should happen, whether knowingly or unknowingly, through any authority whatsoever, we wish and decree that it be entirely null and void. Therefore, having established the foregoing, we entrust the execution of these matters to our venerable brother Sanctinus Mariam a Silva Continho, Archbishop of Belem of Para, granting him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and to definitively pronounce on any difficulty or opposition that may arise in the execution of these matters, and furthermore, to transmit an authentic copy of the completed execution to the Sacred Congregation of the Consistory within six months. Notwithstanding any rules in synodal, provincial, and universal councils, special or general constitutions and ordinances Apostolic, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions. We decree that copies of these letters, even if transcribed and printed, and provided they are signed by a public notary and sealed by someone in ecclesiastical dignity, shall have the same full faith in judgment and outside of it as if the originals were presented or shown. Therefore, no one shall be permitted to infringe upon or, with audacious temerity, contradict the statutes established in these our letters concerning division, erection, subjection, decree, commission, mandate, derogation, and will. If anyone should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty, in the sixth year of Our

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pontificate.

[Signatures and titles follow, including:]

C. CARD. DE LAI P.

Bishop of Sabina
Secret. S. Congr.
CARD. a Secretis GASPARRI
Status. Consistorialis.
Ludovicus Schüller,
Apostolic Protonotary.
Leopoldus Capitani,
Reg. subst. ex spec. deleg.
Loco Beg. in Cane.,
plumbi vol. XXI, n. 29.

[*Latin ed. p. 560*]

Acts of the Apostolic See - Official Commentary
LETTERS

APOSTOLIC LETTER

I. THE COLLEGE OF THARSUS IS ERECTED AS A PRIMARY ARCH-SODALITY IN THE CITY, WITH THE FACULTY OF AGGREGATING AND GRANTING INDULGENCES.

BENEDICT XV.

For the perpetual memory of the matter.

The College of Tharsus, established canonically in this city, flourishes so greatly in its work and the number of its members that it rightly deserves to be raised to a singular honor, a true sign of the will of the Holy See. It is indeed the established practice and custom of the Roman Pontiffs that fruitful sodalities, "which, as auxiliary cohorts of the militant Church, assist the clergy in the exercise of their sacred duties and excite the Christian people to the study of piety, are increased in honor with honorable titles and privileges, as well as spiritual graces." Therefore, when the moderator of the aforementioned College, the blessed Martyr Tharsius, earnestly requested us, through his prayers, to raise it to the primary dignity of a Sodality, we readily and willingly, out of Apostolic benevolence, deemed it fitting to grant his request.

Wherefore, after hearing the Prefect of the Congregation, we hereby, with our Apostolic authority, and by these presents, in perpetuity, raise

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the College of Tharsius, canonically erected in this city, to the primary dignity of an Archsodality, with the usual privileges attached. Furthermore, we hereby grant, with our Apostolic authority, and by these presents, in perpetuity, to the officials and members, present and future, of the Archsodality thus erected by us, permission to aggregate to themselves, and to communicate with them, all other canonically erected Colleges of the same title and institute, wherever they may be on earth, and to communicate to them all the indulgences granted to this primary Archsodality in the City of Rome, the Seat of the Apostolic See, or which may be granted in the future, provided that these indulgences may be communicated with others.

Moreover, intending to enrich this primary Archsodality of Saint Tharsius perpetually with special indulgences, after consultations with the Most Reverend Cardinal Penitentiary Major, and confident in the mercy of Almighty God, and in the authority of the Apostles Peter and Paul, we grant to all and each of the faithful,

[*Latin ed. p. 561*]

The acts of Pope Benedict XV, number 561, which concern the Tharsician College, state that on the first day of their entrance, if they have truly repented and confessed, they shall receive the most holy Sacrament of the Eucharist, and this shall be plenary. Furthermore, both those who are inscribed now and those who will be inscribed in the future, among the members of the College, at the hour of their death, if they have truly repented and confessed, and have been strengthened by the holy communion, or, if they are unable to do so, if they have invoked the name of Jesus with their mouth, or, if they cannot do that, with their heart, and if they have patiently accepted death as the punishment for sin, this shall also be plenary. Moreover, to the same members, both now and in the future, who are admitted to the College, if they have likewise been absolved by sacramental confession and strengthened by the heavenly feasts, on each of the following days of the year: the Nativity, the Epiphany, the Pasch of the Resurrection, the Ascension, and the Feast of the Body of Our Lord Jesus Christ, as well as on the feast of Pentecost; also on the feasts of the Purification, the Annunciation, the Assumption, the Nativity, and the Immaculate Conception of the Virgin Mary; and finally, on the feasts of Saint Joseph, the Bridegroom of the Virgin Mary, and of the holy Apostles Peter and Paul, and on the feast of All Saints; or for seven consecutive days, immediately following all of the aforementioned feasts, choosing whichever days they prefer, they shall visit the College's own church or chapel, if one exists, otherwise any public church, and there they shall offer devout prayers to God for the concord of Christian princes, the eradication of heresies, the conversion of sinners, and the exaltation of the holy Mother Church, and on those days they shall perform the works of piety prescribed, and we mercifully grant to all of them a plenary indulgence and remission of all

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their sins in the Lord. Furthermore, to all and each of the faithful, of both sexes, who, truly repentant and having confessed, and strengthened by the holy communion, have attended the pious exercises of the College, and who visit the church where those exercises were performed, or any other public church, each year on the feast of Saint Tharsicius, the titular arch-sodality, or on any other day within the octave, choosing whichever day they prefer, and who perform the prescribed works on that day, we grant a plenary indulgence; and also, once a month, if, as stated above, namely, if they have confessed and been strengthened by the holy Synaxis, they attend the solemn exposition of the most holy Sacrament, according to the regulations of the arch-sodality, and if they pray there as stated above, we also grant a plenary indulgence. In addition to these, to all and each of the members of the arch-sodality, present and future, who were martyred by Saint Tharsicius, if they attend the days of the year on which the ordinary meetings of the same sodality are held, and if they offer prayers there, as we have said above, for three years; and whenever they celebrate the august Sacrament in any church or oratory, we remit three hundred days from the number of days of penance, according to the custom of the Church. Furthermore, we decree that...

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - It is permitted to both the members and the faithful mentioned, with the exception of those who are at the point of death and who may obtain an indulgence, to atone for the imperfections and penalties of their lives through the aforementioned plenary and partial indulgences. We grant this, decreeing that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that the confraternity shall thus contribute most abundantly to the primary dignity which We have conferred upon it now and in the future; and it shall be rightly judged and defined, and shall be declared null and void from now on, if anything whatsoever concerning these matters should happen to be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Finally, We wish that to these present Letters, even printed copies, signed by the hand of a public Notary and sealed with the seal of a person in ecclesiastical dignity or office, the very same faith be given, as if the present Letters themselves were exhibited or shown. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of April, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. A NEW VICARIATE APOSTOLIC IS ESTABLISHED FOR THE WESTERN REGION OF CANTON AND FOR HAINAN [IN CHINA]. BENEDICT XV. For the perpetual memory of this matter. — If any event can bring us joy, it is certainly the growth of the Christian religion, which, with the grace of God, We strive to promote. And as We are bound by this very

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apostolic office to assist the Church in its expansion, the recent growth of the Vicariate of Canton in China seems to require some provision from Us. For the number of faithful has increased greatly there, and in order to unite them finally, it is advisable to separate a western part from the boundaries of the old Vicariate, just as Hainan Island, which has been touched by the light of the Gospel for four centuries, is separated. Therefore, after consultations with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, by the tenor of these present documents, We separate a part from the current Vicariate of Canton in China, besides the island mentioned above, which the Chinese Sea draws towards the south, and towards the west, towards Tonkin.

[*Latin ed. p. 563*]

The acts of Pope Benedict XV, section 563, state that the territory, which borders the kingdom of Nensis to the north and the province of Kuansi to the south, is bounded to the east by the southern limits of the subprefecture of Sin-Yi, following a line drawn from the entrance of the Sin-Iic river into the sub-prefecture of Mao-Ming, to the western boundary of the sub-prefecture of Tien-Pe near Ian-kok-heu, and then extending from those boundaries to the town of Shon-Tong, and thence in a straight line to the eastern shore of the same town. Furthermore, we decree that the Apostolic Vicariate, established with these new boundaries, be entrusted to the Parisian Society for Foreign Missions, which already administers the Vicariate of Ganton, and that it bear the name "Apostolic Vicariate of Quang-Tong Occidental and of Hainan," and that the Apostolic Vicar reside in the town called Fort-Bayard. These things we establish, decreeing that these present letters shall always be valid and effective, and shall have their full and complete effect, and that those to whom they pertain, or who may pertain to them, shall support them now and in the future, and that they shall be duly judged and defined, and that they shall be declared void and null if anything contrary to these is attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the first day of the month of August, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

PART III: THE APOSTOLIC VICARIATE OF SEOUL IS DIVIDED; A NEW APOSTOLIC VICARIATE OF OUEN-SAN IS ESTABLISHED IN KOREA.

BENEDICT XV, POPE.

For the perpetual memory of this event.

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By the divine benevolence, We have been entrusted with the office of promoting and providing for the salvation of all mankind in Christ, which requires, above all, that the Church be administered with prudence for various circumstances, especially if it is to serve the protection and expansion of its blessed and often fruitful growth. Therefore, since in the Republic of Korea, through the diligent labors of apostolic men, and watered by the blood of many martyrs, the growth of the Catholic faith has emerged in this Our time, and since it is observed that the Ottilian Congregation of monks, O.S.B., presently holds the Vicariate called the Vicariate of Seoul, it has been deemed fitting that the region of...

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - The Commentary, for the sake of the widest possible benefit to the faithful residing therein, must be divided into two parts. Therefore, after having conferred with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We hereby divide a portion from the existing Vicariate of Seoul, which consists of two provinces called Ham-Kiang-to, one being the northern part, and the other the southern part, namely, the northern part borders the Vicariate of Manchuria in the north, is bordered by the Sea of Japan to the east, and to the west and south, it is contained within the territory of the Vicariate of Seoul. Within this region, thus defined, We establish a new Vicariate, entrusting it to the care of the same monks of the Order of Saint Benedict, of the Ottilian Congregation, to which the city of Ouen-San shall belong, where the residence of its Vicar shall be established. These things We have decided, declaring these present Letters to be always valid and efficacious, and to produce and obtain their full and complete effects, and that those to whom they pertain, or may pertain, shall support them now and in the future, and that they shall be duly judged and defined, and that nothing shall be rendered invalid or null if anything contrary to these should occur, by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, on the fifth day of the month of August, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. IV A NEW APOSTOLIC VICARIATE OF KAN-CHOW IN CHINA IS ESTABLISHED BENEDICT XV. For the perpetual memory of this matter. — The divine promises of the constant growth of the Church are announced to Us whenever, in some place on earth, they are happily fulfilled, and they bring Us almost unparalleled joy. And now, the Chinese, from various regions, among which is not the least the province of Kiang-si, have brought this to Us again. For the number of the faithful has grown so much within its boundaries, that it seems that a single Apostolic Vicar can no longer safely provide for them. Therefore, considering that it is Our duty to

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consider the good of the entire Church, We believe that a diligent provision is required. And so, after having conferred with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith...

[*Latin ed. p. 565*]

The acts of Pope Benedict XV, year 565, concerning matters pertaining to the Propagation of the Faith, state that, with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We, in the present document, separate a portion of the southern region from the existing Apostolic Vicariate of Kiang-si Southern, namely, the three civil prefectures of Roncho w-fu, Nan-an-fu, and Ning-tu-chow, and We establish this as a new Apostolic Vicariate, entrusting its care to members of the Congregation of Missionaries, and We designate the city of Kan-chow, the principal city of that region, as its seat, where the Apostolic Vicar shall reside. Furthermore, We decree that the aforementioned Apostolic Vicariate of Kiang-si Southern shall receive a new title and name, and that its residential city shall be King-gan, and We add to this same Apostolic Vicariate two civil prefectures, namely, Yuen-chow-fu and Ling-Kian-fu, which shall be taken from the boundaries of the existing Apostolic Vicariate of Kiang-si Northern. Finally, We decree that to this Apostolic Vicariate, as also to the other, which is currently called Kiang-si Eastern, whose boundaries We leave untouched, names and titles shall be given according to their principal cities, namely, to the one from the city of Kiou-kiang, and to the other from the city of Fu-chow, in which the Apostolic Vicars reside. These things We have decreed, declaring that the present letters shall always be valid and effective, and shall have and obtain their full and complete effect, and that those to whom they pertain, or may pertain, shall support them now and in the future, and that everything shall be rightly judged and defined, and rendered null and void, if anything to the contrary, by anyone, knowingly or unknowingly, should be attempted. Notwithstanding any contrary provisions. Given at Rome, near the blessed Peter, under the Fisherman's ring, on the twenty-fifth day of the month of August, in the year 1920, in the sixth year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

V.

AN APOSTOLIC PREFECTURE OF NEW GUINEA IS ERECTED INTO AN APOSTOLIC VICARIATE.

BENEDICT XV, POPE.

For the perpetual memory of this event.

The solicitude for the Christian flock, which Divine Providence has entrusted to Us, strongly urges Us to take the greatest care for that which will most easily contribute to the advancement of its benefits throughout the

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nations. Therefore,

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium Officiale. When we heard, and with the greatest pleasure, that the number of catechumens and faithful in the Apostolic Prefecture of Novae Guineae Hollandicae, especially through the work of the Missionaries who are called the "Sacred Heart of Jesus," has greatly and happily increased in these recent times, we deemed it fitting to establish a new Apostolic Vicariate there, so that the benefit of that flock may be more suitably promoted. Therefore, after having consulted with the Most Reverend Fathers and Lords, Cardinals, Prefects of the Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by this present document, we erect the Apostolic Prefecture of Novae Guineae Hollandicae into a new Apostolic Vicariate, establishing it within the same boundaries as the Apostolic Prefecture existed up to this day. This we have decided, decreeing that these present Letters shall always remain valid and effective, and shall have their full and complete effect, and shall be efficacious for those to whom they pertain, now and in the future; and that it shall be rightly judged and defined that anything contrary to these things, attempted by anyone, knowingly or unknowingly, shall be declared void and of no effect. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's Ring, on the twenty-ninth day of the month of August, in the year 1920, in the sixth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER I TO ALEXANDER R.E. CARD. KAKOWSKI, ARCHBISHOP OF VARSAVIENSE, AND EDMUND S.R.E. CARD. D'ALBOR, ARCHBISHOP OF GNESENSE AND POSNANIENSE, AND TO THE OTHER BISHOPS OF POLONIA: HEARTILY CONGRATULATES ON THE HAPPY CHANGE IN THE CONDITION OF AFFAIRS IN POLONIA. Beloved sons and venerable brothers, greetings and the apostolic blessing. – Since we have been anxious and concerned about the affairs of Polonia, we have gladly learned that excellent things have been accomplished there, by which the condition of your country has happily changed; and we are all the more pleased because, while admiring the present help of God in this matter, it is fitting that...

[*Latin ed. p. 567*]

The acts of Pope Benedict XV, page 567, state that we believe this assistance should be granted, and we command that it be given to the people of Fondi throughout the Catholic world. Indeed, we have never doubted that God would graciously bless your nation, since it has so admirably deserved it through the course of the centuries. Therefore, at that time,

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we publicly ordered prayers, when almost everywhere, the salvation of Poland was being despaired of, and the enemies themselves, puffed up with numbers and victory, seemed foolishly to seek this aid from others: "Where is their God?" But it was clearly demonstrated by the events that God was indeed in Israel; for, by His will, almost at the same time that we, together with the faithful, were earnestly raising our hands to heaven, as once did Moses, for the salvation of all Poland, both at the altars and in the midst of battle, that very dangerous peril began to be repelled. From this, it is clear that our exhortation to public prayers was not untimely. Moreover, the benefit of God's help has wonderfully benefited not only your nation, but also other peoples: for who does not know that at that very time, the fury of the enemies seemed to abate, so that, along with the Polish nation, a bulwark of Europe, the very name of Christ and the civil practice of religion were undermined by extremely insane doctrines? Therefore, the Polish people, giving thanks to God for these immortal benefits, ought above all to promise that they will also, in the future, defend the Catholic faith, under the guidance of the Bishops, with that same unity of spirit with which they recently regained their homeland's freedom. And nothing should be feared by the Christian people, since, "if God be for us, who can be against us?" Therefore, it will be most fitting, our beloved sons and venerable brothers, to fulfill the duty of your nation, namely, to strive by all means to establish true and lasting peace everywhere. Certainly, nothing will contribute more to this than if you follow the principles of charity, prudence, and Christian moderation, which We have not infrequently instilled in you, by which alone the hatred of peoples can be restrained. And we are confident that the noble Polish people will give this example of magnanimity, as a pledge of the heavenly gifts, and as a sign of Our special benevolence. We impart, with paternal love, the apostolic blessing to you, our beloved sons and venerable brothers, and to the entire flock, to each and every one of you.

Given in Rome, at St. Peter's, on the eighth day of the month of September, in the year 1920, in the seventh year of Our pontificate.

BENEDICT XV.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale II TO THOMAS PIUS, S. R. E. PRESBYTER, CARDINAL BOGGIANI, ARCHBISHOP OF GENOA, WHO IS DELEGATED BY US, SO THAT IN HIS NAME, AN IMAGE OF THE BLESSED VIRGIN OF THE VINE FROM AUREA MAY BE REDEEMED WITH GOLD AND BLESSED, ALONG WITH A PLENARY INDULGENCE.

Beloved Son, greetings and our apostolic blessing.

Since the matters of this city are entrusted to your pastoral care, it is clear

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that they pertain to Us, just as the duties of paternal charity, which are most pleasing, concern Us, and in which We have never failed, nor will We ever fail in the future. Indeed, what more fitting opportunity could there be to demonstrate this charity than the one offered during these days, when, according to custom and the practice of our predecessors, the marble image of the Blessed Virgin of the Vine, in the church of the same name, is to be adorned with a gold crown for the fourth time.

We have said, according to custom and the practice of our predecessors; it is known that Horatio Spinola, your predecessor, in the year 1616, adorned the same image of the most blessed Virgin with a diadem for the first time, and that it was established by the concordant will of the most pious citizens that such a public demonstration of piety towards the Blessed Virgin of the Vine should be renewed every hundred years. If the secular celebrations, which were to be held in the year 1916, were postponed, it was because, with a terrible war raging, the outpouring of such joy seemed inappropriate given the great sadness of the times; but now that peace has been restored, you have wisely appointed them for the first and twentieth of this month, which is the feast day of the Blessed Virgin of the Vine.

And indeed, there is more than one reason why We wish to take the lead in honoring the same most blessed Virgin. For it is in the territory of that parish that We received the light of grace, and it is in that cathedral church, and on that very feast day which you have designated for the observance of this custom, that We were reborn in baptism; and it is no less pleasing to Us to remember that, while We were studying law in that university, the seeds of our priestly vocation gradually matured at the feet of the sacred altar.

Therefore, in order to express our gratitude to the Blessed Virgin of the Vine, We wished to donate a gold crown, but so that We might not hinder the honorable competition of the citizens, We readily agreed to include the gems offered by them, and especially by the women, in the ornamentation.

Since, however, We do not yet seem to have fully satisfied the piety with which We honor our Patroness, We desire...

[*Latin ed. p. 569*]

The Acts of Pope Benedict XV, number 569, through you, our beloved son, we would, if it were permissible, perform what is presented here with the greatest pleasure of spirit. Therefore, we entrust this task to you, so that, in Our name, and with the image of the Mother of God of the Vineyards of *aurea*, which we mentioned, you may redeem it with a crown, and impart blessings to all those who are engaged in sacred matters, with the full permission of those admitted, according to the customary conditions. May the citizens of *Ianuenses* be more strongly aroused to the veneration of their common Mother, and may they be strengthened and confirmed in the pursuit of the duties of the Christian life. May you, relying on the

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divine graces, which the Mother of God of the Vineyards will undoubtedly grant you through her patronage, raise us with a joyful hope. As a witness to these graces and to Our paternal benevolence, we impart to you, our beloved son, and to your entire clergy and people, Our apostolic blessing in the Lord, with all Our heart. Given in Rome, at St. Peter's, on the day of the month of November, in the year 1920, in the seventh year of Our pontificate. BENEDICT XV, Acts, volume XII, number 13. — 1-12-1920. 39

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE OF CONDEMNATION

OF THE WORK: "CRITICAL DISCUSSIONS ON CATHOLIC RELIGIOUS INSTRUCTION IN HIGHER SCHOOLS... BY DR. W. WILBRAND."

On Thursday, the 10th of November, 1920,

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, prefects for the Faith and morals, having heard the vote of the Reverend Consultors, condemned, rejected, and ordered to be inserted into the Index of Prohibited Books, the work:

"Kritische Erörterungen über den katholischen Religionsunterricht an höheren Schulen..." by Dr. W. Wilbrand.

Tübingen. Published by I. C. B. Mohr (Paul Siebeck), 1919.

And on the following Friday, the 11th of the same month and year, the Most Holy Lord Pope Benedict XV, in his customary audience granted to the Reverend Father Assessor of the Holy Office, approved, confirmed, and ordered to be made public, the resolution of the Most Eminent Fathers.

Given in Rome, from the offices of the Holy Office, on the 12th of November, 1920.

A. Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 571*]

The Sacred Congregation Consistorial has issued a DECREE CONCERNING THE DIVISION AND UNION of the Archiepiscopal See of Belem do Para and the Prelature Nullius of the Most Holy Conception of Araguaya. The Most Reverend Ordinary of the Prelature Nullius of the Most Holy

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Conception of Araguaya recently requested from the Apostolic See that a portion of its territory, extending from the rivers Rio Fresco and Xingü to the borders of Matto-Grosso, which currently belongs to the Archiepiscopal See of Belem do Para by right, be united to his Prelature. After the matter was brought before the Apostolic Nunciature and the Most Reverend Archbishop of Belem, and with his favorable consent, the aforementioned petition was subjected to careful examination by the Sacred Congregation Consistorial. And since it was deemed to be for the good of souls to separate said portion of territory from the Archiepiscopal See of Belem and to add it to the Prelature of the Most Holy Conception of Araguaya, Our Most Holy Lord Benedict XV, after due deliberation, decided to grant this request. Therefore, by this Consistorial Decree, His Holiness separates the aforementioned portion of territory from the Archiepiscopal See of Belem and adds it to the Prelature of the Most Holy Conception of Araguaya. Furthermore, to ensure the execution of this decree, His Holiness has appointed the Reverend Father Henry Gasparri, Archbishop of Sebastopol, Apostolic Nuncio in the Brazilian Republic, and has granted him the necessary and appropriate powers, including the power to delegate, to carry out the aforementioned purpose, imposing upon him the obligation to send to this Sacred Congregation, within six months from the date of this decree, an authentic copy of the completed execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation Consistorial, on this 29th day of October, 1920.

[Signature] C. CARD. DELAI, Bishop of Sabina, Secretary.

L. S. Ioannes Baptista Rosa, Substitute.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Apostolic Letters:

August 19, 1920. – The Apostolic Vicar of Sciamtom, in the north, Reverend Albert Schmuecker, O.M.

August 20. – Coadjutor Vicar with right of succession to the Apostolic Vicar of Seoul, Reverend Aemilius Devred, of the Society of Paris for Foreign Missions.

August 23. – Coadjutor Vicar with right of succession to the Bishop of Malacca, Reverend Ludovicus Perrichon, of the Seminary of Paris for Foreign Missions.

August 25. – Apostolic Vicar of Ouen-San, Reverend Bonifacius Sauer,

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Abbot of the Monastery of Saint Benedict in Seoul.

August 28. – Apostolic Vicar of New Guinea, in Holland, Reverend Ioannes Aerts, of the Society of the Most Sacred Heart of Jesus.

APPOINTMENT OF AN ORDINARY FOR APPEALS, ACCORDING TO CANON 1594, § 2

According to canon 1594, § 2, of the Code of Canon Law, for the purpose of appeals: The Most Reverend Archbishop of Calcutta has designated an Ordinary for the Krishnagar region. This designation was deemed worthy of approval by Our Holy Father, Pope Benedict XV, on October 11, 1920.

[*Latin ed. p. 573*]

Pontifical Commission for the Authentic Interpretation of the Code of Canon Law

573

PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE OF CANON LAW

DOUBTS RESOLVED IN PLENARY ASSEMBLIES OF THE EMERITUS FATHERS

Concerning Canon Law

I. Whether the prohibition of options, established by the Code of Canon Law, is to be understood only with regard to dignities, or also with regard to all canonical offices.

Response: Negatively in part, affirmatively in the other part.

II. Whether, according to the norm of canon 411, § 3, beneficiaries and mansionaries have a voice in the chapters, if this pertains to them only according to the statutes of the chapter.

Response: Negatively, or, after the publication of the Code, beneficiaries and mansionaries no longer have a voice in the chapters, if this pertained to them only according to the statutes of the chapter.

III. In paragraph 1, no. 1, of canon 421: "Those who, with the license of the Ordinary, publicly teach sacred theology or canon law in schools recognized by the Church," whether this should also include canons who teach with the license of the Ordinary, receiving a special compensation for the lectures given; or only those who have undertaken to teach theology or canon law without such compensation.

2° Whether "sacred theology or canon law" is to be understood strictly (so that, in the aforementioned paragraph, "theology" refers to fundamental theology, dogmatic and moral theology, and in law, to canonical institutions, as well as only the text of the Code); or whether these words

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are to be understood in a broader sense, namely, for the faculty of sacred theology or canon law, so that disciplines taught in the aforementioned faculties according to the statutes of each Seminary are also included therein (for example, ecclesiastical history, sacred archaeology, biblical languages, etc.).

Response:

Ad 1: Affirmatively in part, negatively in the other part.

Ad 2: Negatively in part, affirmatively in the other part.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Commentarium

Concerning the Examination of Parish Priests

In canon 459, §3, 3°, of the Code, it is prescribed that the local Ordinary shall subject the cleric, whom he judges to be more suitable for a vacant parish, to an examination on doctrine before himself and synodal examiners.

The following questions are raised:

1. Whether the cleric already assigned to one parish must undergo this examination each time he is considered for a new parish; or whether a single examination is sufficient for the first parish.

2. Whether a parish priest removed from a parish, who, according to canon 2154, is transferred to another parish, must also undergo this examination.

3. Whether a parish priest who is transferred to another parish by order of office, according to title XXIX, book IV, canons 2162-2167, must also undergo this examination.

4. What should be done if clerics, whom the Ordinary deems suitable, refuse to undergo the examination, which may occasionally happen in the case of smaller parishes.

5. Whether an examination, as described in canon 996, § 2 and 3, performed before the Ordinary himself and the synodal examiners, may suffice for the assignment to the first parish.

6. Whether the examination described in canon 130, § 1, is sufficient for the assignment to parishes for the entire time that priests are "obliged to undergo it," provided it is done before the Bishop and the synodal examiners.

Answers:

To 1: To the first part, the answer will be provided in 2. To the second part, the answer is affirmative if the transfer is made at the suggestion and urging of the Ordinary; negative if it is made at the insistence of the parish priest, unless the Ordinary, together with the synodal examiners, judges that the suitability still persists, and that it is sufficient for the new parish.

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To 2: Negative.

To 3: Negative.

To 4: To the extent that it has not been provided in the answer to 1, the Ordinary should refer the matter to the Sacred Congregation of the Council.

To 5: Negative; unless the examination also concerns all those matters about which the cleric should be questioned regarding the parish to which he is being assigned.

To 6: Negative, except for the provision in § 2 of the same canon.

Concerning Religious Orders

1. Whether the words of canon 506, § 2: "otherwise, the Superior of the religious order," and also "in this case, the Ordinary must be duly notified of the day and hour of the election," mean that the Ordinary can, together with the Superior of the religious order, either personally or through another, attend the election.

[*Latin ed. p. 575*]

The Pontifical Commission for the authentic interpretation of the canons of the Code states: "and, if present, to preside," should be understood in such a way that the Ordinary of the place may (but is not obliged to) assist, either personally or through another, in the election of the Superior of monasteries of nuns subject to regular observances (even those exempt), and to preside, that is, to govern the act of election, either personally or through another; whether only personally.

Answer: Affirmative in part, negative in part. That is, the Ordinary of the place may preside, or assist either personally or through another.

II. Whether, according to canon 512, § 2, I, and canon 513, § 1, it is the duty of the Ordinary of the place to visit, every five years, monasteries of nuns subject to regular observances (even those exempt), concerning matters pertaining to the law of enclosure, as explained in canon 513.

Answer: Affirmative.

III. Whether the words of canon 522: "confession made in any church or even semi-public oratory is valid and licit," should be understood in such a way that confession made outside of those places is not only illicit, but also invalid.

Answer: Canon 522 should be understood in such a way that confessions made by religious for the sake of their conscience, with a confessor approved by the Ordinary of the place for women, are licit and valid, provided they are made in a church or even a semi-public oratory, or in a place legitimately designated for hearing the confessions of women.

IV. Whether, according to canon 535, § 1, I°, if a monastery of nuns is subject to a regular observance (even an exempt one), an account of the

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administration must be given to the regular observance and also to the Ordinary of the place.

Answer: Affirmative.

V. Whether the prohibitions mentioned in canon 642, which prevent religious from acquiring offices or benefices, apply only if they have returned to the world after the promulgation of the Code; or whether they also apply to those who, even before the promulgation of the Code, were living outside of the religious life, with pontifical permission, notwithstanding canon 10.

Answer: Negative in part, affirmative in part. Concerning reservations: Whether, according to canon 893, § 1 and 2, a person who is a sojourner is bound by the reservations of the place in which he resides.

Answer: Affirmative.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis Concerning the Confessional – Official Commentary. Whether canon 909, § 2: "The confessional shall be fitted with a fixed seat, and a grating, to allow communication between the penitent and the confessor," applies only to women; or whether, generally, for all penitents, the proper form for hearing confessions in churches and public oratories must be observed.

A.M.A.M. Response: Negatively to the first part, affirmatively to the second, provided that the prescription of canon 910, § 2, is observed.

Regarding the solemn funeral office. Whether the solemn funeral office should be celebrated for someone who has died in a distant region (e.g., in America), but whose death is known within a month, even if the funeral is not held within the month following the burial (cf. canon 1237 regarding the effects of the second paragraph of that canon).

2° Whether the Ordinary, in order to avoid abuses by those who request the funeral office with the intention that the parish priest should not receive any emolument, can decree that the funeral office, celebrated publicly and with singing for the deceased, be considered a solemn funeral office, in all its effects.

Response: Regarding 1 and 2, recourse must be had to the Most Holy Congregation.

Concerning abstinence and fasting.

I. – Whether, according to canon 1252, § 4, fasting ceases when a feast day, which is associated with fasting on the preceding day, falls on a Tuesday, so that the fast should no longer be anticipated on the preceding Saturday.

2° Whether the words: "nor are vigils anticipated" refer only to the exception of the time of Lent, or also to all times.

Response: Regarding 1: Affirmative, subject to the prescription of canon

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1253. Regarding 2: They refer to all times.

II. – Whether, if the feast of St. Joseph, on March 19th, falls on a Friday or Saturday, only the law of fasting applies, or also the law of abstinence. And, to the extent that it is affirmative regarding the first part, negative regarding the second.

2° Whether the law of abstinence ceases, even if the feast of St. Joseph occurs during one of the four seasons.

Response: Regarding 1: Canon 1252, § 4, should be observed, or neither the law of fasting nor the law of abstinence ceases. Regarding 2: Provision is made in the response to 1UB1.

[*Latin ed. p. 577*]

Pontifical Commission for authentically interpreting the canons of the Code concerning the devolution of the collation of benefices, in reference to Section 577, concerning whether, according to canon 1432, § 3, the collation of a benefice should devolve to the Holy See if the Ordinary, within six months from receiving certain notice of the vacancy, has not collated the benefice, not through negligence, but due to an absolute lack of subjects. Response: Negatively. Concerning the removal of Parish Priests: Is a public invitation to resign, made through an edict or newspaper, sufficient to effect the removal, in the manner of a citation as mentioned in canon 1720, when the Parish Priest does not appear, and it remains completely unknown where he resides, precisely because the Parish Priest intends to ignore the aforementioned invitation? Response: Provision is made in canon 2143, § 3. DOUBTS – ANSWERED BY THE MOST EMINENT PRESIDENT OF THE COMMISSION Concerning the alienation of ecclesiastical goods: 1° Whether the price, mentioned in canon 1532, § 3, is the same as the value of the thing, according to an estimation made in writing by reputable experts, according to canon 1530, § 1, number 1; or whether a higher price offered through a public auction, etc., according to canon 1531, § 2, is to be considered. 2° Is the approval of the Apostolic See required to carry out the alienation, if, after a public auction has been announced, a price is offered that is higher than the price legitimately assessed by the experts, and this price is less than thirty thousand pounds? Response: Ad 1: Affirmative, in part; negative, in the second part. Ad 2: Provision is made in the response to the first part. Rome, 24th of November, 1920. PETRUS CARD. GASPARRI, President. Aloisius Sincero, Secretary.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Official Commentary ACTA OF THE OFFICES OF THE VICARIATE OF THE CITY OF ROMA. CITATION REGARDING THE NULLITY OF MARRIAGE (NUNZIANTE-FREWEN). Since the residence and current place of abode of Mr. Ugo Frewen, a party in this cause, are unknown, the aforementioned is hereby summoned

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by this edict to appear, in person or through his lawfully appointed procurator, before the undersigned President of the collegiate Tribunal, in the seat of the Tribunal of the Vicariate, at Piazza della Pigna, 12, on the 4th of February, 1921, at 10 o'clock in the morning, to answer in the cause brought against him by his wife, Maria Nunziante. Those who have knowledge of the domicile or current abode of the aforementioned party are requested, if and insofar as possible, to ensure that he becomes aware of this edictal citation. ROMA, from the seat of the Tribunal of the Vicariate, 5th of November, 1920. The President of the Tribunal, Angelo Can. Sinibaldi, Judge. L. * S. The Chancellor, B. De Felicis.

[*Latin ed. p. 579*]

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, November 16, 1920, in the Apostolic Palace at the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which, for the judgment of the Eminent and Reverend Lords Cardinals, members of the same, the following matters were presented:

1) The introduction of the cause of beatification and canonization of the Venerable Servant of God, Mary of Jesus Du Bourg, Foundress of the Congregation of the Most Holy Savior and of the Blessed Virgin Mary, in the diocese of Limoges.

2) Concerning a particular question regarding the heroism of virtues in the Roman cause of the Venerable Cardinal Robert Bellarmine of the Society of Jesus.

3) Concerning the revision of the writings of the Servant of God, Mary of Solitude Torres Acosta, Foundress of the Institute of the Sisters Servants of Mary, Ministers of the Sick.

Tuesday, November 23, 1920, in the Apostolic Palace at the Vatican, with the participation of the Eminent and Reverend Lords Cardinals and with the votes of the Reverend Prelates and theological Consultors, members of the Sacred Congregation of Rites, the Preparatory Congregation was held, to discuss the doubt regarding the heroism of the virtues exercised by the Venerable Servant of God, Peter Julian Eymard, Priest, Founder of the Congregation of Priests of the Most Holy Sacrament.

SECRETARY OF STATE

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APPOINTMENTS

By means of notes from the Secretary of State, the Holy Father deigned to appoint:

October 31, 1920.

The Eminent Signor Cardinal Michele Lega, Member of the Supreme Sacred Congregation of the Holy Office.

November 11.

The Eminent Signor Cardinal Aidan Gasquet, Archivist of the Holy Roman Church.

November 11.

Monsignor Mariano Ugolini, Prefect of the Vatican Archives.

November 11.

The Reverend Father Doctor Angelo Mercati, Vice-Prefect of the Vatican Archives.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary, November 15, 1920. The Reverend Father Doctor Pietro Guidi, Vice-Prefect of the Vatican Archives.

13. His Eminence Cardinal Oreste Giorgi, Protector of the Congregation of the Sisters of the Immaculate Conception of the Most Blessed Virgin, of the Third Order of St. Francis, in the diocese of Barcelona.

14. His Eminence Cardinal Ludovico Billot, Protector of the Institute of the Daughters of Mary Immaculate of Guadalupe in Tacuba (Mexico).

18. His Eminence Cardinal Aidan Gasquet, Protector of the Congregation of the Franciscan Tertiary Sisters of the Sacred Heart of Jesus in Joliet (U.S.A.).

24. His Eminence Cardinal Teodoro Valfré di Bónzo, Protector of the Religious of the Most Holy Sacrament of Valenza on the Rhône.

26. The Reverend Father Dante Munerati, General Procurator of the pious Salesian Society, Consultor of the Sacred Consistorial Congregation.

His Eminence Cardinal Basilio Pompilj, Protector of the Congregation of the Resurrection of Our Lord Jesus Christ.

30. His Eminence Cardinal Guglielmo Van Rossum, Protector of the Sisters of Mercy under the protection of St. Charles Borromeo, with a motherhouse in Prague.

By Apostolic Briefs, the Holy Father deigned to appoint:

Assistants to the Papal Throne:

September 5, 1920. Monsignor Francesco Ciceri, Bishop of Pavia.

November 12. Monsignor Patrizio Riccardo Heffron, Bishop of Winona.

November 12. Monsignor Martino Uberto Rutten, Bishop of Liegi.

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Apostolic Protonotaries *ad instar participantium*:

November 4, 1920. Monsignor Giuseppe Vogt, of the archdiocese of Cologne.

November 17. Monsignor Giuseppe Bustamante, of the archdiocese of Manila.

November 20. Monsignor Edoardo J. Nagl, of the diocese of St. Cloud in Minnesota.

November 23. Monsignor Giovanni De Sangro di Casacalenda, of the archdiocese of Naples.

[*Latin ed. p. 581*]

From the Roman Curia Diary, 581 Domestic Prelates of His Holiness, April 27th, May 8th, June 1st, 1920.

Most Reverend Peter Byrne, of the Archdiocese of Sydney.

Most Reverend Thomas Hayden, of the same Archdiocese.

Most Reverend John O'Gorman, of the same Archdiocese.

Most Reverend Hugh Dermott, of the same Archdiocese.

Most Reverend John Marino van Oers, of the Diocese of Breda.

Most Reverend Thomas Fitzgerald, of the Diocese of Monterey-Los Angeles.

September 17th.

Most Reverend Robert Lagueux, of the Archdiocese of Quebec.

Most Reverend Eugene Laflamme, of the same Archdiocese.

October 20th.

Most Reverend Michael Clune, of the Diocese of Syracuse (United States of America).

Most Reverend James I. Carson, of the same Diocese.

Most Reverend John I. Mac Loghlin, of the same Diocese.

Most Reverend Bartholomew Piceda, of the Archdiocese of Buenos Aires.

October 26th.

Most Reverend Andrew Cesarano, of the Patriarchate of Constantinople.

November 4th.

Most Reverend Gerard Esser, of the Archdiocese of KolÃn.

Most Reverend Martin D. Whelan, of the Archdiocese of Taranto.

November 6th.

Most Reverend Attilio Adinolfi, of the Diocese of Albano.

November 16th.

Most Reverend Dominic De Angelis, of the Archdiocese of Capua.

Most Reverend Angelo Mercati, of Rome.

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November 17th.

Most Reverend Peter Guidi, of Rome.

Most Reverend Eulogio Sánchez, of the Archdiocese of Manila.

Most Reverend Mariano Sevilla, of the same Archdiocese.

Most Reverend Zachary Setta, of the Diocese of Valva.

November 19th.

Most Reverend Augustine Plachta, of the Diocese of St. Cloud in Minnesota.

November 22nd.

Most Reverend Camillo Thiebaut, of the same Diocese.

Most Reverend John Filippo, of the Diocese of Taubaté.

Most Reverend George Vincent Hudson, of the Archdiocese of Birmingham.

Most Reverend Thomas Adelmo Newsome, of the same Archdiocese.

HONORS

With Apostolic Briefs, the Holy Father deigned to bestow the following honors:

The Grand Cross of the Order of Pius: October 27th, 1920.

To Mr. Giovanni Luigi Sanfuentes, President of the Republic of Chile.

[*Latin ed. p. 582*]

5825 Acta Apostolicae Sedis - Official Commentary. The Grand Cross of the Order of St. Gregory the Great, civil class: October 25, 1920. To Mr. Luigi Aldunate Echeverría, Minister of Foreign Affairs in the Republic of Chile.

To Mr. Antonio Hunèeus, formerly Minister of Foreign Affairs in the Republic of Chile. November 10.

To Mr. Martino Giovanni Mei vin, of the archdiocese of Birmingham. The Plaque of the Order of St. Gregory the Great, civil class: November 3, 1920. To Mr. Adalrico Benziger, of the diocese of Basle.

The Cross of the Order of St. Gregory the Great, civil class: May 3, 1920. To Mr. Giovanni Lane Mullins, of the archdiocese of Sydney. October 30.

To Mr. Eugenio Hardouin, of the archdiocese of Tours. November 3.

To Mr. Giovanni Battista Brunetti, of the patriarchate of Venice. November 4.

To Mr. Guglielmo E. Bosch van Oud-Amelisweerd, of the archdiocese of Utrecht. November 9.

To Mr. Luigi Paolo Paissa, of the archdiocese of Turin. November 10.

To Mr. Eugenio Dussaix, of the diocese of Costantana. November 15.

To Mr. Giovanni van Menten, president of the "Association des journalistes catholiques de Belgique." November 18.

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To Mr. Dario Ovaldo Castillo, of the Republic of Chile.

To Mr. Francesco Sandri, of the archdiocese of Turin.

To Mr. Luigi Moreno, of the same archdiocese. The Cross of the Order of St. Gregory the Great, military class: May 3, 1920. To Mr. Luigi Guglielmo M. D'Apice, of the archdiocese of Sydney.

The Knighthood of the Order of St. Gregory the Great, civil class: November 9, 1920. To Mr. Alberto Canfyn, of the diocese of Gand.

To Mr. Giuseppe Tobe, of the same diocese. November 13.

To Mr. Giovanni Matteo Hermans, of the diocese of Breda. November 15.

To Mr. Gerardo Vriens, of the diocese of Harlem. November 16.

To Mr. Alberto Pelagallo, of Rome. November 18.

To Mr. Renato Delforge, of the diocese of Namur. November 24.

To Mr. Francesco van Beers, of the diocese of Harlem.

[*Latin ed. p. 583*]

Diarium Romanae Curiae 583: The Grand Cross of the Order of St. Sylvester Pope: November 4, 1920. To the Most Noble Count Ernesto Lombardo, of the Archdiocese of Milan.

October 22. To the Most Reverend Mr. Francesco Donoso Carvallo, Secretary of State in the Ministry of Foreign Affairs and Religious Affairs in the Republic of Chile. The Commanderate of the Order of St. Sylvester Pope: October 29, 1920. To the Most Reverend Mr. Edwin John, of the Archdiocese of Agra.

The Knighthood of the Order of St. Sylvester Pope: March 3, 1920. To the Most Reverend Mr. Patrizio Simone Cleary, of the same Archdiocese.

To the Most Reverend Mr. Patrizio Giuseppe Minahan, of the same Archdiocese.

To the Most Reverend Mr. Giorgio E. Bryant, of the same Archdiocese.

To the Most Reverend Mr. Giovanni Woods, of the same Archdiocese.

To the Most Reverend Mr. Giovanni E. Hennessy, of the same Archdiocese.

October 29. To the Most Reverend Mr. Antonio John, of the Archdiocese of Agra.

To the Most Reverend Mr. Giorgio John, of the same Archdiocese.

November 3. To the Most Reverend Mr. Giovanni Battista Saraceni, of Rome.

October 12. To the Most Reverend Mr. Crescentino Pasqualini, of the Diocese of Terni.

October 13. To the Most Reverend Mr. Giovanni Giorgio Darían, of the Archdiocese of Sidone.

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HIS HOLINESS'S HOUSEHOLD: BY APPOINTMENT

With the tickets of His Eminence, the Reverend Monsignor, the Holy Father deigned to appoint:

Extraordinary Secret Chamberlains of His Holiness:

October 20, 1920. Monsignor Guglielmo R. Clapperton, of the Diocese of Aberdeen.

October 25. Monsignor Donato Tartaglione, of the Archdiocese of Capua.

October 25. Monsignor Edoardo Parente, of the same Archdiocese.

October 26. Monsignor Francesco Maffei, of the Archdiocese of Turin.

November 4. Monsignor Carlo Mosterts, of the Archdiocese of Colonia.

November 4. Monsignor Carlo Neumann, of the same Archdiocese.

November 4. Monsignor Giuseppe Breuer, of the same Archdiocese.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Official Commentary, November 4, 1920. Monsignor Carlo Laaf, of the same archdiocese.

Monsignor Emmerico David, of the same archdiocese.

Monsignor Ferdinando Pogliani, of the archdiocese of Milan.

Monsignor Francesco Raimondo da Cunha Pedrosa, of the archdiocese of Olinda and Recife.

Monsignor Amilcare Sarno, of the diocese of Alife.

Monsignor Eulalio Almeida, of the archdiocese of Manila.

Monsignor Ippolito Arceo, of the same archdiocese.

Monsignor Giuseppe Dimbla, of the same archdiocese. Chamberlain of Honor, wearing the purple cassock of His Holiness: October 20, 1920.

Monsignor Guglielmo Liddy, of the archdiocese of Syracuse. (Most Reverend).

Chamberlain of Honor of the Sword and Mantle, extraordinary, of His Holiness: November 19, 1920.

Mr. Antonio Gaggioli, of Rome.

Chaplain of Honor, outside the city: October 19, 1920.

Monsignor Tommaso Bissolotti, of the diocese of Brzesc.

[*Latin ed. p. 585*]

Year XII - Vol. XII, December 17, 1920, No. 14

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

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ACTS OF POPE BENEDICT XV

SACRED CONGREGATION

On December 16, 1920, a secret Congregation was held in the Apostolic Palace at the Vatican, the Acts of which are reported in order:

I. – SACRED COLLEGE OF CARDINALS OF THE HOLY ROMAN CHURCH

Due to the vacancy of the office of Chamberlain of the Sacred College of Cardinals of the Holy Roman Church, caused by the death on July [date not provided] of His Eminence and Most Reverend Cardinal Boschi, Bishop of Tusculum, Our Most Holy Lord Pope Benedict XV appointed His Eminence and Most Reverend Cardinal Raphael Merry del Val, of the same Sacred College, as Chamberlain for this year.

II. – ADDRESS OF HIS HOLINESS, POPE BENEDICT XV

As you know, many things cause Us concern at this time, and two in particular greatly trouble Our mind; concerning which, before we proceed to the co-option of Bishops, We cannot remain silent in your presence. The first is, indeed, that a certain part of the clergy of Czechoslovakia seems to have forgotten entirely the dignity and order of their state. You yourselves can be witnesses to how much effort We have made, from the very beginning of this deplorable situation, to bring back those who have strayed from the path to the fulfillment of their office and to soundness of mind.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - With God's grace assisting, not many have yet fallen away to the point of severing themselves from the Church of Jesus Christ, and a far greater number, although tempted by their example, have remained steadfast in the faith. These, the Venerable Brothers Bishops rightly deemed it necessary to protect with their authority. For when they had assembled together to deliberate on common matters, and it had been agreed by all that the general association of the Clergy of Bohemia, called *Iednota*, should be dissolved, and that diocesan societies might be established in its place, provided that the rights of the Bishops were preserved therein, We most strongly approved of this proposal, and, having given it our approval in a letter addressed to the Venerable Brother Francis, Archbishop of Prague, dated January 24th of the current year, We ratified it. However, We learned that the *Iednota*, contrary to our hopes, was resisting with all its might the implementation of what the Bishops had opportunely decreed, and that it was not acting in a manner that would be

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valid, neither having heard those who were concerned, nor observing the solemnities of justice. The absurdity of this cause is apparent to everyone, if one considers how the *Iednota*, and thus, as We have mentioned, by its actions and by publicly proclaiming what We know, has harmed ecclesiastical discipline; the integrity of which the Bishops are religiously bound to protect, and they should certainly not hesitate to restore it when they have seen it violated. Furthermore, the method employed by the Bishops in no way required formulas, since it pertained to the administrative, as it is commonly called, and not to the judicial, or contentious, or criminal, sphere. Although all of these things had been proposed to the leaders of the *Iednota* for consideration, and were subsequently widely disseminated, nevertheless, at the command of the Bishops, they persevered in resisting, and they became even more embroiled in disputes regarding new matters pertaining to the *Iednota*'s constitution. Indeed, some were not afraid to assert that the Apostolic See was inclined to mitigate the severity of the law regarding sacred celibacy, and to grant dispensations to those who had deserted the ecclesiastical order. However, here;

[*Latin ed. p. 587*]

The acts of Pope Benedict XV, 587, seek to demonstrate, and we do not believe it necessary to show, how far this is from the truth; for it is clear that, if the Church flourishes and thrives in Latin, a great part of its strength and glory derives from the celibacy of the clergy, and for that reason, it is absolutely necessary to preserve this practice. Indeed, it has perhaps never been so necessary as in this most miserable time, when, amidst so many and such widely spread temptations to corruption, the desires of men's minds everywhere dominate, and nothing seems to be proposed to men except to indulge themselves recklessly and to enjoy the pleasures of this life. Therefore, the Catholic priest, who ought to be a guide to others in restraining the movements of disturbed minds, let him see that he does not stumble in this great duty, but rather, let him confirm all by his example, and always remember the exhortation of Pope St. Siricius: "that from the day of our ordination, we may dedicate our hearts and bodies to sobriety and chastity." And so, Venerable Brothers, what We have already professed on several occasions, We now solemnly affirm and testify: that this Apostolic See will never, in any way, weaken or mitigate, let alone abolish, that most holy and salutary law of ecclesiastical celibacy. Moreover, We deny – as We have already done in those letters addressed to the Archbishop of Prague – that those things which some contend are introduced into the discipline of the Church, based on popular opinion or novelties, will ever be approved by this Apostolic See. Concerning the *Iednota*, which the Bishops have established as we have mentioned, We again strengthen with the weight of Apostolic authority; and We are confident that those who are members of that association will obey, according to their conscience,

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the prescriptions thereof. In the meantime, while we await the time when that stubborn obstinacy may cease, and what is offered to us may refresh and revive us, We are consoled by the fact that German priests there have subjected themselves to the authority of the Bishops and have obeyed the prescriptions.

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis – The official record has induced not a few members of the Czech clergy to abandon the *Jednota*. May others follow them, those whom we see rushing headlong with blind zeal, and may they, realizing the dangers that await them, come to their senses and return to sound doctrine in due time. Another cause of great concern to Us arises from the fact that the Catholic Missions are in a very precarious situation; and We, whose primary duty it is to promote the work of Jesus Christ, must hold them most dear. On this very important matter, We reminded you last year, on the ninth of July, before you, of what We had said: the decrees of the Council of Versailles, which concerned the Catholic Missions, appeared to Us, in large part, if not entirely, to be in harmony with their reasons; and We were confident that the same justice that guided those illustrious men in making those prescriptions would also guide them in carrying them out. Indeed, not everything has turned out as we rightfully hoped. In several regions, the work of the holy Apostolic Church among the non-believers is still hindered and delayed by manifold difficulties. We, for our part, have spared no effort, as far as was in our power, to remove all obstacles: and not in vain. Nevertheless, there are still places where things impede and delay the sacred Missions, with an incredible loss of souls. These are sad vestiges of that conflict which has long disturbed the world; and in order that they may be removed as soon as possible, so that the Christian name of the Catholic Church may be propagated without any further impediment, they do not only demand it for the sake of religion, but also for the sake of civil culture and humanity. Finally, we shall supplement the order of Bishops. III. – APPOINTMENT TO THE CHURCH OF TUSCULUM. Afterwards, His Most Eminent and Reverend Lord, John, Cardinal Cagliero, of the title of Saint Bernard at the Baths, of the Holy Roman Church, requested the suburbicarian church of Tusculum.

[*Latin ed. p. 589*]

§89 Acts of Pope Benedict XV, Book IV. – PROVISIONS FOR CHURCHES. Then Our Most Holy Lord provided for the following churches, assigning them their proper pastors, namely: To the Metropolitan Church of Toledo, He appointed the Most Reverend and Most Illustrious Lord Henry, Priest of the Most Holy Roman Church, Cardinal Almaraz y Santos, formerly Archbishop of Seville. To the Metropolitan Church of Seville, the Most Reverend Lord Eustachium Ilundaïn y Esteban, formerly Bishop

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of Orense. To the Metropolitan Church of Rouen, the Most Reverend Lord Andrea Du Bois Del Rio, de la Villerabei, formerly Bishop of Amiens. To the Metropolitan Church of Oristano, the Most Reverend Lord George, formerly Bishop of Hieracense. To the titular Archiepiscopal Church of Cien, the Most Reverend Lord James Romanus Bilsborrow, formerly Archbishop of Cardiff. To the titular Archiepiscopal Church of Auxumita, the Most Reverend Lord Volphang Radnai, formerly Bishop of Neusohl. To the titular Archiepiscopal Church of Cyrre, the Most Reverend Lord William De Batthyàny, formerly Bishop of Nitra. To the titular Archiepiscopal Church of Philippopolis, the Reverend Lord Ernest Cozzi, Apostolic Delegate in Albania. To the Cathedral Church of Iglesias, the Most Reverend Lord Saturninus Peri, formerly Bishop of Cotrone. To the Cathedral Church of Santander, the Most Reverend Lord John Plaza y Garcia, formerly titular Bishop of Hippus and Apostolic Administrator of Calagurita. To the Cathedral Church of Piacenza, the Reverend Lord Hersilius Menzani, Apostolic Prothonotary, in the manner of participants, and General Vicar of Bologna. To the Cathedral Church of Limoges, the Reverend Lord Alaphrid Flocard, General Vicar of Langres. To the Cathedral Church of Monaco, the Reverend Lord George Bruley des Varannes, General Vicar of Tours.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Official Commentary:

To the Cathedral Church of Comacchio (-Pomposa), Father Gerard Menegazzi, of the Order of the Capuchin Minor Brothers.

To the Cathedral Church of Eugubina, Father Pius Leonard Navarra, of the Order of the Conventual Franciscan Friars.

To the Cathedral Church of Concordia in America, Reverend Father Francis Tief, General Vicar of the Kansanopolitan Vicariate.

To the Cathedral Church of Macao, Reverend Father Joseph Da Costa Nunes, General Vicar of the same diocese.

To the Cathedral Church of Neutra, Reverend Father Charles Kmetko, pastor of the parish of Teplicka.

To the Cathedral Church of Budvice, Reverend Father Simon Šarta, Master of Religious Sciences at the Budvice Gymnasium.

To the Cathedral Church of Zips, Reverend Father John Vojtassak, Chancellor of the Episcopal Curia of Zips.

To the Cathedral Church of Beja, Reverend Father Joseph do Patrocinio Dias, Canon of the Cathedral Church of Guarda.

To the Cathedral Church of Neusohl, Reverend Father, a Canon of Zips.

To the titular episcopal church of Hephaestia, in Marano, Father Marianum Blaha, Reverend Vicar of the Most Reverend Lord Joseph Rovetta, formerly Bishop of Cassano all'Jonio.

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To the titular episcopal church of Samos, Reverend Father Joseph Lagumina, Canon of the Metropolitan Church of Palermo, and there General Vicar, appointed as Auxiliary to the Most Eminent and Reverend Lord Alexander, Cardinal Lualdi, Archbishop of Palermo.

To the titular episcopal church of Hippus, Reverend Father Garcia Martínez, appointed as Apostolic Administrator of Calagurita.

To the titular episcopal church of Augusta, Father Raphael of the Assumption of the Blessed Virgin Mary, of the Order of the Franciscan Friars Minor, elected Prelate of Mozambique.

To the titular episcopal church of Tebesta, Reverend Father Joseph Hallé, appointed Apostolic Vicar of Northern Ontario.

To the titular episcopal church of Amyclae, Reverend Father Hubert Franciscus Schraven, of the Congregation of Missions, appointed Apostolic Vicar of Central-Western Celí.

[*Latin ed. p. 591*]

The acts of Pope Benedict XV, 591. To the titular bishop of the church of Ganopita, the Reverend Augustum Gaspais, of the Society of Missions to Foreign Lands of Paris, appointed as Coadjutor with the right of future succession to the Apostolic Vicar of Northern Manchuria. Furthermore, the Most Blessed Father also publicly announced other prelates who had already resigned through Apostolic Letters bearing the papal seal, namely:

ARCHBISHOPS:

Parisiensem, Ludovicum Ernestum, with the title of Saint Mary in Aquiro, a Roman presbyter and Cardinal, Dubois, who was already the Archbishop of Rothomagensem.

Gaesariensem, Iosephum Mariam Ignatium Montes de Oca y Obregon, Bishop of Saint Ludovic of Potosi.

Ghersonensem, Alexium Charost, who was already the Bishop of Insulensem.

Aquensem, Mauritium Rivière, who was already the Bishop of Petrocoricensem.

Eborensem, Emmanuelem scopum Portalegrensem.

Mendes de Conceiçao Santos, who was already the Bishop of Cabasitanum.

Mocissensem seu Adrianopolitanum, Alexium Lemaître, who was already the Bishop of Gaesariensem Iustiniapolitanum.

Franciscium Palaestinae, Bishop of Sitifensem.

Laurentium Schioppa.

Marmaggi.

Aloisium Maglione.

Edmontonensem, Henricum O' Leary, who was already the Bishop of

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Carolinopoiitanum.

Friburgensem, Carolum Fritz.

BISHOPS:

Leiriensem, Iosephum Correia da Silva.

Pharaonensem, Marcellinum Antonium Mariam Franco.

Augilensem, Dominicum del Buono.

Thagorensem, Michaelem de los Santos Diaz y Gomara.

Aterradensem, Syenensem, Emmanuelem Prudentium.

Suessionensem, Nunes Coelho.

Contardo.

Henricum Carolum Iosephum Binet.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Official Commentary, Bathursten, Michael O' Farrell. From Lille, Hector Raphael Quilliet, already Bishop of Limoges. From Paderborn, Gaspard Klein. From De Pace, Gaëlestin Loza. From Gidyess, Natal Moriondo, already Bishop of Gune. From Telept, Aloysius Mary Raucaz. From Lorium, Thomas Molloy. From Chioggia, Dominic Mezzadri. From Segovia, Emmanuel de Castro y Alonso. From Coria, Peter Segura Sáenz, already titular Bishop of Apollonia. From Gordub, Adolphus Perez y Muños, already Bishop of Badajoz. From Theodoropolis, Apollonia, Patna, George Galavass. John Aerts. Louis Van Hoeck. From Ã‰vreux, Gustave Chauvin. From Gampin, Francis de Campos. From Porto Nacional, Dominic Barreto. From Carrerot, already titular Bishop of Uranopolis and Ordinary of the "nullius" Prefecture of Santíssima Conceição do Araguaia. From Ghihuahua, Anthony Guizar Valencia. From Sinaloa, Silvian Carrillo. From Appiaria, Boniface Sauer. From Goron, Louis Perrichon. From Elearchia, Albert Schmüecker. From PÃ©rigueux (-Sarlat), Christopher Louis Legasse, already Bishop of Oran. From Hesbon, Aemilius Joseph Devred. From Spiga, Edward Byrne. From De Huaraz, John Vargas. From Erie, John Mark Gannon, already titular Bishop of Nilopolis.

[*Latin ed. p. 593*]

Acts of Benedict, Pope: 593. Pacensem, Raymond Perez y Rodriguez. Chatamensem, Patricius Chiasson, already titular bishop of Lyddense. Samaritanum, Patricius Keane. Carolinopolitanum, Ludovicus O' Leary, already titular bishop of Hierapolitanum. Lyddense, Michael Cerrati. Jammern, Franciscus Frutos Valiente. St. George's, Terra Novae, Henricus Thomas Renouf. Oranense, Leo Durand, already titular bishop of Tricomiensis. Nilopolitanum, Franciscus Baztan y Urniza, already bishop of Ovetense. Basilinopolitanum, Petrus Paulus Drinot y Pierola, already bishop of Huanucense. Portalegrense, Emmanuel Rosa Fructuoso.

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V. – REQUEST AND GRANT OF THE SACRED PALLIUS.

After the oath was duly taken by the Most Reverend and Most Reverend Lord John, Cardinal Cagherò, Bishop of Tusculum, the Most Blessed Father granted the sacred pallium, by the Most Reverend and Most Reverend Lord Ianuarius, Cardinal Granito di Belmonte, for the Metropolitan Church of Paris, and by the Most Reverend and Most Reverend Lord Anthony, Cardinal Vico, for the Metropolitan Church of Toledo. He likewise granted it to the following churches: Arborensi, Aquensi, Eborensi, Edmontonensi, Friburgensi, Bothomagensi, to the Metropolitan See. Hispalensi, Maceiensi (by elevation).

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER. THE HONORARY TITLE OF THE PATRIARCH OF THE WEST INDIES IS TRANSFERRED TO THE BISHOP OF SION FOR A TIME, CHAPLAIN GENERAL OF THE SPANISH ARMY. BENEDICT XV. For the perpetual memory of the matter. — By similar Apostolic Letters, sealed with the Fisherman's ring on the twenty-first day of April in the year MDCCCLXXXV, the beginning of which is "With paternal affection," and by which the palatine and military jurisdictions in Spain were arranged in a new order, it was decreed that the honorary title of the Patriarch of the West Indies be granted to the Archbishop of Toledo. Now, since it has seemed opportune to the Government of Spain, with our obtained permission, to transfer the same title to the Bishop of Sion, Chaplain General of the Spanish army; We have deemed it fitting to graciously grant this request. Therefore, having carefully and diligently considered all the circumstances of the matter, by Our Apostolic authority, by the force of the present document, We decree and command that, in the future, the Bishop of Sion, for the time being, Chaplain General of the Spanish army, shall possess the honorary title of Patriarch of the West Indies. These presents are declared to be always firm, valid, and efficacious, and to have and obtain their full and complete effect, and to most amply support and, as the case may be, to support, the aforementioned Bishop of Sion, Chaplain General, and others to whom they apply, or may apply, and to be duly judged and determined, and to be declared void from this moment and null, if anything to the contrary concerning these matters should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding all contrary things. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the ninth day of December, in the year MCMXX, in the seventh year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 595*]

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

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ACTS OF THE SUPREME SACRED CONGREGATION

I. LETTER TO THE ORDINARY PASTORS OF PLACES, IN WHICH THEIR VIGILANCE IS ENCOURAGED REGARDING CERTAIN NEW, UN-CATHOLIC ASSOCIATIONS WHICH ARE ATTACKS AGAINST THE FAITH.

To the Most Reverend and Venerable DD. Cardinals, Inquisitors General in matters of faith and morals, greetings.

They desire that the Ordinary Pastors diligently attend to this matter, namely, that certain un-Catholic associations, aided by their adherents from every nation, are already insidiously attacking our young people in a most pernicious manner, offering them a great variety of things which, in appearance, strengthen the body, but in reality corrupt the integrity of the Catholic faith and snatch sons from the embrace of the Mother Church.

Indeed, it is not surprising that these associations flourish with favor, resources, and zeal among the most distinguished people, and that they are useful in a multitude of ways, since they deceive those who do not fully understand their nature. But, to those who are wise, it can be no doubt that their aim is as they have gradually indicated it, and now openly declare it, through pamphlets, newspapers, and periodicals, which they use as their instruments. For they say that they wish to cultivate the minds and morals of young people with good teachings, and, holding culture above religion, they define: "the most abundant and from any religion or confession, free and licentious liberty of thought."

Therefore, they profess to offer light to young people, turning them away from the teaching of the Church, which is itself the light of divine truth, and they urge them to seek light from their own inner spirit, and therefore from the narrow confines of human reason.

Young people, especially those devoted to studies of both sexes, are drawn into these snares; and these, who are most in need of instruction in Christian wisdom and of preserving the faith handed down by their fathers, encounter men from whom they should be kept far away.

[*Latin ed. p. 596*]

596. Those deprived of the possession of that inheritance are gradually led to first foster conflicting opinions, then to doubt everything, and finally to acquiesce in some vague and undefined form of religion, which is, indeed, quite different from what Jesus Christ preached. In this matter, those who, alas, are so numerous, suffer a far greater detriment, those for whom the first instruction in the faith was lacking within the family home, due to the negligence or ignorance of their parents. For, deprived of the use of the Sacraments, and removed from all exercise of piety, they are accustomed to freely pronounce the most grievous judgments on the holiest matters, and thus they fall into that religious indifferentism, which

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is so often condemned by the authority of the Church, to which is joined the denial of any particular religion. Thus, flourishing in age, yet nonetheless languishing in the darkness and sadness of doubt, they have no guide on the path; for it is enough if even one dogma is disapproved of in their mind. And if some semblance of piety is found in their words or a shadow of it in their hearts, or if they do not show even a moderate eagerness for acts of charity, this must be attributed to no other cause than either ingrained habit, or a certain softness and pliability of character, or even a purely human virtue, which, nevertheless, does not of itself lead to eternal life.

Now, among these societies, it is sufficient to mention one which, as the mother of many others, is most widespread (and which, especially during the cruel war, has been of great benefit to many who were in very difficult circumstances), and which is richly endowed: namely, the society known as the Young Men's Christian Association, abbreviated as Y.M.C.A., which, unknowingly and in good faith, is favored by non-Catholics, who judge it to be beneficial to all, or at least harmful to no one, and is supported by some Catholics who are ignorant of its true nature. For this society indeed professes a sincere love for young people, claiming to seek nothing more than to be useful to them in body and mind; but at the same time, it undermines their faith, since it claims that its purpose is to purify it, and to impart to them a better knowledge of true life "above all churches and beyond any religious confession." But can anything good be hoped for from those who, having completely shaken off the faith from their minds, and who, having happily achieved worldly success in the name of Jesus Christ, are so far removed from the path that their own desires and inclinations lead them?

1. See the pamphlet published in Rome by the central office of the Y.M.C.A., "Che cosa è la Y.M.C.A.: ciò che si propone, ecc.," throughout.

[*Latin ed. p. 597*]

The Most Holy Congregation of the Holy Office asks you, those of you to whom divine Providence has entrusted the particular care of governing the flock of the Lord, that you diligently protect your young people from the contagion of these societies, which, under the guise of benefiting Christ, endanger that which they possess, most precious through the grace of Christ. Therefore, admonish the unwary and strengthen those wavering in the faith; and those associations of young people, of both sexes, which exist among you, instruct them with Christian spirit and strength, and encourage others of the same kind; so that, with the help of those more richly endowed from among our brethren, they may be able to resist their adversaries. Furthermore, exhort the parish priests and the directors of these associations to diligently perform their duty, and, above all, to restrain the spread of errors through books and pamphlets, to expose the deceptions and tricks of the enemies, and to suitably assist those devoted to the truth. Therefore, it will be your duty, in the gatherings of the episcopal regions, to

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diligently address this very matter, and, after due deliberation, to establish whatever seems fitting. In this regard, the Holy Congregation deems it fitting that, in each region, the Ordinaries publicly declare that periodicals, publications, and other writings of these societies, which are certainly pernicious and widely disseminated to instill the errors of rationalism and religious indifference into the minds of our people, are to be prohibited by law. Furthermore, the Metropolitans will ensure that whatever has been deliberated and decided for each diocese is reported to the Apostolic See within six months. Given in Rome, from the offices of the Holy Office, on the 5th of November, 1920.

R. I CARD. MERRY DEL VAL, Secretary.

Cf. Cod. I. C, canon 1384, § 2, and 1399, § 4.

Among these, among the Italians, are: "Fede e vita, rivista mensile di cultura religiosa, organo della Federazione Italiana degli studenti per la cultura religiosa, Sanremo"; "Bilychnis, rivista mensile di studi religiosi, Roma"; "Il testimonio, rivista mensile delle chiese battiste italiane, Roma."

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary II

DECREE: CONDEMNATION OF THE WORK "THE LIFE OF ANTONIO FOGAZZARO" BY TOMMASO GALLARATI-SCOTTI.

• On the fifth day of the week, in the fourth place, on December 9, 1920, in the general session of the Most Holy Congregation of the Holy Office, the Most Reverend and Most Illustrious Lords Cardinals, prefects for the safeguarding of the faith and morals, after the vote of the Reverend Consultors, condemned, rejected, and ordered the work to be placed on the Index of Prohibited Books: "Tommaso Gallarani-Scotti: La vita di Antonio Fogazzaro. Milan. Casa editrice Baldini e Castoldi. Corso Vittorio Emanuele, 17. 1920."

And on the same day, the Most Holy Lord Benedict, by divine Providence, Pope XV, in his customary audience with the Reverend Fathers Assessors of the Holy Office, approved, confirmed, and ordered the publication of the decision of the Most Reverend Fathers.

Given at Rome, from the offices of the Holy Office, on December 14, 1920.

A. Castellano, Notary of the Holy Office.

[*Latin ed. p. 599*]

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61.

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c) Necrologium, 24, 56, 96, 144, 208, 312, 352, 384, 456, 552.

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I. - ACTS OF POPE BENEDICT XV.

I. - 1920

May 23

September 15

October 13

December 16

ENCYCLICALS:

* *Pacem, Dei munus pulcherrimum.* – To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinary rulers of places, who are in peace and communion with the Apostolic See: concerning the Christian reconciliation of peace.

* *Spiritus Paraclitus.* – To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinary rulers of places, who are in peace and communion with the Apostolic See, on the feast day of Saint Jerome, Doctor of the Church.

* *Principi Apostolorum Petro.* – To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinary rulers of places, who are in peace and communion with the Apostolic See: concerning Saint Ephrem the Syrian, a monk of Edessa, and Doctor of the Church.

* *Annus iam plenus.* – To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinary rulers of places, who are in peace and communion with the Apostolic See: concerning again assisting the children most in need from the war.

II.

May

LETTERS – DECRETAL LETTERS.

* *Non sine proviolentissimo.* – Blessed Gabriel, a cleric, deeply sorrowful for the Virgin, professed from the Congregation of Regular Clerics,

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excalligated by the Most Holy Cross and the Passion of Our Lord Jesus Christ, is inscribed in the calendar of the saints.

* *B. Margaritae Mariae Alacoque, virgini, moniali a Visitatione sanctae Mariae, sanctorum honores decernuntur Dwina disponente clementia.* – To Blessed Margaret Mary Alacoque, a virgin, a nun of the Visitation of the Holy Mary, the honors of the saints are decreed, by the grace of God.

* *B. Ioanna de Arc, virgo, in sanctorum caelitum album refertur.* – Blessed Joan of Arc, a virgin, is added to the list of the saints.

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[*Latin ed. p. 602*]

Index ANNO MENSE of documents PAGE DAY III. - APOSTOLIC CONSTITUTIONS. July. October. 26 "November. February. 13 20 March. May 21 14 June. 9 July. 10 Among the duties. - Establishment of a new parish under the title of the Blessed Virgin Mary of Good Counsel, in the place called "Quatrarium," commonly known as "il Quadraro." ... Concerning the governance of the entire Church. - Concerning the Acrensis and Puruensis. Establishment of a Territorial Prelature, nothing to the Apostolic See. - Establishment of a new parish under the title of All Saints, in the region near the Appian Way, outside the Gate of Saint John. ... Among various matters. - Establishment of the new ecclesiastical Province of the Good Shepherd. - Concerning the union of the diocese of Treia with the diocese of Saint Severinus. Notable deeds. - Establishment of a new Abbey, of this Apostolic See. - Revision and approval of the new breviary. Always, the Roman Pontiffs. - Concerning the division of the territory "de los Andes" from the diocese of Catamarca and its union with the diocese of Salta. Among other things. - Division and establishment of the new Apostolic Vicariate "de Finlandia." Concerning the governance of the entire Church. - Concerning the establishment of the Territorial Prelature of Bom Jesus de Piauhy. It is of the greatest importance. - Concerning the alteration of diocesan boundaries, the Roman Pontiffs. - Of Venice. Establishment of a chapter in honor of the Saints Martyrs Donatus and Cyprian in the town of Murano. IV. April. July. 10 October. 10 November. 13 19 5 27 425 321 265 317 323 268 557 270 530 - BY OUR OWN MOTION. To the Bishops. - To the Bishops from the regular Orders, permission is granted to use the rocket. It is indeed good. - Concerning the sacred solemnities of the fiftieth anniversary from when Saint Joseph, the Spouse of the Blessed Virgin, was declared the patron of the Catholic Church. ... From the beginning. - Concerning the restoration of the Maronite college in the City. V. 25 149 313 472 - APOSTOLIC LETTERS. Among the best. - The curial building of Saint Andochius, in the city of Sedeloco, diocese of Dijon, is honored with the title and privileges of a minor basilica. It is no secret to anyone. - The Florentine temple "S. Maria No-velia" is raised to the dignity of a minor basilica. To us, it is of the highest importance. - The island of Célebes and

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the smaller islands belonging to it, from the Apostolic Vicariate of Batavia.

[*Latin ed. p. 603*]

In chronological order, by year, month, and day:

603. The Prefecture Apostolic of "Célebes" is established and separated, to be erected as a new Prefecture Apostolic. November 1919. It receives a Catholic name.

100. In the Japanese Empire, an Apostolic Delegation is established, and also Korea and the island of Formosa are assigned to it.

101. February. By order of Saint Benedict. The abbeys of Maretiolo and Regina Coeli in Leuven, which had been separated from the Beuron Congregation, and the abbey of Saint Andrew in "Zevenkerken" near Bruges, which had been separated from the Brazilian Congregation, are united to form a new Congregation under the title of the Annunciation of the Blessed Virgin Mary.

102. In Cracow, in Bologna. The church of Saint Francis of Assisi, of the Conventual Minor Order, in Cracow, is raised to the dignity and title of a minor basilica.

104. Among others. The abbatial church of the Blessed Ribet Virgin Mary Assumed into Heaven, at the place called "Ettal" in Bavaria, is raised to the dignity of a minor basilica.

106. Among others. The sanctuary at the place called "Emmaus," in Palestine, is honored with the title and privileges of a minor basilica.

150. In the city of Treves. The church of Saint Matthias in Treves is honored with the title and privileges of a minor basilica.

April 8. The sanctuary of the Blessed Virgin Mary. The sanctuary of the Blessed Virgin Mary of Poupsis, commonly called "di Polsi," in the diocese of Hieracensis, is designated with the title of an Abbey Nullius, and to its present rector are granted the title of Abbot Nullius, certain privileges, and the faculty of conferring the Sacrament of Confirmation within certain defined limits.

151. With the help of God. The northern part of the Apostolic Vicariate of Canton in China is separated, and is erected as the Apostolic Vicariate of Shiu-Kow.

154. It receives a Catholic name. The Prefecture Apostolic of Lower Nigeria in West Africa is erected as the Apostolic Vicariate of Southern Nigeria.

17. The supreme office of the apostolate. The Prefecture Apostolic of French Guiana in West Africa is erected as the Apostolic Vicariate.

430. The College of Tharsus. The urban College of Tharsus is erected as an Archconfraternity, with the faculty of aggregating and granting indulgences.

560. May. Religious among families. Venerable Sister Ludovica de Mari-

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illac, widow Le Gras, founded.

[*Latin ed. p. 604*]

Index YEAR 1920 MONTH DAY May 30 June 13 14 July 20 August 29 September documents of the Congregation of Girls of Charity, the honors of the blessed are decreed. From which the Church of Christ. - To the Venerable Servant of God Oliver Plunket, Archbishop of Armagh and Primate of Ireland, a martyr, the honors of the blessed are decreed. Which is held. - To the Venerable Servant of God Anne Mary Taigi, a mother of a family, of the Third Order of the Most Holy Trinity for the redemption of captives, the honors of the blessed are decreed. In Africa, who is this? - To the Venerable Servants of God Charles Lwanga, Matthias Murumba, and their companions, commonly called "the Uganda Martyrs," the honors of the blessed are decreed. Martyrs watered with blood. - The Venerable Servants of God Mary Magdalene Fontaine and three of her companions, from the Institute of the Daughters of Charity of Saint Vincent de Paul, as well as Mary Clothilde Angela from Saint Francis Borgia and ten of her companions, from the Ursuline nuns of Valenciennes, are raised to the honors of the blessed. Among the monasteries of Swabia. - The ancient monastery of Neresheim of the saints Udalric and Afra is restored and united to the Beuron Congregation. Among the regions of America. - The metropolitan cathedral of the Island of Saint Dominic, dedicated to the Annunciation of the Blessed Virgin Mary, is adorned with the title and privileges of a minor basilica. The title of Saint Cyriacus. - The church of Saint Mary of the Angels in the City is raised to the rank of a minor basilica. If there ever was. - A new Apostolic Vicariate is established in Quan-tong in the west and in Hainan in China. Among the most famous temples. - The cathedral of Saint-Pol-de-Léon, dedicated to the Mother of Light, in the Republic of Mexico, is increased with the title and privileges of a minor basilica. Conceded to us. - A new Apostolic Vicariate is established in Ouen-san in Korea, separated from the Apostolic Vicariate of Seoul. Divine promises. - A new Vicariate is established in Kan-Chow in China. The solicitude of the Christian flock. - The Apostolic Prefecture of New Guinea of the Netherlands is raised to the rank of an Apostolic Vicariate. In honor of. - It is decreed concerning the triduanal celebrations and the Papal Chapel to be held in the Liberian basilica, and concerning similar requests throughout the Catholic world.

[*Latin ed. p. 605*]

In the year 1920, in the months of September, December, and in the order of days designated for carrying out matters throughout the world, in honor of Saint Jerome, Doctor of the Church, on the fifteenth anniversary of his death, plenary and partial indulgences are granted. It is permitted to the Pontifical Oriental Institute to confer doctoral degrees.

Titles of honor are transferred: The honorary title of Patriarch of the

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Occident of India is transferred to the Bishop of Sion for the time being, and to the General Chaplain of the Spanish army.

Digest of documents: Letters. Offices of piety.

To Peter, Most Reverend Cardinal La Fontaine, Patriarch of Venice: He expresses gratitude for the offices conferred, and also for the sacred exercises for the clergy. 30 *Te nuper*.

To Most Reverend Aloysius Lamerand, of whom he rejoices that he has been elected General Prefect of the Apostolic Association. With great satisfaction.

To Reverend Father Octavius Marchetti, S.J.: Concerning the school of ascetic-mystical theology in the Gregorian University. Very opportune.

To the Most Reverend Fathers and Doctors, Jerome, Archbishop of Saint Salvador in Brazil, and to the other Archbishops and Bishops of northern Brazil: He congratulates them on having held the annual meeting under the auspices of the Blessed Virgin Mary of Mount Carmel, which was a most celebrated event. 18

To Anthony, Most Reverend Cardinal Mendes Bello, Patriarch of Lisbon, and to the other Archbishops and Bishops of Lusitania: Concerning the need to encourage civil submission and obedience to the constituted authority.

To Reverend Father Doctor Francis Kordac, Archbishop of Prague, establishing a meeting of the assembly of Bishops. *Par Vintermédiaire*.

To the most illustrious Mr. Herbert Hoover: He congratulates him on the work he has begun to assist children in regions of Europe ravaged by war. With regard to Catholic affairs.

To Reverend Father Doctor Francis Kordac, Archbishop of Prague: Concerning the recently held assembly of Bishops of Bohemia. 31 Published.

To Reverend Doctor Dominic Mariani, domestic prelate, whose catechetical work he praises.

To Reverend Father Alexius Mary Lépicier, Prior of the Order of the Servants of the Blessed Virgin.

[*Latin ed. p. 606*]

IN THE YEAR 1920. Index of documents. MONTH: February, March, April 15, June 14. Concerning general affairs, to which [are added] a book about Jesus Christ, King of Hearts, and the purpose of consecrating this [book] to the Heart of Jesus, to the Order which you preside over.

To the Most Reverend Father Norbert Schachinger, Abbot General of the Regular Canons of Prémontré, concerning the solemn celebrations of the Order, which you recently held.

To His Eminence Joseph S. R. E. Cardinal Francica-Nava, on the twenty-fifth anniversary of his archiepiscopate in Catania. Our customary greet-

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ings.

To the Most Reverend Father Aloysius Mary Marelli, Bishop of Bergamo: concerning the prescriptions of the Apostolic See regarding social matters, which must not be neglected, but rather diligently followed. A pastoral letter.

To the Most Reverend Father Alfred, Bishop of Winnipeg: expressing gratitude for most gracious letters. Although sufficient.

To the Reverend Father Aloysius Orione, director of the Little Work, guided by Divine Providence, to whom we offer congratulations on the twenty-fifth anniversary of his priesthood, for his outstanding merits. A very good idea.

To the Most Reverend Father Silvius of Saint Bernard, General Prefect of the Passionist Society, founded by the Society at the close of the last century. The news.

To the Most Reverend Father Paul Albera, Director of the Pious Society of Saint Francis de Sales: concerning the upcoming eighth international congress of the Salesian Cooperators, which will be held in Modena.

To the Most Reverend Fathers and Lords Natal, Archbishop of Modena, Guidon Mary, Archbishop and Bishop of Parma, and other Bishops of the Emilia region: expressing gratitude for the delivery of official letters. We have understood.

To Peter S. R. E. Reverend Cardinal La Fontaine, Patriarch of Venice, and Bartholomew S. R. E. Reverend Cardinal Bacilieri, Bishop of Verona, Anthony, Archbishop of Udine, and other Bishops of the Venetian region: concerning the application of Christian principles in social matters. Opportune.

To the Most Reverend Fathers and Lords John, Archbishop of Perugia, Peter, Archbishop of Spoleto, and other Bishops of the Umbria region: expressing gratitude for the recently held annual episcopal meeting. We thank you with our hearts.

To His Eminence George S. R. E. Reverend Cardinal Gusmini, Archbishop of Bologna, and other Archbishops and Bishops of the Romagna region: expressing gratitude for common official letters.

[*Latin ed. p. 607*]

In chronological order:

YEAR MONTH DAY PAGE

1920 July August September November

Regarding Joan of Arc - To the Most Reverend Henry Debout, Apostolic Notary, praising the books he published about Joan of Arc.

... ...

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Very commendable. - To the Most Reverend James Augustine, Archbishop of St. Andrews and Edinburgh, and other Bishops of Scotland: concerning the preservation and expansion of the urban college.

Gladly. - To the Most Reverend James Seammler, Bishop of Basel and Lugano, and other Bishops of Switzerland: responding with a common letter from the Lucern group, he strongly recommends the establishment of a seminary in the city.

Concerning affairs in Poland - To Alexander, Cardinal of the Holy Roman Empire, Archbishop of Warsaw, and Edmund, Cardinal of the Holy Roman Empire, Archbishop of Gnesen and Posen, and other Bishops of Poland: he warmly congratulates them on the happily changed condition of affairs in Poland.

19 Grateful indeed. - To the Most Reverend Aloysius M. De Stefania, General Superior of the Order of St. Jerome: he expresses his gratitude for the copy of letters of the same saintly Doctor, which were newly published at the very end of the century, after his blessed death.

Concerning this city. - To Thomas Pius, Cardinal Priest of the Holy Roman Empire, Archbishop of Genoa, who was delegated by the Holy Father to redeem and bless, in his name, the image of the Mother of God with the golden crown in Eichstätt, granting a plenary indulgence.

VII. February 16 - SERMON. It has been a year. - Delivered on February 16, 1920, to the parish priests and Lenten preachers in the city.

VIII. SACRED CONSISTORY. March April May

607 Sacred College of Cardinals of the Holy Roman Empire.

Allocution, Provision for Churches, Request for the Sacred Pallium, and its granting. Public Consistory, Secret Consistory, Secret Consistory, Semi-public Consistory concerning the canonization of Blessed Gabriel of Our Lady of Sorrows, Margaret Mary Alacoque, and Joan of Arc.

In the solemn canonization of Blessed Gabriel of Our Lady of Sorrows and Margaret Mary Alacoque, which took place in...

[*Latin ed. p. 608*]

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of certain priests from Bohemia, who are schismatics, is condemned. . . . . Errata-corrections. . . . . Decree concerning "the events of Loublande." . . . . . - Submission of the author of the condemned work. . . . . Concerning "the events of Loublande." Decree concerning the authenticity of the mosaic of the Pentateuch. Decree. - All the works of the author commonly known as "Guy of Verona" are condemned. . . . . , . Letter to the Ordinary of the place, in which their vigilance is encouraged concerning certain novelties of the non-Catholics against the faith. Decree. - Condemnation of the work "Critical discussions on the Catholic religious instruction in higher schools... by Dr. W. Wilbrand." Decree. - Condemnation of the work "Tommaso Gallarati-Scotti: The Life of Antonio Fogazzaro." . . . . . 37 68 113 158 595 570 598 II. - SACRED CONSISTORY CONGREGATION. 1919 December 6, 20, 1920 January, February 10, 16. Decree concerning the disciplinary order to be observed by the chapter and clergy of the Basilica of St. Nicholas of Bari. . . . . MELEVITANA AND GAUDISIEN. Concerning benefices, chaplaincies, and sacred patrimonies by right of patronage. . . Concerning the status of the Auxiliary Bishop of Managua. . . S. LOUIS OF POTOSI AND OF ZACATECAS. Decree concerning the alteration of diocesan boundaries. . . . . TRENT. Decree by which the diocese of Trent is placed immediately under the Holy See. 159 38 41 68 114 T/.

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357; IV. - Sacred Congregation for Religious. 1919, November 21; 17; 30; 13; 1920, March 9; June 4. Circular letters to the Ordinaries of the places concerning the repeated election of the same person to the office of General Superior in religious congregations and Abbess in monasteries of nuns. 365; 301; V. - Sacred Congregation for the Propagation of the Faith. 1919, September; December 29; 8. Letter to all sacred prelates concerning the collection of funds for the negroes in Africa. Letter to Vicars and Apostolic Prefects, granting them the power to appoint a delegated vicar. 74; 120.

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Chronologically, in the month of April, on the 11th day; in June, the 1st; in July, the 25th; in September, the 15th. Concerning Charles Lwanga, Matthias Murumba, and their companions, commonly known as "of Uganda," in Bobbio, or Piacenza, and Genoa. Concerning the beatification and canonization of the venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, founder of the religious congregation of the Sisters of Mary, Daughters of the Holy Garden. In Lucania. Concerning the beatification and canonization of the Servant of God, Gemma Galgani, a virgin. In Turin, or Novara. Concerning the beatification and canonization of the Servant of God, Andrew Beltrami, a priest of the Pious Salesian Society. In Lyon. Concerning the beatification and canonization of the venerable Servant of God, Marcellin Joseph Benedict Champagnat, a priest of the Marist order, and founder of the congregation of the Little Brothers of Mary. Decree concerning the publication of the typical Roman Missal. In Rome. For Saint Gabriel, the Virgin of Perpetual Sorrow. For Saint Margaret Mary Alacoque, a virgin. For Saint Joan of Arc, a virgin. Concerning the rites and the shorter formula in the consecration of altars which have lost their consecration: as in the case concerning which the Code of Canon Law speaks in canon 1290, § 2, numbers 1 and 2. For the whole world. For Saint Ephrem the Syrian, a deacon, confessor, and Doctor of the Church. A question concerning the Lauretan litanies.

III. - ACTS OF THE TRIBUNALS.

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II. 1918 1919.
December. February. March. 23 18 25 28 30. April. July 4.
" " "

- THE HOLY ROMAN ROTA.

Nullity of marriage (Lacroix-Shink). In Bergamo.
Rights of burial (Pezzoli-Fojadelli). In Saint Angel of the Lombards.
Rights. In Harlem.

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Citation by edict. Nullity of marriage (De Glabeek-Massaar). In Paris.
Nullity of marriage (Le Fortier-Topouzian). In Harlem.
Nullity of marriage (De Glabeek-Massaar). In Quebec.
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